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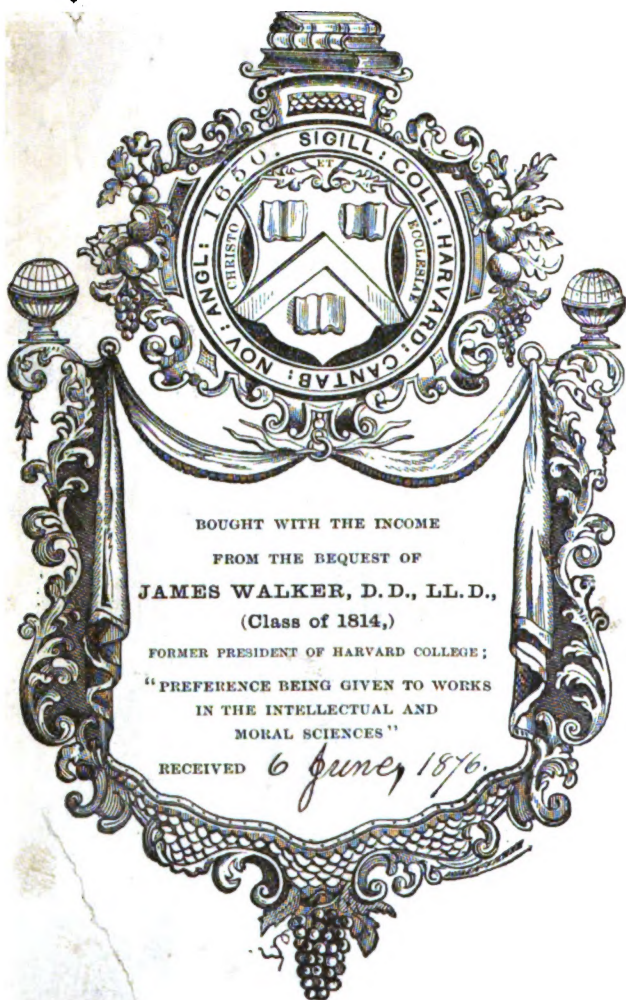
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**Recensio Synoptica**  
**ANNOTATIONIS SACRÆ;**  
BEING A  
**CRITICAL DIGEST**  
AND  
**SYNOPTICAL ARRANGEMENT**  
OF THE MOST IMPORTANT  
**ANNOTATIONS ON THE NEW TESTAMENT,**  
EXEGETICAL, PHILOLOGICAL, AND DOCTRINAL:  
CAREFULLY COLLECTED AND CONDENSED, FROM THE BEST COMMENTATORS,  
BOTH ANCIENT AND MODERN,  
AND SO DIGESTED AS TO FORM ONE CONSISTENT BODY OF ANNOTATION,  
In which  
Each Portion is systematically attributed to its respective Author,  
AND THE FOREIGN MATTER TRANSLATED INTO ENGLISH;  
The whole accompanied with  
A COPIOUS BODY OF ORIGINAL ANNOTATIONS.

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BY THE REV. S. T. BLOOMFIELD, M. A.  
OF SIDNEY COLLEGE, CAMBRIDGE, VICAR OF BISBROOKE IN RUTLAND, AND RESIDENT  
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Οὐ σοφιστὰὶ ἦκομεν, οὐδὲ ἀπιστεῖν ἔτοιμοι, θεαταὶ δὲ μόνον τῶν  
γεγραμμένων, ἐξετάζομεν τὴν Γραφήν.

Philostr. Jun. Icon. 1, 24.

Ὅπου οὐκ ἔστι πίστις, ἅπαντα νοσεῖ, καὶ οὐδὲν ἄλλο ἢ μάχαι τίκονται  
λόγων, τοῦ πιθανοτέρου τὸν ἕτερον ἀνατρέπειν δοκοῦντος· Ἡ πίστις  
ὀφθαλμός ἐστιν· ὁ μὴ ἔχων ὀφθαλμοὺς οὐδὲν εὕρισκε, ἀλλὰ μόνον  
ζητεῖ.

Theophylact, from Chrysostom.

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Charles F. Smith.

## SECOND EPISTLE TO THE CORINTHIANS.

### CHAP. I.

VERSE 1. Παῦλος ἀπόστολος Ἰ. Χ. δ. θ. Θ. This Epistle commences in a similar way to the first. On δια θελήματος Θεοῦ see the note on 1 Cor. 1, 1. Καὶ Ἰ. ὁ ἀδελφός. The article has here the force of a possessive pronoun, and may be rendered “our brother in the faith and common ministry.” It may also have its usual sense; q. d. “the brother (whom ye well know).” For, as Theophyl. truly observes, ἐν τῇ πρώτῃ ἐπιστολῇ πέμψας ἐκεῖ τὸν Τιμόθεον, εἶτα πάλιν ἀπολαβὼν αὐτὸν, εἰκότως ἑαυτῷ συνάπτει· καὶ γὰρ καὶ πείραν τῆς οἰκείας ἀρετῆς ἔδωκε Τιμόθεος Κορινθίας, καὶ ὡς ἤδη γνώριμον αὐτοῖς γεγονότα, καὶ διορθώσαντα πολλὰ τῶν ἐν αὐτοῖς προσλαμβάνεται αὐτὸν ἐν τῇ ἐπιστολῇ. And so Œcumen., whose matter, as well as Theophylact’s, is derived from Chrysost. Doddr. recedes as far as possible from the truth by rendering: “a beloved brother.”

Locke, Whitby, and Doddr. think that the title might be given him for the purpose of conferring dignity and authority, as he was a young man, and required such countenance and support. There is, however, no occasion to resort to this supposition, since in 1 Cor. 16, 10. the Apostle says of him: τὸ γὰρ ἔργον τοῦ κυρίου ἐργάζεται, ὡς καὶ ἐγὼ. The term may therefore import *Co-apostle*. Chrysost. and the other Greek Commentators remark on the respect and affection with which Paul always mentions him, whether as ἀδελφός or συνεργός, or τέκνιον, (his son in the faith).

1. τῇ ἐκκλησίᾳ τοῦ Θεοῦ τῇ οὔσῃ ἐν Κ., “unto the church of God which is at Corinth.” This, as Theo-

phyl. observes, is meant to excite them to union; since those who are split into factions are no *ecclesia*, *that* suggesting the idea of one united assembly. *Σὺν τοῖς ἁγίοις πᾶσι τοῖς οὖσιν ἐν ὅλῃ τῇ Ἀχαΐᾳ.* By this is meant simply all the *Christians* in Corinth and Achæa. The term ἁγ. was employed to designate Christians, as hinting to them what their solemn engagements oblige them to be; and if some individuals were otherwise, it must be remembered, that the Apostle is addressing them in a general way. He conjoins the Achæans, in order to do honour to Corinth as the capital of Achæa, and to excite them to a common federal Christian union. So Chrysost. and Theophyl.

2. *χάρις*—Χριστοῦ. The same form as in Rom. 1, 7. 1 Cor. 1, 3. where see the notes.

3. *εὐλογητὸς ὁ Θεὸς καὶ πατὴρ τ. κ. η. Ι. Χ.* I. X. Dodd. and Mackn. render: "praised be the God and Father of," &c., which interpretation may be defended; but I prefer the common version, "blessed be God, even the Father of," &c., which is supported by the authority of the Fathers and antient Commentators, and several eminent modern Critics. (See the excellent note of Whitby.) Grot. observes that this is an usual formula of thanksgiving; and Dodd. says it occurs in eleven out of the thirteen Epistles of St. Paul. On which he remarks, that as soon as the Apostle thought of a Christian church planted in one place or another, there seems to have been a flow of most lively affection accompanying the idea, in which all sensibility of his temporal affliction or theirs was all swallowed up, and the fulness of his heart must vent itself in such cheerful, exalted, and devout language."

Most sagacious are the following observations of Theoph. on the scope of the clause: *Ἐπηγγέλατο ἐν τῇ πρώτῃ ἐπιστολῇ πρὸς αὐτοὺς ἐλθεῖν· εἶτα βραδύνας, σφόδρα ὑπώπτευσεν λυπέσθαι αὐτοὺς, ὡς ἄλλων προτιμηθέντων αὐτῷ. Θέλων οὖν ἀπολογησάσθαι, καὶ δεῖξαι ὅτι πειρασμῶν πολλῶν αὐτῷ περιτεθέντων κεκώλυται, εὐφυῶς ποιεῖται τὴν*



ἀπολογίαν. Εὐχαριστῶ γὰρ, φησι, τῷ Θεῷ δηλαδή, ὡς ῥυσαμένῳ με ἀπὸ κινδύνων· διὰ τῆς εὐχαριστίας αἰνιττόμενος, ὅτι μεγάλα τινα ἦσαν τὰ καλύοντα αὐτὸν ὧν ἐλευθερωθεὶς εὐχαριστεῖ.

3. πατὴρ τῶν οἰκτιρμῶν, καὶ Θεὸς πάσης παρακλήσεως. Grot. observes that these genitives are used for adjectives of cognate signification with the substantive. This, however, seems but tasteless criticism. The truth is, though the phraseology may seem Hebraic, yet it is such as is used in other languages, and has more of energy and spirit than if adjectives had been employed. Theophyl. truly observes, that God is so named ἐκ τοῦ συμβεβηκότος. And Theod. admirably paraphrases: ὁ τοὺς οἰκτιρμοὺς πηγάζων, καὶ τὸν ἔλεον ἀναβλύζων, καὶ πατρικοῖς οἰκτιρμοῖς περὶ ἡμᾶς κεχρημένος. And Theoph. thus: ὁ οἰκτιροὺς τοσούτους ἐπιδειξάμενος, ὡς ἐξ αὐτῶν τῶν τοῦ θανάτου πολλῶν ἡμᾶς ἀναγαγεῖν, καὶ παρακλήσεως πάσης ἀξιώσας ἐν ταῖς θλίψεσιν.

Wets. remarks that the Jews in their prayers used the expressions *our Father, our merciful Father*.

Παρακλήσεως, *comfort, consolation*. See Rom. 15, 4. Acts 4, 36. 2 Cor. 7, 4. and consult Tromm. Concord.

4. ὁ παρακαλῶν ἡμᾶς ἐπὶ πάσῃ τῇ θλίψει, “who comforteth us in all our tribulations.” This sense of παρακαλεῖν, which has occurred (at least conjointly) at Acts 16, 40. 20, 12. and several times in the Gospels, and which indeed is frequent in the New Testament (as 2 Cor. 2, 6. 7, 6. Eph. 6, 22. Col. 4, 8. 2 Thess. 2, 17. 2 Cor. 13, 11.) is supposed to be Hellenistical, as it is never found in the Classical writers. It signifies literally “to bid any one take comfort, by suggesting such motives and reasons for it as are calculated to raise the spirits of the sinking sufferer;” and, from the adjunct, it denotes every sort of comfort, support, and assistance by which he is revived in spirit, and restored to happiness.

It is observed by Grot., that the Apostle, not with-

out reason, said this in opposition to those who supposed the afflicted to be objects of God's hatred. And he refers to Rom. 5, 3. 8, 35. Theophyl., too, has the following remark : "he does not say ' who doth not suffer us to be afflicted,' but ' who comforteth us in affliction.' For He suffers us to be afflicted, that we, by patience, may obtain the reward."

4. εἰς τὸ δύνασθαι ἡμᾶς παρακαλεῖν τ. ἑ. π. θ., " that we may be able to comfort those in any affliction." By the ἡμᾶς, I think, with the antient and most modern Commentators, the Apostle meant *himself*. There is sound judgment and fine taste in the following remark of Theodoret : Τοὺς συμβεβηκότας αὐτῷ διηγούμενος πειρασμοὺς, τὰ τῶν πειρασμῶν ἀλεξιφάρμακα πρότερα τέθεικε καὶ δείκνυσι τὸν τῶν ὅλων Θεὸν ἰσομέτρους τοῖς πειρασμοῖς τὰς παραμυθίας προσφέροντα. (See Ps. 93, or 94, 19.) And a little further on : Συνήθως δὲ τῷ μετρίῳ κεχρημένος φρονήματι, οὐ δι' ἑαυτὸν, ἀλλὰ διὰ τοὺς λαοὺς ἔφη τῆς ψυχαγωγίας τυγχάνειν. Yet (to use the words of Doddr.) this does not seem to have been, by any means the Apostle's aim, nor is there any appearance of art in it ; but all is the genuine overflowing of a heart which rejoiced in the consolations of the Gospel felt by itself, and communicated to others. Theophyl. and Œcum. with far less judgment, *press* on the εἰς τὸ δύνασθαι. But it is merely indicative of the Apostle's accustomed *modesty*, and is meant to hint to other preachers of the word of God what was their duty.

The παρακαλούμεθα must not, I think, be understood (with some) of the comfort which the repentance of the incestuous person gave the Apostle, after the affliction he had endured on his account ; nor, with others, (as Grot.,) *merely* of the gifts of the Holy Spirit vouchsafed to him, (though the possession of such would be a source of great consolation) but also of that spiritual support breathed into his soul by the Great Comforter, the Paraclete, sent from God, and who *is God* ; or, as Doddr. says, the general consolation arising from the pardon of

sin, an interest in God, an assurance that nothing should separate him from Christ, that afflictions should co-operate for his advantage, and that a crown of glory, heightened by these trials, should close the scene.

5. ὅτι καθὼς περισσεύει τὰ παθήματα, &c. The recent Commentators explain the *περισσεύει* *happen*. But the Greek Interpreters treat the word as a very strong expression. It must, at least, denote *abundantly happen*; which sense has place also in Rom. 5, 15.

At τοῦ Χριστοῦ Glass, Est., Vorst., Menoch., and most recent Commentators think, there is an ellipsis of ὑπὲρ; and they render, "propter Christum," for his glory." And Schleus. adduces examples from Lysias, p. 110. τιμωρία τῶν θεῶν, *pœnæ ob violatos Deos*; and Cic. pro Rosc. Amer. C. 24. *pœnæ parentum*, i. e. *pœnæ ob parentes*. And in this view the sentence may be Englished thus: "As sufferings for Christ abundantly happen to us, so by means of Christ is comfort abundantly imparted to us." Yet the genitive (I conceive) is meant to express something *more*,\* as the Greek Commentators and some early moderns suggest. Thus Theophyl. τοῦ Χριστοῦ γὰρ ἐστὶ παθήματα ταῦτα ἃ ἡμεῖς πάσχομεν, καὶ κοινωνοὶ αὐτῷ γινόμεθα τῶν παθημάτων. And so Beza, Sclater, and Whitby, who observe, that the sufferings of Christ's members for his sake are styled *his sufferings*, because they are evils inflicted on his members out of enmity to him, and by reason of their mystical union to him, and the sympathy he has with them in their sufferings; as Rom. 8, 17.† which surely suggests the strongest motives for con-

\* And that something more is required, Semler and Jaspis acknowledge.

† If this be thought too refined an interpretation, try that of Semler, which is adopted by Jaspis, namely: "calamities suffered after the example of Christ;" since at 2 Tim. 3, 12. Paul says that all those who will live godly in Christ, will not want afflictions. And in Phil. 3, 10. he mentions the *κοινωνίαν τῶν παθημάτων*.



solation. Compare Phil. 3, 10. Col. 2, 24. 1 Pet. 1, 11.

The word *πάθημα* is of frequent occurrence in St. Paul's Epistles, but is no where met with in the Gospels. It is rightly remarked by Vater, that the *eis ἡμᾶς* is meant for both clauses.

*Διὰ* is explained by Rosenm. "from the happy success of Christ's religion." Thus, Semler observes, *Christ* is put for *Christianity*. But this is a most unwarranted paring down of the plain sense, which was distinctly seen by Theophyl., who remarks: τὸ πᾶν γὰρ τῷ αὐτῷ ἀνατίθῃσι. The sense is very well expressed by Tirin., Menoch., and Est. ap. Pole, but most fully by Mackn., in the following admirable exposition. "The consolation of which the Apostle speaks, was derived from the presence of Christ with him in his affliction; from a sense of the love of Christ shed abroad in his heart; from the joy which the success of the Gospel gave him; from the assured hope of the reward which was prepared for him; from his knowledge of the influence of his sufferings to encourage others; and from the enlarged views which he had of the government of God, whereby all things are made to work for good to them who love God; so that he was entirely reconciled to his sufferings." See also Whitby.

6. εἴτε δὲ θλιβόμεθα—σωτηρίας. The connexion here is by no means obvious, and is very unsuccessfully traced out by the Commentators, both ancient and modern, especially Doddr. This and the scope of the passage have (I think) been best laid down by Theophyl. (from Chrysost.) as follows: *Διὰ τοῦτο, φησιν, οὐ δεῖ ὑμᾶς θορυβεῖσθαι ἐπὶ ταῖς θλίψεσί μου, διότι ὑπὲρ τῶν ὑμῶν σωτηρίας καὶ παρακλήσεως θλιβόμεθα.* See the paraphrase of Hamm. Jaspis very well expresses the *general sense* as follows: "Si solatio erigor, vos quoque optima sperare potestis; si vero constanter calamitates me urgent, me patientiæ exemplar intueri potestis, et est vel jam hac de causa ali-

quod solamen miseris, socios habuisse malorum; ergo sive miser, sive felix sim, hoc vobis est solatio et emolumento."

6. *ὕπέρ*, *useful for, tends to*. *Σωτηρίας*, "spiritual welfare, and tending to salvation." *Τῆς ἐνεργουμένης ἐν ὑπομονῇ τ. α. π.*, "which is efficacious, effectual, operative in the endurance of," &c. *Ἐνεργ.* is a passive taken as a reciprocal; as is frequent in verbs which in the active voice have either an active or neuter sense. *Ὅν* is for *αὐτόν*, on account of the genitives preceding.

Here there is a great diversity of various readings, but which make little difference in the sense; but that in which the clause *τῆς ἐνεργουμένης—πάσχομεν* is transposed (as in Griesbach) seems to deserve the preference.

6. *καὶ ἡ ἐλπίς ἡμῶν βεβαία ὑπὲρ ὑμῶν*, "and our hope of you (*de vobis*) is sure and steadfast." These words are by Grot. and some others put into a parenthesis.

Of *ἐλπίς* with *βέβαιος* examples are adduced by Wets. By *ἐλπίς ὑπὲρ ὑμῶν*, the Apostle means a hope of their constancy in enduring evils. Theophyl. explains: *θαρρῶμεν ἐφ' ὑμῖν βεβαίως, ὅτι οὐ περιτραπήσεσθε ὑπὸ τῶν προσπιπτόντων ὑμῖν πειρασμῶν· πολλῶν ἂν μᾶλλον οὐ ταραχθήσεσθε ἐφ' οἷς ὁράτε ἡμᾶς πάσχοντας*. If the sentence *καὶ ἡ ἐλπίς* be not taken as parenthetical, *εἰδότες* must be taken for *εἰδόντων*: a sort of syntax sometimes found in the best writers (from whom examples are adduced by Schmid on Matt. 10, 4.), especially Thucyd.; but which seldom (I think) occurs in St. Paul.

The words following are well paraphrased by Theophyl. thus: *ὥσπερ, φησι, διακομένων ἡμῶν ἀλγείτε, ὡς αὐτοὶ πάσχοντες τοῦτο· οὕτως ἴσμεν ὅτι καὶ παρακαλούμενων, αὐτοὶ τῆς παρακλήσεως ἀπολαύειν νομίζετε*. I would render: "not doubting, i. e. for I do not doubt (the participle being put for the verb) that as you are partakers of the sufferings which attend the Gospel, you are partakers of its consolations derived

from faith in the promises, and the comforts of the Holy Spirit. So Rosenm.: "Scire se dicit, Corinthios tangi sensu ut adversorum, ita et bonorum, quæ ipsi, dante Deo, contigebant. Nam sine dubio multi inter Corinthios Pauli causâ et ipsi dolebant, metuebantque, participes quodammodo omnium ærurnarum, quibus tanti magistri ministerium obruebatur. Eisdem igitur etiam solatii, gaudiique novi participes esse et velle et debere, hic occupat." It is plain that at *καὶ τῆς παρακλήσεως* the preceding *ἔστε* must be repeated, and not *ἔσεσθε*, as in our common Version and Mackn.

Theodoret ably traces the scope of this whole passage thus: *ἐπειδὴ δὲ τῆς ὑμετέρας προμηθούμεθα σωτηρίας, παρὰ μὲν τῶν ἐναντίων τὴν τῶν σκυθρωπῶν δεχόμεθα προσβολὴν, παρὰ δὲ τοῦ Δεσπότου Θεοῦ τὴν ψυχαγωγίαν καρπούμεθα· ὥστε καὶ τούτων κἀκείνων δι' ὑμᾶς ἀπολαύομεν· κοινωνεῖτε δὲ ἡμῖν ἀμφοτέρων, ἅτε δὴ τὰ καθ' ἡμᾶς οἰκειούμενοι.*

8. οὐ γὰρ θέλομεν ὑμᾶς ἀγνοεῖν. A formula frequent in St. Paul; as Rom. 1, 13. 1 Cor. 10, 1. 12, 1: 1 Thess. 4, 13. and elsewhere. It is a kind of meiosis for, "I would have you know," or "I cannot but make you informed." Ὑπὲρ τ. θ. is for περὶ τ. θ., which indeed some MSS. and Fathers read, but it seems a gloss. For ὑπὲρ is frequently used by St. Paul in the place of περὶ. It is observed by Theophyl., that as he had before mentioned tribulation *generally*, so he now adverts to it *particularly*.

8. τῆς θλίψεως ἡμῶν τῆς γενομένης ἐν τῇ Ἀσίᾳ. To *what* circumstance the Apostle adverts the Commentators are not agreed. Theodoret and some moderns understand, the riot of Demetrius, when they suppose the Apostle was thrown to the wild beasts. But it is observed by Whitby and Mackn., that as he did not go into the theatre then, (Acts 19, 30.) but kept himself concealed from the rioters, he ran no such risk of his life, on that occasion, as to justify the strong expressions in ver. 9 & 10. To this, however, I can scarcely assent. Yet I am inclined to think, with Whitby and Mackn., that there is reference to

his actual exposure to wild beasts at Ephesus, mentioned at 15, 32. (where see the note.) Chrysost. and Theophyl. refer it to 16, 9. But *that* would not justify the strong expressions used just after. Semler thinks it relates to some *plots* of the Jews, glanced at in Acts 20, 3.; though these might involve imminent peril to the Apostle. Others think that some circumstances are alluded to which have not been recorded by St. Luke. But the *second* opinion is far the most probable. See, however, Dodd.

8. καθ' ὑπερβολὴν is for ὑπερβαλλόντως; as in Rom. 7, 13. Ἐβαρήθημεν, "weighed down by calamity." I would compare Aristoph. ap. Zon. Lex. p. 1785. ἰπούμενος ταῖς συμφοραῖς. Ὑπὲρ δύναμιν, "beyond our strength." Much the same as παρὰ δύναμιν, which often occurs: and both are the opposite to κατὰ δύναμιν, which occurs in Thucyd. 1, 45.

8. ὥστε ἐξαπορηθῆναι ἡμᾶς καὶ τοῦ ζῆν. Theophyl. well paraphrases: πειρασμὸς ἦν μέγας καὶ ἀβάστακτος, καὶ τοσοῦτος, ὥστε ἐξαπορηθῆναι, &c. The sense is: "so that we even despaired of life." Thus Theophyl.: ὥστε μηδὲ προσδοκῆσαι ἡμᾶς ἔτι ζῆν. And so Theodoret. Some would interpret: "insomuch that my life was despaired of." And Rosenm. thinks this sense is supported by the words following. That, however, cannot be admitted by the *usus loquendi*; neither will it be necessary, if those words be properly interpreted. The term ἐξαπ. is a very strong one; the preposition being intensive. This is well illustrated by a parallel passage *infr.* 4, 8. ἀπορούμενοι ἀλλ' οὐκ ἐξαπορούμενοι. It signifies "to be reduced to an utter ἀπορία, or consilii inopia, and despair." Thus in Ps. 88, 18. it answers to the Hebr. ׀פ, "prorsus perplexus fuit." Wets. compares Job. 10, 1.

9. ἀλλὰ αὐτοὶ—ἐαυτοῖς. This sentence is very ill rendered by our English Translators, especially Mackn. The ἀλλὰ plainly signifies *nam, quinetiam* ;\*

\* It well remarked by Schliting: "Rem illustrat per contrarium: quasi dicat, pro spe aliquā vitæ habuimus ipsi in nobis ipsis decretum mortis. Non tantum alii me habebant pro jam inortuo, sed ego ipse, quamvis alioquin nemo facile de ipso desperet."

and the words following, which are exegetical of the preceding, contain a very strong and figurative mode of expressing utter despair of life; as we say, "the having nought but death before our eyes." I cannot think that there is any *prosopopœia*, in *θάνατος*; as some recent Commentators suppose.

*Ἀπόκριμα* is a somewhat obscure word, which some explain *κατάκριμα*. But as *τοῦ θανάτου* is added, that would occasion a causeless pleonasm. Chrys. rightly explains it *τὴν ψῆφον, τὴν κρίσιν, τὴν προσδοκίαν*, which is approved by Schleus.\* The Apostle means to say that he was like one who lies under condemnation to death, over whom the execution of the law is continually suspended.† The exposition of Theophyl. (formed from Chrysostom's copious matter) is as follows: *τὴν κρίσιν, τὸν ψῆφον, τὴν ἀπόφασιν ἣν ἐδίδου τὰ πράγματα μόνον οὐχὶ φωνὴν ἀφιέντα· τούτέστι, μέχρι τῆς ὑπονοίας τῆς ἡμετέρας ἔσται ἡ τοῦ θανάτου προσδοκία, καὶ ἡ ἀπόκρισις, ἣν ἡ τῶν πραγμάτων φύσις ἐποίειτο· περαιτέρω δὲ οὐ προέβη.* And so Œcumen., and also Grot. and Casaub. See also Phot. ap. Œcumen., who takes the expression for *τὸ τέλος, ἐκβασίς*.

The word *ἀπόκριμα* generally signifies no more than a response, or answer. But it may have a *special* sense, according to the persons who return the answers. Thus, when used of the Roman Senators, it

\* But I am surprised the learned Lexicographer did not perceive that the words *τὴν προσδοκίαν* are corrupt. Read *τῇ προσδοκίᾳ* (in my expectation), and all will be right. Theophyl., in compiling his exposition from Chrysost., seems to have been perplexed with the words, and omits them: but it is here better to heal than to amputate.

† So Thucyd. 2. 53. speaking of the people of Athens during the pestilence, says that they set all laws at defiance, from having death continually suspended over them as a sentence of death already denounced, and which they might continually expect would be carried into execution. His words, which are most affecting, are these: *πολὺ δὲ μεῖζω* (scil. *τιμωρίαν*) *τὴν ἤδη κατεψηφισμένην σφῶν ἐπικρεμαθῆναι.* And so Philostr. Vit. Ap. 7, 28, p. 305. fin. *δοκεῖτε μοι προαποκτινόντες αὐτοὺς τοῦ καταψηφισθέντος ἂν ὑμῶν, ὡς οἴεσθε, θανάτου.* And in Soph. Electr. 782. Clytemnestra says (in reference to the threats of Orestes) *ἀλλ' ὁ προστατῶν χρόνος διῆγε μ' αἰὲν ὡς θανουμένην.*

denoted a decree; as in a passage of Joseph. cited by Kypke, and in Suidas, cited by Wets. Again, when used of *judges*, it meant *verdict*, or *sentence* (see Acts 15, 19. Eng. V.), whether of condemnation, or acquittal; and therefore it requires (as here) the addition of some other word to qualify it.

9. ἵνα μὴ πεποιθότες ὦμεν, &c. These words have been ill understood by our modern Commentators, which arose from not adverting to the ellipsis of a clause which must be supplied, in order to make the sense clear; though it is in some degree *implied* in the ἵνα. The following, then, seems to be the sense: "And this was not done without cause, but for the purpose of showing us and making us feel that we should not trust in ourselves," &c. So Theophyl.: διὰ τί δὲ τοῦτο ἐγένετο, φησιν; ἵνα, &c. And so Phot.: γέγονε δὲ τοῦτο, καὶ παρ' ἐλπίδας ἐζήσαμεν. Theodoret explains thus: ἀλλὰ μέχρι τῆς ἡμετέρας ἑστήσεν ὑπονοίας τοῦ θανάτου τὴν ἀπειλήν· ἵνα μὴ, &c.

The πεποιθότες ὦμεν may be regarded as a participle and verb substantive for the verb. Yet it seems to have been used by the Apostle as better adapted to express *continuity of action* and *custom*. By *trusting in ourselves* is meant having regard to our own strength only, and human probabilities.\* It is excellently observed by Theophyl. (from Chrysost.) that the Apostle says this, not that he had *then* to learn this lesson (for who ever better knew and practised it than he?) but, in speaking this of himself he means to form others to his example, that they may exercise the same edifying humility.

9. ἐγείροντι τοὺς νεκρούς, "who raiseth the dead." Grot. remarks that by the Hebrews those are said to be dead who are *quasi mortui*; and those who are liberated are said to be *resuscitati*. And, as Phot. well observes, Paul *was*, as it were, dead, being so

\* To which purpose Wets. aptly cites Philo de Leg. T. 2. p. 574, 43. τὰ μὲν οὖν ἐξ ἀνθρώπων πάντα καὶ ἔρρει καὶ ἔρρέτω, μενέτω δὲ ἐν ταῖς ψυχαῖς ἀκαθαίρετος ἢ ἐπὶ τὸν σῶτήρα θεὸν ἐλπίς, ὃ πολλάκις ἐξ ἀμυχάνων καὶ ἀπόρων περιέσωσε τὸ ἔθνος.

δσιν τῇ δυνάμει αὐτοῦ, so far as depended on any power of his own. Hence we see the propriety with which the Apostle has subjoined to Θεὸς the epithet "who raiseth the dead."

10. ὃς ἐκ τηλικούτου θανάτου ἐρρύσατο, "who hath delivered us from so great and deadly a peril, and is still delivering us from perils." Θάνατος here denotes *a peril of life*.\* So 11, 23. ἐν θανάτοις πολλάκις, (ἦν.) This indeed savours of Oriental hyperbole; yet it is sometimes found in the Classical writers, from whom examples are adduced by Alberti and Palaiet.

I would place a comma after ἡμᾶς; and I would observe, that it is not necessary, nor indeed proper, to repeat ἐκ τηλικούτου θανάτου, but we may merely understand *deliverance in general*, viz. from the snares and dangers, with which the Apostle was, doubtless, continually encircled by his relentless adversaries the Jews. The omission of the words καὶ ῥύεται in some MSS. Syr., Vulg., and some other Versions, was not accidental, but from intention, and to remove the difficulty, though very needlessly, and to the destruction of the figure. The reading of some other antient MSS. and Versions, ῥύσεται, arose from the ῥύσεται just after. That ῥύεται must be taken of deliverance *generally*, is plain from the ῥύσεται in the next clause of this antithetical sentence. For the ἐρρύσατο ἡμᾶς, καὶ ῥύεται, and the ῥύσεται, form a beautiful chain.†

10. ἡλπίκαμεν. Erasm. and Vatab. render *speravimus*. But it is better rendered in the Vulg. *spera-*

\* A deliverance of this kind may, as Chrys. and Theophyl. beautifully observe, be called a sort of resurrection: for when a man is, by the help of God, as it were, brought from the gates of death, his deliverance, or recovery, is a kind of resurrection from the dead. "So (says Theophyl.) we are accustomed to say of such persons 'we have seen the resurrection of the dead'."

† And Theodoret seems to have felt this: for, after remarking on ῥύεται, he has the following observation: εἶτα ὡς ἔχων ἐξέγγνα τῶν ἐσομένων τὰ γεγενημένα, ἐπήγαγεν, &c.

*mus*: and in most modern versions the present is adopted; and rightly, except that perhaps that sense of the aorist may here have place by which it denotes *custom*, i. e. "sperare solemus." And this seems more significant.

"Ετι, "yet again."

11. *συνυπουργούντων καὶ ὑμῶν*, &c. i. e. "you also co-operating with us in prayer in our behalf." The verb *συνυπ.* sometimes occurs in the Classical writers, and properly takes a dative dependent on the *σύν*; here *δεήσει* is not governed by the verb, but depends on a preposition understood, *ἐν* or *ἐπὶ*.

One cannot but admire the deep humility, and exquisite modesty\* evinced in these words, which must, too, have been calculated to impress the Christians with a very favourable opinion of Paul.

The words following are obscure by reason of the imperfect construction of the sentence, all which may fairly be attributed to extreme pathos, and perhaps haste. For the whole Epistle bears the marks of being far more hastily (and perhaps suddenly) written than any of the rest. *Εὐχ.*, too, is here used in a sense rarely occurring in the best writers, namely, "*cum gratiarum actione celebrari*," "to be returned thanks for." For though Polyb., Diod. Sic., Jōseph., and the Apocryphal writers sometimes use *εὐχαριστεῖν* in the sense "to give thanks," yet of the *passive* in this sense I can find no example. The construction is (as was just observed) perplexed: and Rosenm. endeavours to clear it by supplying a *κατὰ* at τὸ εἰς ἡμᾶς *χάρισμα*. He then offers the following explanation: "*respectu habito ad beneficium in me collatum, vel propter beneficium*, &c. Similis ellipsis τοῦ κατὰ est infra C. 6, 13. 1 Cor. 11, 2." The *διὰ πολλῶν* he explains in the same manner as *διὰ βραχείων* in Hebr.

\* The *καὶ* very delicately seems to suggest the *necessity* of their co-operation with him in prayers for future deliverance.

On the duty and benefits of prayer for others, see the Greek Commentators and Mackn.



13, 22. But it does not follow because such a use prevails in διὰ βραχέων, that it must be admitted to have place in every adjective. A positive example of διὰ πολλῶν would be requisite, which I suspect will not easily be found. The subaudition, too, of κατὰ is here too arbitrary, though it is adopted by our English translators. And as to the sense of the passage laid down by Ros., which is as follows: "Ut pro illo in me collato beneficio, quod simul ad multos pertinet, etiam gratiæ Deo pro me agantur," I do not see how it can be fairly elicited. If I am not mistaken, the antient Commentators have been here more successful in tracing the construction of the passage and the scope of the Apostle. Thus Theophyl. ἐρρύσατό, φησιν, ὁ Θεὸς ἡμᾶς, καὶ ῥύσεται διὰ τῶν ὑμετέρων εὐχῶν ἵνα τὸ εἰς ἡμᾶς χάρισμα, τὸ διὰ πολλῶν, τούτέστιν, ἡ εἰς ἐμὲ γινομένη χάρις διὰ πολλῶν, τούτέστιν, ὑμῶν ὑπερευξαμένων μου, ἐκ πολλῶν προσώπων εὐχαριστηθῇ, ἡγουν ὑμῶν. Τὴν σωτηρίαν γὰρ τὴν ἐμὴν διὰ τῶν εὐχῶν ὑμῶν γινομένην πᾶσιν ὑμῖν ἐχαρίσατο, ἵνα πολλὰ πρόσωπα αὐτῷ εὐχαριστήσῃ ὑπὲρ ἡμῶν. And this exposition is supported by Chrys. and more or less by all the antient interpreters.

Ἐκ here signifies "on the part of," "procured by the prayers of." And so Rosenm. assigns to it the sense of *a*, denoting the efficient cause; as infra 3, 5. 5, 1. Rom. 13, 5. On πρόσωπον, see Kypke in loc.

In the words τὸ εἰς ἡμᾶς χάρισμα, there is an ellipsis of a participle; which is very frequent in the popular style. Χάρισμα seems to signify "the preservation of, or deliverance, graciously vouchsafed to us." So Schliting and Wets. The next words, διὰ πολλῶν εὐχαριστηθῇ ὑπὲρ ἡμῶν, signify "might be acknowledged with thankfulness by many." Ὑπὲρ ἡμῶν, which belongs to τὸ εἰς ἡμᾶς, signifies "for us," "on our behalf." And so Schliting, and, upon the whole, Doddr. and Mackn., the former of whom subjoins: "as nothing is more reasonable than that mercies obtained by prayer should be owned in praise."

12. ἡ γὰρ καύχησις, &c. The connexion here is not very obvious, and few attempt to trace it. Schliting lays it down thus: "Causam adfert cur velit pro se orari et gratias agi: quasi dicat, quia de hoc gloriari possum ac debeo." This, however, seems formal, and frigid. I should rather suppose it (with Doddr.) to be as follows: "And this confidence which we have both towards God and you, is much emboldened, as we have an inward assurance of our own integrity, however men may suspect or censure us." Certain it is, that clauses are occasionally left to be supplied by γὰρ in all the antient writers.

It is not necessary to press on the sense of καυχ., which may be explained "a cause of just boasting and rejoicing," "something on which one may reasonably pride, and comfort oneself," \* i. e. towards *men*: which perhaps is *implied*, especially as the words ἐν τῷ κόσμῳ occur further on, and seem to have been in the Apostle's mind here. Or it may signify towards *himself*. In which view Theophyl. paraphrases thus: "as my former consolation and comfort was from *God*, so this is from the purity of my *conscience*." And he rightly remarks, that the Apostle uses the strong term καύχησις, to denote the *complete confidence* he had in the purity of his conscience. See also Phot. ap. Œcumen. and Theodoret.†

The τὸ μαρτύριον is in apposition, i. e. "even the testimony." "Ὅτι ἐν ἀπλότητι καὶ εἰλικρινείᾳ Θεοῦ. The ὅτι signifies "It is this, that," &c. Of the terms ἀπλ. and εἰλ. the former is well explained by Theophyl. ἐν ἀπονήρῳ γνώμῃ; and by Œcumen. ἄνευ δόλου. Doddr. explains the terms, "not only meaning well on the whole, but declining an over-artful way of prosecuting a good end. The εἰλικρινείᾳ Θεοῦ, most recent Commentators (after Schliting) interpret

\* So Theophyl. παραμυθίας ἡμῖν ἀφορμή ἐστιν.

† Here Bulkley cites a fine passage of Phœd. "Si livor obtrectare curam voluerit, non tamen eripiet laudis conscientiam."

“summâ sinceritate,” adverting to that idiom by which the name of God added to a noun or adjective has the effect of raising its quality to the highest pitch. But this does not apply to all nouns, or adjectives; and here there is no need to resort to that precarious principle. It may be interpreted, with Theophyl (from Chrys.) thus: καθαρότητι διανοίας καὶ ἀδολότητι, οὐδὲν ἐχούσῃ σινεσκιασμένον καὶ ὑπόυλον, οἶαν ὁ Θεὸς ἀποδέχεται.\* So 1 Cor. 5, 8. ἐν ἀζύμοις εἰλικρινίας καὶ ἀληθείας. And Wets. compares the following beautiful sentiment of Plutarch de anim. tranquill. p. 477 A. οὔτε οἰκία πολυτελῆς, οὔτε χρυσίου πλήθος, οὔτε ἀξίωμα γένους, οὔτε μέγεθος ἀρχῆς, οὐ λόγου χάρις, οὐ δεινότης, εὐδίαν παρέχει βίῳ καὶ γαλήνην τσαύτην, ὅσῃ ψυχὴ καθαρεύουσα πραγμάτων καὶ βουλημάτων πονηρῶν, καὶ τὴν τοῦ βίου πηγὴν τὸ ἦθος ἀτάραχον ἔχουσα καὶ ἀμίαντον.

12. οὐκ ἐν σοφίᾳ σαρκικῇ. Theophyl. well explains this: οὐκ ἐν δεινότητι λόγων καὶ πλοκῇ σοφισμάτων. For that (he adds) was the usual wisdom on which they prided themselves, but which the Apostle rejects. So Œcumen.; οὐκ ἐν δεινότητι καὶ στροφῇ λόγων σινεσκιάζουσα τὴν ἀληθειάν.

Ἄλλ' ἐν χάριτι Θεοῦ. Here again the sense is miserably curtailed by the recent interpreters, who render: “sapientiâ Deo gratâ.” The true sense seems to be that assigned by Chrys. and the Greek

\* Œcumen. explains it ἀνεὺ ὑποκρίσεως καὶ ὑποκαλύμματος. And this interpretation is supported by Est., Sclat., Tiren., Menoch., Grot., Beza, and others. Rosenm. compares Ps. 51, 19. עֲפֹרַת יִרְבֵּי. That the sense I have adopted is the one meant by the Apostle, is clear from the parenthetical words following, which are plainly exegetical of the preceding, and which (I think) justify the opinion of Theophyl., that the former words are levelled against the false teachers. And so Œcumen. and Chrys.

Grot. thinks this was meant to anticipate an objection, as though the Apostle had promised a return, and not kept his word. Thus he means to say, that he is just as he was at Corinth, viz. not double-minded, but that events over which he had no controul have altered his counsels. Grot. compares Senec. Omnia debent eadem esse quæ fuerint cùm promitteres, ut promittentis fidem teneas. This, however, seems too strained and hypothetical.

Commentators. Thus Theophyl.: ἐν τῇ παρ' αὐτοῦ χαρισθείσῃ σοφίᾳ, καὶ ἐν σημείοις καὶ τέρασιν, ἃ χάρις Θεοῦ ἦσαν (or, as Œcumen. explains, χαρίσματα.) And so Beza, Grot., Menoch., Tiren., Est., and others.

Ἀνεστράφημεν, "we have conducted ourselves." So *versari* in the Latin. The word is properly one of middle signification, and in the Classical writers is chiefly used of worldly *business*; as in Arrian, Polyb., and the later writers. It is, however, used in the Old Testament in a *moral* sense; as Prov. 20, 8. Sir. 38, 28.; but chiefly in a good one. In the New Testament it is used both in a *good* (as here and in 1 Tim. 3, 15. πῶς δεῖ ἐν οἴκῳ Θεοῦ ἀναστρέφεσθαι. and 1 Pet. 1, 17.) and in a *bad* sense; as Eph. 2, 3. 2 Pet. 2, 18. It here has reference not only to the Apostle's moral character as a man and a Christian, but also to his conduct as a minister.

Ἐν τῷ κόσμῳ, "every where in the world where I have been." Περισσοτέρως δὲ πρὸς ὑμᾶς, "and especially towards you." It is well remarked by Theophyl. ὅτι μετὰ τῶν σημείων, ἔτι καὶ ἀδάπανον παρ' αὐτοῖς τὸ εὐαγγέλιον ἐκήρυξεν. And so Œcumen.

13, 14. οὐ γὰρ ἄλλα γράφομεν ὑμῖν, ἀλλ' ἢ ἃ ἀναγιγνώσκετε, ἢ καὶ ἐπιγινώσκετε. The sense of these words is by no means clear. Hence Commentators differ in opinion. Most modern ones adopt the interpretation of Beza: "I write no other things than what ye read, or may understand."\* And so Rosenm., who paraphrases (chiefly from Wets.): "Eandem animi integritatem, quam in vitâ meâ exprimere soleo, etiam in epistolis meis agnoscetis. Non opus est mihi occulto et ancipiti scribendi genere; non scribo alia, vel diversa ab iis quæ animo cogito; sed apertè scribo, ut quivis epistolam legens vel statim

\* Wets. paraphrases thus: "Nihil occultè, non ambiguè sed apertè scribo, ita ut quivis epistolam legens vel statim intelligere possit, vel, si alicubi hæreat, post secundam aut tertiam lectionem, attento animo factam, sit intellecturus."

intelligere possit, vel, si alibi hæreat, post secundam aut tertiam lectionem, attento animo factam, sit intellecturus.\* This mode of interpretation, however, seems very harsh and far-fetched, (not to mention that the Apostle is never observed to advert to such a subject as the obscurity or perspicuity of his language, which would, in a great measure, depend on *time* and *circumstances*). Still more so is that of Storr Opusc. p. 100. The one most natural, and agreeable to the context seems to be that of Theophyl. (from Chrys.), who traces the scope and details the sense of the passage as follows: Ἐπειδὴ μέγала ἔδοξε λέγειν περὶ ἑαυτοῦ, ἵνα μή τις εἴπῃ κόμπον ῥημάτων εἶναι ταῦτα, φησὶν, ὅτι ἐκεῖνα γράφομεν ὑμῖν, ἃ ἀναγινώσκετε μὲν ἐν τοῖς γράμμασι τούτοις, γινώσκετε δὲ προφθάσαντες καὶ ὑμεῖς. Οὐ γὰρ ἐναντιῶνται τοῖς γράμμασι μου ἡ ὑμετέρα γνώσις, ἣν ἔχετε προλάβοντες περὶ ἐμοῦ. And so Theodoret: Οὐ γὰρ, ὡς τινες ἡμᾶς διαβάλλειν, ἐπιχειροῦσιν, ἕτερα μὲν φρονοῦμεν, ἕτερα δὲ κηρύττομεν, καὶ μαρτυρεῖ τῶν πραγμάτων ἡ πείρα· ἃ γὰρ παρὼν ὑμᾶς ἐδίδαξα, ταῦτα καὶ ἀπὼν ἐπιστέλλω, ταῦτα καὶ εἰς τὸν ἐξῆς ἅπαντα χρόνον κηρύξειν ἐλπίζω. And this is adopted by Doddr., who cannot well be suspected of having borrowed it from that source. His exposition is as follows: "I speak of the integrity with which I have conducted myself among you, with great freedom; for we write no other things to you on this head, but what we well know, and must be obliged to acknowledge; and I hope that ye will have equal cause to acknowledge them even unto the end." And, in his note, he remarks: "The word ἀναγινώσκω is ambiguous, and may signify either to *acknowledge*, to *know*, or to *read*; but I think the sense here plainly determines it to *knowing*."

There is here a beautiful *paronomasia*, which is

\* And in the same view Mackn. observes: "It seems the faction had affirmed, that some passages of Paul's former letter were designedly in ambiguous language, that he might afterwards interpret them, as it suited his purpose."

destroyed by the Critical conjectures that have been hazarded on this passage, which may be seen in Bowyer.

Ἐλπίζω δὲ—μέρους. In conformity with the mode of interpretation adopted in the *preceding* words, to *these* is assigned by Theophyl. the following natural and suitable sense: ἐλπίζω, φησὶν, εἰς τὸν Θεὸν δηλαδὴ, ὅτι τοιούτους ἡμᾶς ἐπιγνώσεσθε, οἷους καὶ αἱ ἐπιστολαὶ ἡμῶν θηλοῦσι, καὶ ὁ παρελθὼν βίος ἐγγυᾶται. Ἐκ μέρους γὰρ ἐπέγνωτε ἡμᾶς, τουτέστιν, ἐπειράθητε, ἡμῶν ἐπιδειξάμενων ὑμῖν ἐκ μέρους τινὰ ἐναρέτου βίου τεκμήρια.

Ὅτι καύχημα ὑμῶν ἐσμεν—Ἰησοῦ. The sense is: “You will find and acknowledge (I say) that we are your rejoicing, as also you ours in the day of the Lord.” The force of these words is admirably illustrated by Theophyl. (from Chrys.) He explains καύχημα ὑμῶν ἐσμεν thus: “I am such as may give you an occasion of being proud of me, namely that ye have such a teacher, a teacher instructing you in what is not merely of human discovery, nought ὑπευλον or δολερὸν.” Then (adds Theophyl.) that he may not seem vain-glorious, he makes the boasting common to them both, subjoining: “also, ye will be mine: for I shall be proud of having met with such disciples, not wavering, or shaken by false teachers.” The following words ἐν τῇ ἡμέρᾳ τοῦ Κυρίου I. X. seem to *fix* the period of their rejoicing. Hence many modern Commentators render the ἐσμεν in the future. But the Apostle and the Corinthian disciples would be respectively a matter of rejoicing to each other, both in *that* day and the day of the Lord. Others adopt the *present*. But this cannot suit the day of the Lord. It should seem that the sentence is highly elliptical, and may best be interpreted in a close paraphrase, as follows: “You will find (I say) and acknowledge, that we are your boasting, even as ye are ours (and will, I trust be,) in the day of the Lord.”

15. καὶ ταυτῇ πεποιθήσει, &c. “In this confidence, and reliance on your being well affected to us,” &c.

For *that* (I think with Phot.) is the sense intended; though Theophyl. and Œcumen. extend it to all the foregoing particulars from ver. 12. The word *πεποιθήσις* is one of later Grecism, and not approved by the Atticists. Yet examples of it are adduced by the Commentators from Hermog., Sext. Emp., Simplic., Joseph., and others. *Ἐβουλόμην πρὸς ὑμᾶς ἔλθειν πρότερον*, "I was minded to come unto you before;" viz. when I wrote my former Epistle." (See 1 Cor. 16, 5.) The Apostle means to say, that it was his first intention to have visited them before the Macedonians. He then shows that he did not abandon this intention from levity or fickleness, but for sufficient causes.

*Δευτέραν χάριν* is well explained by Theophyl. "a double gratification," viz. "that by the first Epistle, and that by my presence." And so Phot., who says that *χάριν* is for *χάραν*; as in Philem. 7. and Tob. 7, 20. See several Classical examples from Pind. Polyd., cited by Schleus. in his Lex., who adopts this interpretation, as does also Wolf. And it is confirmed by ver. 24. and 2, 1 and 2. Yet many modern Commentators assign to the word the sense *gift, benefit*. But this, though it may be justified, is not so natural a sense.

16. *καὶ δι' ὑμῶν*, &c. Here the Apostle clearly indicates the plan of the journey he had first formed; but, as impediments had intervened when he wrote his former Epistle, he *there* mentions only one passing through Corinth. (Rosenm.)

*Δι' ὑμῶν* is a popular and colloquial mode of expression for "your city and province." On *προπ.* I have before treated, at Rom. 15, 24. and elsewhere. Rosenm. thinks that the Apostle meant that the Presbyters, or Deacons, should accompany him and be his associates in the conveyance of the alms; a business he had previously settled with the Palestine Jews. (Gal. 2, 10.) But this seems an incorrect view of the thing. The Apostle did not then contemplate being an associate in conveying the alms: nay

even in his first Epistle that is mentioned only as a *contingency*. See the note on 16, 4. and Est. on the present passage.

17. τοῦτο οὖν βουλευόμενος, &c., "This, therefore, being my intention (*then*), did I, forsooth, use (or show) levity? Can I be accused of levity? namely, because I took this journey alone."\* Theophyl. explains τῇ ἐλαφρίᾳ ἐχρησάμην by ἐλαφρός καὶ εὐρίπιστος, καὶ ἄλλοτε ἄλλα φρονῶν. So Theodoret: κουφὸς εἰμι, ὁ ὑρρόπος ἔχω μεταβολὰς. The interrogation, it may be observed, carries with it a strong negation. So Theophyl. οὐδαμῶς. See Grot. and Casaub. Here Wets. compares Phædr. prol. 5. Cum destinâsem terminum operi statuere—Consilium tacito corde damnavi meum—non levitas mihi, sed certa ratio causam scribendi dedit.

17. ἡ ἃ βουλεύομαι, κατὰ σάρκα βουλεύομαι. At *subaud* κατὰ. The κατὰ σάρκα Rosenm. explains *perfidia*. But it rather seems to denote the being influenced by his own private and human views and passions, without regard to the motions of the Spirit. So Theodoret: οὔτε μὴν πάθει δουλεύω. And so Theophyl.: ἀνθρωπίνως βουλεύομαι καὶ οἰκεία γνώμῃ διοικοῦμαι. And Phot. ap. Œcumen. takes κατὰ σάρκα for αὐτεξουσίως, αὐτοκελεύστως, αὐτοδεσπότως. Many modern Commentators interpret it of avarice, ambition, and other such carnal affections. And so Rosenm., of *perfidy*. But *such* the false teachers probably did not impute to the Apostle. At least, here are only two charges adverted to, namely, levity and inconstancy; *and* the being guided solely by his own private and worldly views, without regard to the Spirit of God. So Theodoret.

The words following, ἵνα ἢ παρ' ἐμοὶ τὸ ναὶ ναὶ, καὶ τὸ οὐ οὐ, are plainly exegetical of the former, and must be interpreted in accordance therewith. But on the *sense* of the words, which even Chrys. acknowledges are obscure, the Commentators are not

\* Mackn. thus paraphrases: "Was the alteration of my purpose a proof that I formed it without due consideration."



agreed. Casaub. offers the following exposition: "*Non ita delibero ut solent homines, suæ fragilitatis immemores, ut Etiam sit apud me Etiam, et Non Non, h. e. ut, cùm aliquid me facturum dico, id certò affirmarem, quasi omnino facturum; aut cùm nego, id certò negem, quasi omnino non facturum. Nam apud me fit aliquando ut Etiam sit Non, et Non sit Etiam: ut quod dixi venturum me ad vos, id erat Etiam; at idem nunc factum est Non, quoniam non veni: non enim permisit Deus, penes quem sunt actiones nostræ, ut nihil ipsi de nobis certò affirmare aut negare possimus.*" And Erasm. the following: "*Nai apud Græcos est affirmantis, οὐ negantis. Ergo qui non faciunt quod affirmant se facturos, iis Non est Non: et qui faciunt quod affirmant se facturos, iis Etiam est Etiam.*" Others, as Beza, Grot., Bengel., and Schleus., suspect that the true reading is τὸ ναὶ καὶ τὸ οὐ, as adopted by the Syr. and Vulg., and found in some MSS., which Schleus. renders: "*ut apud me sit ita est, et mox, non ita est,*" i. e. ut ego fallax sim et mendax et inconstans. See also Grot., who cites Fest. on the word *nauci*, "*Quidam ex Greco quod sit ναὶ καὶ οὐχὶ levem hominem significari volentes. Levem ἐλαφρόν.*" And the very same idiom is in the mouths of our vulgar, who call a whimsical, fickle person, *a yea-and-nay-fellow*. But there is no sufficient authority for that reading (versions being, in cases of great difficulty in phraseology, no direct evidence), and if there were, it could not be received, being plainly not agreeable to the words preceding, which regard, not *inconstancy* in forming or following up plans, but a *headstrong spirit* in following the dictates of passion, caprice, or, at least, worldly policy. For this reason I cannot approve of the interpretation of Rosenm.: "*ut τὸ ναὶ ναὶ apud me etiam sit τὸ οὐ οὐ, ut affirmatio et negatio ejusdem rei apud me idem valeat. Non sum tam inconstans, ut eodem tempore affirmem loquendo et scribendo (ut dicam ore: ναὶ ναὶ), et eodem tempore aliter cogitem (animo et mente quasi*

dicam: οὐ οὐ, *minimè*).” This is neither agreeable to the preceding words, nor, indeed, to the *usus loquendi*; and is resting too much meaning on an insignificant particle, like *ναί*. As to the interpretation of Wets., it comes to much the same thing, and therefore is liable to the same objection. And so is the interpretation of Schliting and Jaspis. Mac-knight too has entirely missed the sense. The true scope of the passage, upon which the sense of this idiomatic expression depends, has been best seen by the Greek Commentators, of whom Theodoret admirably traces it as follows: Δύο τέθεικεν ἐναντία, ἃν τὸ μὲν πρότερον ἐστὶ τοῦτο, οὔτε κοῦφός εἰμι, οὔτε ὀξύρροπος ἔχω τὰς τῆς γνώμης μεταβολὰς, ὥστε νῦν μὲν τοῦτο, νῦν δὲ ἐκεῖνο αἰρεῖσθαι· τὸ δὲ δεύτερον τοῦτο, οὔτε μὴν πάθει δουλεύω, ἵνα ἐκ παντὸς τρόπου τὴν ἐπιθυμίαν πληρώσω· τοῦτο γὰρ λέγει, ἢ ἂ βουλεύομαι, κατὰ σάρκα βουλεύομαι, ἵνα ἢ παρ’ ἐμοὶ τὸ *ναί* καὶ, καὶ τὸ οὐ οὐ; ὁ γὰρ ταῖς τῆς σαρκὸς ἐπιθυμίας ἐπόμενος, ὑπὸ τῶν οἰκείων σύρεται λογισμῶν, καὶν λίαν τὸ ἄτοπον ἔχουσιν· ὁ δὲ σωφρόνως βουλεύομενος, καὶν ἀγαθόν τι βουλευῆται, συνήδει δὲ τοῦτο μὴ συνοίσειν μέλλον ἐτέροις, οὐκ ἐπιτίθησι τῇ βουλῇ τὸ πέρας. So Theophyl.: ὥστε ὁ ἀφορίσω παρ’ ἐμαυτῷ, τοῦτο καὶ πλήρω, καὶντε *ναί*, καὶντε οὐ; Οὐκ ἔστιν οὐδὲ τοῦτο, ἀλλὰ τῷ Πνεύματι ἄγομαι, καὶ οὐκ ἔχω ἐξουσίαν ὅπου θέλω ἀπιέναι, ἀλλ’ ὅπου ἐκεῖνο προστάξει. Ὡστε πολλάκις παρ’ ἐμοὶ τὸ *ναί* οὐκ ἔστι *ναί*, διὰ τὸ μὴ καὶ τῷ πνεύματι δόξαι τοῦτο· οὐδὲ τὸ οὐ, οὐ, διότι ὅπερ ἐγὼ ἀπανίνομαι, τοῦτο κελεύει τὸ Πνεῦμα. So also Chrys., Ecumen., and Phot. The idiom was, I think, a proverbial one to denote a *headstrong, self-willed spirit*, which will either do things, or not do them, as it pleases, without giving any reasons. The force of the repeated *ναί* and *οὐ* may be illustrated by the usual expression of such positive persons, ὃ γέγραφα γέγραφα, ἃ πέπραχα πέπραχα. The ἵνα ἢ τὸ *ναί* *ναί* refers to any purpose to be effected; the τὸ οὐ οὐ, to what is not to be done; as Theophyl. well shews, who also remarks on the skill with which the Apostle turns off what was matter of accusation into a ground of

praise, namely τὸ μὴ ἐξουσιάζειν ἑαυτοῦ, ἀλλ' ἀγέσθαι ὑπὸ τοῦ πνεύματος. For, as Chrys. observes, St. Paul did not know, or pretend to know all things; so that sometimes he prayed for ἀσύμφορα; as in the case of the thorn in the flesh. Phot., too, has some very masterly discussions, to which I can only refer the reader.

I must not omit to observe that the interrogation here involves a strong negation.

18. πιστὸς δὲ ὁ Θεός, ὅτι ὁ λόγος—οὐ. Theophyl. and Œcumen. (after Chrys.) rightly observe, that this is meant to anticipate and answer an objection, such as: "If what you *say* be not firm and stable, and you often say *ναὶ*, and it is found *οὐ*, may we not fear lest your word, *doctrine*, and *preaching* be found such?" viz. *ναὶ ναὶ* and *οὐ οὐ*, i. e. unstable and wavering. To which the Apostle answers: "My promising, or purposing to come, was my *own*, wherefore I attained it not. But my preaching is of God, and what is *such*, cannot deceive. Now God is true (πιστὸς, *verax*); so that, as he is true, neither is his *word* to you, which we preach, inconstant and unstable." This is (I conceive) the true sense of the passage. The same has been deduced from the words by some eminent modern Commentators, as Beza, Rosenm., and Storr. The chief difficulty (which they, however, do not notice,) centers in ὅτι, which Beza renders *quia*; and Theophyl., ὥστε. It will be well expressed by the English *wherefore*; a signification not unfrequent, and of which examples may be found in Schleus. Lex. Most modern Commentators take it in the sense of *certainly*, and regard the πιστὸς ὁ λόγος as a *formula obtestationis*. But that is destroying the construction of the sentence, the true *ratio* of which was alone seen by the Greek Commentators.

It is so plain that λόγος must mean *doctrine*, that it is strange it should have been taken by Mackn. (and, I suspect, Doddr.) for the *promise* sent to them by Timothy and Erastus: which, indeed (as Jaspis

remarks) is contradicted by what follows. With the πιστὸς ὁ Θεὸς we may compare Heb. 10, 23. 11, 11. 1 Joh. 1, 9. Deut. 32, 4. This use of πιστὸς is sometimes found in the Classical writers; as Thucyd. 8, 51. (cited by Schleus.) δόξας δὲ ὁ Α. οὐ πιστὸς εἶναι and Demosth. 1475.

19. ὁ γὰρ τοῦ Θεοῦ υἱὸς I. X.—οὔ. The best Commentators, ancient and modern, are agreed that by *Jesus Christ*, is here meant *his doctrine*. So Theodoret: ἀντὶ τοῦ κηρύγματος αὐτὸν τὸν κηρυττόμενον τέθεικε. And so Theophyl.: λοιπὸν λέγει ποῖος λόγος οὐκ ἐγένετο ναὶ καὶ οὔ· τούτέστιν, οὐ νῦν μὲν τοῦτο ἐκηρύττετο, νῦν δὲ τοῦτο· ἀλλὰ ναὶ ἐγένετο, τούτέστι, βεβαίως καὶ ἀπαρασαλεύτως ἐκηρύχθη. The reason why υἱὸς τοῦ Θεοῦ I. X. is used for the *doctrine* of Christ, may (I think) be on account of the πιστός δὲ ὁ Θεὸς just before. But then the words ἐν αὐτῷ will occasion some difficulty; unless, with Beza, they be referred to *God*, Christ being the *constantissima Patris veritas*: which, however, seems harsh. The αὐτῷ must (as most Commentators are agreed) be referred to *Christ*, and the sense be “apud eum;” as is required by the words following ὅσαι γὰρ, &c. The former interpretation, however, may very well be included in the latter; thus, “*The Son of God, Jesus Christ*, and his doctrine;” for the Apostle seems to have had *both* in mind. In considering the *doctrine* as included, the ancient Commentators, and some eminent moderns, notice that an argument is suggested of the truth of Paul’s doctrine, by its being the same with that of Sylvanus and Timothy; since the multitude of preachers renders their testimony (if agreeing) credible. But this seems very fanciful and precarious.

19. ἀλλὰ ναὶ ἐν αὐτῷ γέγονεν may be rendered: “but (all) in him was yea,” i. e. most true and consistent. On Silas (the same with Sylvanus,) see Mac-knight.

20. ὅσαι γὰρ ἐπαγγελίαι Θεοῦ. Those who interpret the I. X. in the preceding verse solely of the

doctrine of Christ, are here compelled to take ἐν αὐτῷ in the same manner. Thus Theophyl.: 'Ἐν τῷ κηρύγματι πολλὰ ἐστὶ τὰ ἐπαγγελώμενα, ἀνάστασις νεκρῶν, υἱοθεσία, καὶ ἀπλῶς, ἐλπίδες τοῦ μέλλοντος αἰῶνος' φησὶν οὖν, ὅτι οὐ μόνον τὸ κήρυγμα αἰὲν ὡσαύτως ἔχει, καὶ βεβαίως ἐκηρύχθη, ἀλλὰ καὶ αἱ ἐν αὐτῷ ἐπαγγελίαι τοῦ Θεοῦ γὰρ εἰσιν· ὅσα δὲ ὑπέσχετο ὁ Θεός, ἐν αὐτῷ τὸ καὶ, καὶ τὸ Ἀμήν ἔχουσι, τουτέστι, τὸ βέβαιον· οὐ γὰρ ἐν τινι τῶν ἀνθρώπων πληροῦνται, ἀλλ' ἐν αὐτῷ τῷ Θεῷ ὥστε βέβαιά εἰσιν. And so Chrys., Rosenm., and Jaspis. But this seems to be somewhat harsh. I therefore prefer, with most modern Commentators, to refer ἐν αὐτῷ to *Christ*; though it may also include the Gospel, and the new covenant introduced by Christ. And this is supported by the authority of Theodoret, in the following excellent annotation: Πολλὰ τοῦ Θεοῦ αἱ ἐπαγγελίαι, νεκρῶν ἀνάστασις, σαύματος ἀφθαρσία, ζωὴ ἀτελείτητος, οὐρανῶν βασιλεία· ἀλλὰ ταῦτα ὁ τῶν ὅλων Θεὸς διὰ τοῦ μονογενοῦς υἱοῦ κεχορήγηκεν· οὐ δὴ χάριν, καὶ δι' αὐτοῦ τὸν τῆς εὐχαριστίας αὐτῷ προσφέρομεν ὕμνον. It is here admirably observed by Doddr.: "Nothing can really render the promises of God more certain than they are; but God's giving them to us through Christ, assures us that they are indeed his promises, as in Christ there is such a real evidence of his conversing with men, and as the wonders which God hath actually wrought in the incarnation, life, resurrection, and ascension of his Son (facts in themselves much stranger than any of the glorious consequences to follow), tend greatly to confirm our faith, and make it easier for us to believe such illustrious promises as those which are given us, the very greatness of which might otherwise have been an impediment to our faith, and have created a suspicion, not whether God would have performed what he has promised, but whether such promises were really given us."

At ὅσαι must be supplied εἰσι: an ellipsis frequent after ὅσος. The force of the article (here improperly overlooked by our common Translators) is

thus expressed by Bp. Middleton ; “ *For how many soever be the promises of God, in him (in Christ) is the yea, and in him the amen, i.e. whatever God hath promised, he will, through Christ, assuredly fulfil.*”

The words τῷ Θεῷ πρὸς δόξαν δι’ ἡμῶν are undoubtedly a *trajectio* for πρὸς δόξαν τῷ Θεῷ, “unto the glory and praise of God.” So Œcumen. : εἰς τὸ γενέσθαι δόξαν τῷ Θεῷ δι’ ἡμῶν.

The δι’ ἡμῶν is susceptible of more than one meaning. Some, as Rosenm. and Mackn., explain ; “by us his ministers ;” q. d. “in whom is no diversity.” And so Doddr. But this seems somewhat harsh. Theophyl. and Chrys. interpret it of *all* Christians, explaining διὰ τῶν πρὸς ἡμᾶς εὐεργεσιῶν. Theophyl., however, reports another interpretation, by which there is supplied τὴν προσαγομένην (an evident corruption. Read προαγ.) “For (adds he) δι’ ἡμῶν δοξάζεται.” And, upon the whole, I think it most probable that some participle to that purport is omitted. Thus Whitby supplies one. Indeed, there is nothing more frequent in the idiotical style than such ellipses.

21. ὁ δὲ βεβαιῶν ἡμᾶς — Θεός. The connexion here is ably traced by Theophyl. (from Chrys.) as follows : “Having before said that God fulfils his promises, the Apostle now *proves* it. *This very thing* (says he), *that you stand in the faith in Christ, and that I am your teacher. He himself giveth, and He himself hath anointed and sealed us,*” &c. I conceive that the chief scope of the whole passage is, to refer all to *God*, as the author both of their original conversion to the Christian faith, and their confirmation in it. And this is confirmed by Theoph. : Μὴ τοίνυν νομίζετε ὅτι ἡμεῖς ἐσμεν οἱ ἐπαγγελλόμενοι ὑμῖν, καὶ ἴσως ψευδόμεθα· οὐδὲ γὰρ οὐδὲ ἡμεῖς ἐσμεν αἱ στηρίζοντες ὑμᾶς· ἀλλ’ ὁ Θεὸς καὶ ἐπαγγελλέται καὶ στηρίζει καὶ ἐμὲ καὶ ὑμᾶς· αὐτὸς αἶν μέλλει τὰ πάντα πληροῦν. So also Theodoret : ὁ Θεὸς δὲ τούτων αἴτιος τῶν ἀγαθῶν· αὐτὸς γὰρ καὶ ἡμῖν βεβαίαν περὶ τὸν Χριστὸν ἐδαρνήσατο

πίστιν· αὐτὸς ἡμᾶς ἔχρισε, καὶ τῆς τοῦ παναγίου πνεύματος σφραγίδος ἡξίωσεν, ὅλον τινα ἀρράβωνα τῶν μελλόντων ἀγαθῶν δωρησάμενος ταύτην ἡμῖν τὴν χάριν.

Δὲ has here the sense of *nempe, now*. By ἡμᾶς is meant, according to the opinion of the ancients, Paul himself. It may, however, include the other Apostles. By the second ἡμᾶς is undoubtedly meant "both of us," i. e. both himself and the Corinthians.

The βεβαιῶν is rightly explained by the Greek Commentators. The strong expressions which follow in the sentence merit especial attention, namely *χρίσις*, *σφραγισάμενος*, and *δους τὸν ἀρράβωνα τοῦ πνεύματος*. But in the explanation of them (I conceive) neither the ancient nor modern Commentators have been very successful. The ancient Commentators dwell much on the import of these terms, especially the *χρίσις*; anointing being customary in the inauguration of Kings, Prophets, and Priests. Theoph. thinks this is applicable to every baptized person. And it cannot be denied that metaphors of this kind, as applicable to Christians in general, are to be found in the New Testament: yet when we consider that the ἡμᾶς can only be meant for *himself*, and perhaps the other Apostles, and the Corinthian Christians, it seems unwarrantable and injudicious to extend it any further. Still less (in order to make it of universal application) can it be justifiable to pare down and explain away the solid sense comprehended in these strong terms; as is done by the recent foreign Commentators, particularly Rosenm. who remarks: "Hæc inauguratio nihil aliud est nisi prima institutio in religione." (1 Joh. 2, 27.) We are to remember that to the persons here especially meant had been vouchsafed many of the *extraordinary* effusions of the Holy Spirit, in various *χαρίσματα*, recorded and illustrated in three very interesting Chapters of the former Epistle. To *them*, therefore, the expressions are highly applicable in their *full extent*, but to *no other*, unless with qualification, or by way of accommodation. For, although

in Eph. 1, 14. we have something *like* the present use of σφραγ· and ἀρραβῶνα, as applied to the Ephesians (yet see the note there), no instance, I think, can be found of χρίειν used of Christians in general, nor, perhaps, of any of its derivatives. For though Rosenin. and others appeal to 1 Joh. 2, 20. καὶ ὑμεῖς χρίσμα ἔχετε ἀπὸ τοῦ ἁγίου, καὶ οἴδατε πάντα, and 27. καὶ ὑμεῖς τὸ χρίσμα ὃ ἐλάβετε ἀπ' αὐτοῦ, ἐν ὑμῖν μένει, καὶ οὐ χρεῖαν ἔχετε ἵνα τις διδάσκη ὑμᾶς· ἀλλ' ὡς τὸ αὐτὸ χάρισμα διδάσκει ὑμᾶς περὶ πάντων. Yet *here* surely we cannot but recognize *another* instance of the extraordinary gifts of the spirit imparted in the Apostolical age; and therefore this will not prove the point in question. I am inclined to think, then, that by an *accommodation* of these strong terms, (the first and chief of which, χρίσις, is no where else used of Christians in general,) the Apostle had reference to the supernatural χαρίσματα of the Corinthian congregation.

Mackn. perceiving, it should seem, the strength of the terms, understands the ἡμᾶς of *Paul* only. But this is very harsh, and irregular. Such kind of interpretations would tend to make most parts of the New Testament mere riddles, and, moreover, riddles which never could be solved. I must repeat that χρίειν would not have been applicable to Christians in general; it was only applied to the mode of inaugurating Kings, Prophets, and Priests.

As to σφραγ·, I have before treated on the force of the metaphor; and it will here be the less necessary to dwell upon it; indeed it may suffice to refer the reader to the instructive annotation of Whitby.

21. δὸς τὸν ἀρραβῶνα τοῦ π. ε. τ. κ. η. The most eminent Philologists are agreed that this Greek word ἀρραβῶν, and the Latin *arrhabo* (sometimes, by Syncope, *arrha*) were derived from the Hebr. ערבן, *pledge*, from עב, *to pledge*. See Genes. 44, 22. It denoted that (usually *small*) part of the agreed price of any article purchased, which was paid down by the purchaser as an engagement, *pledge*, or security for ratifying the agreement; called by us *earnest*, or



handsel, from German *handgeld*. See Hesych., Suid., and Voss. Etym. Lat. The force of it here is well illustrated by Theodoret as follows: διὰ τοῦ ἀρραβῶνος ἠνίξατο τῶν δοθησομένων τὸ μέγεθος· ὁ γὰρ ἀρραβῶν μικρὸν το μέρος ἐστὶ τοῦ παντός. It occurs also in Eph. 1, 14. There is (I think) at this word a clause omitted, which Theophyl. has well supplied thus: ὅτι ὁ τὰδε καὶ τὰδε ποιήσας Θεὸς, πληροὶ τὰς ὑποσχέσεις.

23. It is rightly observed by Rosenm., that *here* the second chapter ought to have begun. And thus Chrys. commences his next Homily with these words.

Ἐγὼ δὲ μάρτυρα τὸν Θεὸν ἐπικαλοῦμαι, &c. "Now I call upon God, as a witness against my soul (if I speak not the truth.)" Such is the sense assigned to ἐπικ. by the best modern Commentators, which was first fully unfolded by Schliting; and, I think, considering the elliptical nature of the Apostle's style and the turn of the passage, it is the true one. And Rosenm. compares the Hebr. וְשָׁמַע. Theodoret took ψυχὴν for *mind, thought*. But this sense seems too feeble. Beza and others render it *caput*. But, though *caput* in that sense meant the same as *life*, the context, plainly, requires *soul*. The Commentators account for the oaths of asseveration so frequent in this epistle, from the circumstances in which the Apostle was placed; his authority being questioned, and his sincerity doubted by some of the Corinthian congregation. It is truly observed by Dodd., that nothing but the great importance of St. Paul's vindicating his character to such a church, would have justified the solemnity of the oath.

Wets. adduces examples of similar expressions from the Classical writers; as Galen. τοὺς Θεοὺς ἐπικαλέσασθαι μαρτύρας. Polyb. p. 874. ὑμεῖς δὲ τότε τοὺς θεοὺς ἐπικαλέσασθαι μάρτυρας. Heliodor. 1. p. 46. θεοὺς δὲ συνεχῶς ἐπικαλούμενος μάρτυρας. I add Thucyd. 1. p. 78. θεοὺς μάρτυρας ποιούμενοι. And so likewise not unfrequently in that author.

24. οὐχ ὅτι κυριεύομεν ὑμῶν τῆς πίστεως. It is remarked by Beza, Grot., and others, that there is

here an ἀνθυποφορά; since the term φειδ. might have seemed somewhat αὐθεντικωτέρων, or to savour of a domineering spirit, which, therefore, the Apostle disclaims. The figure in question is frequent with an οὐχ ὅτι, which is very elliptical. (See Viger. and Matth. Gr. Gr.)

In the words κυριεύομεν ὑμῶν τῆς πίστεως there is a difference of opinion as to the construction. Some, as Phot., Theodoret, Erasm., Est., Mackn., and Schleus. think that πίστεως depends upon an ἔνεκα understood, in the sense "in matters concerning the faith." Most Commentators, however, from Chrysostom and Theophylact downwards, take the τῆς πίστεως to depend upon κυριεύομεν; which indeed seems the more regular syntax, and occurs both in the *Scriptural* (from whom Dr. Middleton gives several examples,) and in the *Classical* writers, especially Thucyd. The sense is nearly the same in both cases, namely, "*domineer* over your faith." It has, however, been debated what is the sense of τῆς πίστεως. Most interpreters assign to it that of *faith, belief*: others, the "*religion* you profess." The former sense is supported by Theophyl. (from Chrys.) in the following exposition: ὅτι εἶπον, φέδεσθαι ὑμῶν, οὐ διὰ τὸ ἐξουσίαν ἔχειν τῆς πίστεως ὑμῶν προαιρέσεως γὰρ ἐστὶν ἡ πίστις, καὶ οὐδεὶς ἀναγκάζει πιστεῦσαι τὸν μὴ βουλόμενον. And so Grot. and most Commentators. And this is supported by the τῆς χαρᾶς ὑμῶν just after. The latter mode is espoused by Calvin, Est., Schleus., and many modern Commentators, and seems confirmed by τῇ πίστει in the next verse. Probably both significations may be united,\* and the word denote *the religion*, namely, including matters of *faith*, (as of the resurrection) or *practice*, as in that of the moral duties. See Chrys.

Ἄλλὰ συνεργοὶ ἐσμεν τῆς χαρᾶς ὑμῶν, "but are (rather) *helpers* and *promoters* of the spiritual consolations which the Gospel is calculated to minister."

\* So Theodoret: τούτου χάριν ἐπιστούσαμεν, ἵνα δουλείαν δείξμεθα, καὶ δεσποτικῶς παρὰ σοῦ παιδενώμεθα;

24. τῇ γὰρ πίστει ἐστήκατε. The sense of these words is uncertain, from the extent of signification in which the terms *πίστις* and *ἐστ.* may be taken. That sense will indeed depend upon the one previously assigned to τῆς πίστεως. Theophyl. observes that the Apostle speaks *ὑπεσταλμένως*: and the antient Commentators, and most modern ones, seem to think that the word *πίστις* is meant to be very emphatical; q. d. "in the faith ye, upon the whole, stand; though, in matters of practice, ye have erred, and do err." Others take it of the *religion*, and interpret: "ye are still firm in your profession of the religion; only let your faith be consistent." Others, again, and some recent Editors, place the words in a parenthesis: which I cannot approve. To me it seems to have been not enough attended to, that the words relate strictly to what immediately precedes; q. d. "And this joy you are (I trust) qualified to taste; for (upon the whole) ye have stood, and do stand firm in the faith, in the profession, and practice of the religion, and are therefore in a state of salvation."

Bp. Middleton paraphrases the clause thus: "we have your welfare at heart; for by your faith alone, that faith which we seek to strengthen in you, can ye attain to salvation." This (he thinks) is a natural and reasonable vindication, not only of the threat already employed, but of any severities to which the Apostle might afterwards be driven in the discharge of his duty.

#### CHAP. II.

VERSE 1. ἔκρινα δὲ ἑμαυτῷ τοῦτο. In the interpretation of this verse it is best to consider it as expressed *populariter*, and elliptically. The sense seems to be this: "I determined with myself (ἐν ἑμαυτῷ, for παρ' ἑμαυτῷ) not *again* to come to you *so as to give myself and you the pain of censuring irregularities.*" For all this seems to be included in

the words ἐν λύπῃ. The πάλιν is emphatic, and is meant to hint that he had *before* suffered that pain.

This mode of considering the sentence is partly supported by the authority of Chrys. and Theophyl., and seems preferable to that of most modern Interpreters, who (as Grot.) think that two words are put for one. The sense (Grot. says) is: μὴ ἀνελθεῖν πρὸς ὑμᾶς ἐν λύπῃ, non redire ad vos ita ut reditus meus nævorum vobis adferat. But in this, as in most of the expositions of our Commentators, too confined a sense is ascribed to λύπῃ. It refers (I think) to the *Apostle* as well as to the *Corinthians*; as is plain from the next words. (See the note.)

2. εἰ γὰρ ἐγὼ λυπῶ ὑμᾶς—με. Here we may observe great delicacy. Yet there is some obscurity; as Œcumen. acknowledges. And it is shrewdly and truly remarked by Semler: “Non parum obscura est hujus versûs sententia, licet *verba* sint satis clara.” This obscurity the antient Commentators endeavour to remove by considering the εἰ (as Œcumen. says) for εἴτε (I would read εἴγε) *quanquam*. And Theophyl. (from Chrys.) offers the following paraphrase: Εἰ καὶ λυπῶ ὑμᾶς, ἐν τῷ ἐπιτιμᾷν ὑμῖν, καὶ ἀποστρέφειν ὑμᾶς, ἀλλ’ ὅμως δι’ αὐτὰ τοῦτο εὐφραίνομαι, ὅτι, ὡς ἔοικε, περὶ πολλοῦ με τίθεσθε, ὥστε δάκνεσθαι ὅταν ἀποστρέφωμαι ὑμᾶς, καὶ ἐπιτιμῶ ὑμῖν. Οὐδεὶς γὰρ εὐφραίνει οὕτως ὡς ἐκεῖνος, ὁ λυπούμενος ὅτε βλέπει με ὀργιζόμενον· ἐμφαίνει γὰρ, ὅτι οὐ καταφρονεῖ μου. Ὅθεν καὶ ἐλπιδας διδούς διορθώσεως, καὶ κατὰ τοῦτο εὐφραίνει με. But this seems too harsh and far-fetched an exposition. The modern Commentators have been more successful in tracing the sense: yet their interpretations are discordant, and little satisfactory. Various opinions may be seen detailed in Pole, and Semler, the most probable of which are those of Beza and Justinian, the former of whom thus paraphrases: “nam si vos ego molestiâ affecerim, idque meo cum maximo mærore, quis quæso supersit, qui me exhilaret? Vos sane ii estis uni, ex quibus nunc possim voluptatem cœpere, quibus iterum molestia

affectis, non est, quod aliunde gaudium sperem. Nam ego gaudium aliud aliâ' ex re majus nullum capio, nisi cum quempiam video objurgatione meâ ad meliorem frugem redire." Semler offers the following exposition. "*Sed, jam vero, καὶ τίς ἐστὶν ὁ εὐφραίνων με*, quis tandem (istis mœroribus, si ita agere pergat, et infamiam doctrinæ meæ conciliet,) putabit me exhilaratum iri? Ecquid gaudii e vobis capiam, nisi corrigatis istam pravitatem, quam vobis exprobrabam? Si igitur dolet et pœnitet: agite, auferite reprehensionis meæ causam; tum redibit mihi vera lætitia." But both these interpretations contain far more sense than can be fairly elicited from the words of the Apostle.

The simplest, most natural, and least exceptionable interpretation is that of Grot., Rosenm., and Jaspis (and, as it seems, Doddr. and Mackn.); though they do not thoroughly establish the sense, and clearly show *how it arises*. Rosenm. explains thus: "*Quis me exhilarare potuisset*, efficere potuisset, ut jucunda apud vos esset commoratio mea, sicut inter amicos fieri solet? Et vos tristes fuissetis, et ego. *Nisi vos, a me tristitid affecti*." Ac proinde nemo. Vos uni estis, qui me Corinthi exhilarare potestis; si autem vos ipsi Aristes estis, hoc non poterit fieri. Quomodo enim tristis alium exhilarabit?" Jaspis thus: "Vi muneris eoactus essem, hunc vel illum duriter tractare; tunc, qui me consolaretur, haberem neminem; nam ipse tristis ac solatio indigens alias dolorem consolari non potest." It was Grot. that first discerned the *ellipsis of a clause*, such as "ac proinde nemo." Indeed an *ὀδὲλς* is often left to be supplied after a *τίς* with an interrogation. The *καὶ* has the sense of *quæso*. (See Glass.) Beza compares from Virgil: "Et quinam Numen Junonis adorat Præterea?" The present indicative is used populariter for the imperfect subjunctive. The *τίς ἐστὶν ὁ εὐφραίνων* is also a popular mode of expression for "and who then is there (i. e. *would there be*) to sooth my sorrows but the grieved

person," i. e. the grieved *persons*, for the singular is, as Rosenm. observes, put for the plural; as in collectives. Here that designation might be said, in some degree, to embrace both the sound and the unsound part of the congregation; for the former would so sympathize with the latter as to afford the Apostle but little cordial consolation; and the latter could not be *expected* to do it, unless in the event of entire repentance, and thorough reformation, which the Apostle would not stay to see put to the proof. And thus his comfort with them could be but small.

Such, upon the whole, appears to be the sense of the words, which seem to have been intended to explain the obscure expression ἐλθεῖν ἐν λύπῃ in the preceding verse.

3, καὶ ἔγραψα ὑμῖν τοῦτο αὐτὸ—χαίρειν. This, again, seems intended to explain the preceding; for it refers to the omitted words: "I should have no one to comfort me; I should have no consolation."

In the words τοῦτο αὐτὸ there is a great obscurity; and Commentators are at a loss whither to refer them. The ancient ones, and some moderns, refer them to the *present* Epistle, and they render ἔγραψα "I have written." But this seems utterly unfounded. (See Semler.) The best modern Commentators, more rightly, refer them to the former Epistle; and they take τοῦτο αὐτὸ to relate to the order given to excommunicate the incestuous person, and the general admonition to reform their morals. There is indeed some harshness in ascribing so much meaning to τοῦτο αὐτὸ; but it seems a mode of interpretation which involves the *least* difficulty, and may be tolerated by considering this as a sort of idiotical or popular form of expression. It may, too (I think) be somewhat softened by supposing an ellipsis of κατὰ, i. e. "to that effect (which I did)." This brevity of expression has here the same effect as an *euphemism*; since the Apostle forbears to mention what might have given them pain to hear.

3. ἵνα μὴ ἐλθῶν λύπην ἔχω ἀφ' ὧν ἔδει με χαίρειν, i. e.

“that I might not have sorrow on account of you from whom I ought to rejoice.” Here the Commentators trifle egregiously. The sense of the former clause *ἵνα μὴ ἐλθὼν λύπην ἔχω* is sufficiently clear from the preceding; and in the latter clause *ἔδει* need not be pressed upon, but simply be interpreted “from those of whom it is only reasonable to rejoice.” For the teacher, in return for his labour, ought, in reason and equity, to have joy of his disciple.

3. *πεποιθὼς ἐπὶ πάντας—ἐστιν*. These words are not devoid of obscurity: and hence Interpreters and Paraphrasts differ in opinion on their sense. The obscurity has here, as in many other cases, been occasioned by excessive brevity: and this (which so perpetually occurs in St. Paul's Epistles) may, I think, be best attributed to the Apostle's limited power of expression, his thoughts being cramped by a foreign and difficult language. In such a case, no *mere translation* can do justice to the *sense*. Now this will, I think, be best expressed by referring the *πεποιθὼς* to the *χαίρειν* preceding, as is done in the following paraphrase and exposition. “I wrote to you (I say) in confidence that you would be reformed, and that I should have occasion to rejoice; for my joy is (i. e. would be) the joy of you all; since if ye saw me rejoice, ye would rejoice, and if ye saw me grieve, ye would grieve.\* This was especially meant of the sounder, and by far the greater part of the congregation. On the sense of *πάντας* and *πάντων* it is not necessary to press.

4. *ἐκ γὰρ πολλῆς θλίψεως—δακρύων*. Here, again, the connexion is not very clear. It is (I think) best traced by Theodoret as follows: *Σφοδρότερον αὐτῶν ἐν τοῖς προτέροις καθήψατο γράμμασι, διδάσκει τοίνυν, ὥς οὐχ ἀπλῶς λυπήσαι βουλόμενος ἐκεῖνα γέγραπεν, ἀλλὰ*

\* The sentiment is beautifully adapted to the one a little before. For the Apostle means to say that as their humiliation and grief would be a grief and sorrow to him, so would his joy (for their reformation) be a source of joy to them.



τὴν τῶν πεπλημμεληκότων ἰατροίαν πραγματευόμενος, δι' οὓς καὶ πλείστην ὀδύνην ἐδέξατο, καὶ θαρρῶν ἐπέστειλεν, ἣν ἔχει περὶ αὐτοὺς μηνύων διάθεσιν· εἴτα γυμνοὶ καὶ τὴν τῆς λύπης αἰτίαν. The thought seems to have been suggested by the foregoing words, ἵνα μὴ λύπην ἔχω. And the sense seems to be this: "For the grief I should myself have felt at being compelled to reprove your irregularities. Thus, for example, when I wrote to you, it was with much tribulation and agony of heart, and with many tears I penned the reproofs I did. (The purpose, however, was) not that ye should be grieved and pained, but that (sensible of the motive which had urged me so to write) ye might know and recognize in this my love, which (I assure you) I bear very abundantly towards you."\*

*Συνοχῆς* signifies properly an affection of the heart, by which the patient feels tightened and constrained there; and hence it denotes metaphorically, great anxiety, sorrow, and agony of mind. The Philologists cite as examples Luke 21, 25., and Joh. 30, 3: *συνοχὴν καὶ ταλαιπωρίαν*. And Ps. 24, 17. But there *καρδίας* is not found, which seems to point out the origin of the metaphor to be what I have indicated. The term may denote the being hemmed in on all sides, so as not to know where to turn oneself.

The force of the other terms is sufficiently clear from the above paraphrase. *Περισσότερόν* signifies *very abundantly*; as in Gal. 1, 14. and often in Scripture. See Schleus. Lex.

5. εἰ δὲ τις λελύπηκεν—*ὑμᾶς*. "Now if any of you hath occasioned grief to the rest, he hath not so much grieved *me* as, in some measure (that I may not bear too hard upon him) all of *you*." By the

\* Here Theophyl. has the following beautiful simile: "Ὡς περ εἰ τις πατὴρ ἰατρός τέμνων ἢ καίων τὸν παῖδα, δι' ἀμφοτέρων λυκεῖται, καὶ ὅτι νοσεῖ, καὶ ὅτι ἀναγκάζεται αὐτὸν τέμνειν· καὶ ἄλλον δὲ τρόπον εὐφραίνεται, διὰ τὴν τῆς ὑγείας ἐλπίδα· οὕτως οὖν καὶ γὰρ ἀμαρτανόντας ὑμᾶς λυπῶν, λυποῦμαι κατ' ἄλλον δὲ τρόπον εὐφραίνομαι, λυποῦμένων ὑμῶν, διὰ τὴν ἐλπίδα τῆς διορθώσεως ὑμῶν."

*τις* most Commentators are agreed is delicately hinted at the *incestuous person*, against whom punishment was denounced in the former Epistle. So Theophyl.: "He means by this that charity may be shown towards the incestuous person; for they had all, by the order of Paul, rejected him as abominable." Some, however, as Grot., regard the *τις* as put for *τις ἐκκλησία*, meaning the Corinthian Church, *κατὰ τὸ σιωπώμενον*: for this, he thinks, the words following prove. But the view taken by the antient Commentators seems preferable. (See the notes.)

The *ὥκ*—*ἀλλὰ* signifies here (as often) *non tam*—*guam*. *Ἐπὶ μέρους*, signifies "in some measure," and is opposed to *πάντας ὑμᾶς*, i. e. (as Ros. explains) "his offence was so great as to have thrown disgrace, *in some measure*, on all your society." And this seems evidently the sense, which was distinctly seen by the antient Commentators, and of the moderns, first by Hamm., who paraphrases thus: "For he hath not grieved me alone, but all you in part (i. e. a little, or in some degree,) that I may not say, he hath altogether grieved you; or in plain words, the truth is, he hath grieved you in like manner as me, but yet that I may not overburthen him that was guilty of that incest, or aggravate the matter against him, all that I say is, that in part, (or in some measure) ye were grieved by him." And he translates the whole verse thus: "But if any have caused grief he hath not grieved me, but in part (that I may not aggravate, or lay weight on him) you all." In this he is followed by Whitby and by almost all recent Commentators.

The *ἵνα μὴ ἐπιβαρῶ*, is (I think) rightly rendered "ne quid gravius dicam," Angl. "be too hard upon." So also the Syr. version. Wets. illustrates this from Appian: *οὐδ' ἐπιβαροῦμεν τοῖς ἑτέροις ἀτυχήμασι*: and 978. *οἱ μὲν ἐπιβαρεῖν τοῖς ἡτυχηκόσιν αἰδοῦμενοι*. The formula, however, is indefinite in its sense, and may bear the signification assigned to it by Theodoret, who makes it allude to the disgrace thrown upon *all*

Christians. But the former seems the truer interpretation. "ἵνα μὴ ἐπιβαρῶ may be rendered "without being hard upon him, I will say," &c. It is acutely remarked by Theophyl. (from Chrys.) that thus the Apostle skilfully brings them *all* in as part-takers in the injury, that he might have them all part-takers in the absolution, and thus *he* be absolved from any charge of inconstancy and mutability.

Here the greater part of the Commentators, as also Mackn. most egregiously mistake the sense.

6. ἱκανὸν τῷ τοιούτῳ ἐπιτιμία α. ἡ. ὁ. τ. π. The Apostle now, humanely, suggests reasons for showing mercy to the penitent criminal. When he says ἱκανὸν, we are to understand *with repentance*: and this indeed seems implied in the τῇ περισσοτέρᾳ λυπῇ just after. Τοιούτῳ is taken by some antient and most modern Commentators as equivalent to τούτῳ, i. e. the incontinent person. And undoubtedly the Apostle, by a peculiar delicacy, has that person chiefly in view; yet I think the expression is adopted to supply a rule by which to act in similar cases, when the punishment of offenders has been already severe, and their penitence undoubted.

Ἡ ἐπιτιμία, though in the Classical writers used to denote *honour*, yet sometimes, as in Athenag. cited by Wets., signifies what is imposed as the punishment of any crime; suggesting thereby that it was the valued reimbursement for the injury to the party and to society; and this, whether by *pecuniary* (as often) or *corporal* punishment, or some signal disgrace; as here. So Sapiēt. 3, 10. οἱ δὲ ἀσεβεῖς καθὰ ἐλογίσαντο ἔχουσιν ἐπιτιμίαν. Thus there is a book of Philo on rewards and punishments, inscribed περὶ ἄθλων καὶ ἐπιτιμιῶν. And in Chrys. and the Acts of the Councils, canonical punishments are (it should seem from this passage) termed ἐπιτιμίαι and ἐπιτιμία. See also Grot., Beza, and Suic. Thes. in v.

The αὐτῇ suggests the addition of "without more." And the same is implied in ἱκανὸν, by an ellipsis frequent in this word. So Lucian, Tim. 10. (cited by Wets.) πλὴν ἱκανῇ ἐν τοσούτῳ καὶ αὐτῇ

τιμωρία ἔσται αὐτοῖς. Demosth. c. Eubulidem. μηδαμῶς, ὃ ἄνδρες δικασταί, τοὺς πένητας ἀτιμάζετε· ἱκανὸν γὰρ αὐτοῖς τὸ πένεσθαι κακόν. At ὑπὸ τῶν πλειόνων, many Commentators stumble. Some, as Grot., August., and Vales, interpret it the *Presbyters*. But these were but few in number. Others, therefore, as Hamm. and most recent ones, would render it *many*, and understand it of the multitude assembled together at the excommunication. (See Hamm. and Rosenm.) But the bystanders had no participation in the *act* of excommunication, which (as Hamm. admits) was transacted solely by the Presbytery. See 1 Cor. 5, 3. and 4. It should rather seem that τῶν πλειόνων must (according to the usus loquendi) mean *all*, i. e. *all the rest* besides the person. And if it be enquired, how could the ἐπιτιμία be said to come from all—I answer, that the ἐπιτιμία here designates the *punishment itself*, as it were, *carried into effect* by all. That Theodoret so took the passage, is plain from his remark: πάντες γὰρ αὐτὸν ἀπεστράφησαν ὡς ἐκέλευσε. And so Menoch. and Wolf. Some, as Mackn. and Jaspis, aiming at being very literal, render it “the great number,” as if there had been a strong party that had *no hand* in the excommunication; which is improbable in itself, and has not the least countenance from either Scripture or Ecclesiastical history.

7. ὥστε τοῦναντίον μᾶλλον ὑμᾶς χαρίσασθαι—τοιούτος, “So that (so far from continuing the punishment) ye ought, on the other hand, to forgive and comfort (such an one), lest, by excessive grief he be, as it were, swallowed up.” At τοῦναντίον there is a clause omitted, which is to be supplied by some such words as those above adopted. (See Grot.) There is also an ellipsis of some *verb*. Rosenm. supplies *velim*. But that seems too arbitrary an ellipsis. I should prefer δέ. Indeed the infinitive is, as it were, taken for the imperative; as often. The sense of μᾶλλον is strangely mistaken by Mackn., who renders it “more willingly,” i. e. “ye ought more willingly to

forgive than I punished." But this is quite erroneous, and arose from not discovering the ellipsis of a clause after *τὸναντίον μᾶλλον*, than which nothing is more frequent, and which Theophyl. thus supplies: *μὴ μόνον λύσατε τὴν ἐπιτίμησιν, ἀλλὰ τι καὶ πλεον αὐτῷ χάρισασθε.*

On *χαρίσασθαι* it is ingeniously observed by Theodoret, that by being called a *χάρις* or favour the idea is suggested, that the sin was greater than the repentance. Yet this seems too refined a notion; since, by directing the excommunication to be repeated, the Apostle plainly conceived that the punishment and the repentance had covered the sin; and this is evident, too, from his adding *παρακαλέσαι*, "and even comfort him," by which I would understand "receive him again into favour." Theophyl. explains it *ἀνακτήσασθε, θεραπεύσατε*: and he adds: *ὥσπερ εἴ τις μαστιζὼν τινὰ, μὴ μόνον ἀπολύσαι αὐτὸν, ἀλλὰ καὶ τὰς πληγὰς θεραπεύσαι προτραπῇ.*

Some, as Grot., understand this forgiveness, &c. as indicating no more than prayer that the disorder inflicted upon him as a judgment for sin, might be removed. And he refers to Matt. 18, 18. and 2 Macc. 4, 32. But there is no proof, nor even probability, that the disorder had continued thus long. A much shorter visitation than that would serve the purposes intended, namely to mortify the lust of the delinquent, evince the power of the Apostle, and be an awful example to the people.

7. *μήπως τῇ περισσοτέρᾳ λύπῃ καταποθῇ ὁ τοιοῦτος.* It is strange that many Commentators, nay, even Theodor. should interpret *καταποθῇ* of his abandoning the Christian faith; for which notion there is no support in the force of the word itself, nor in probability. For the Apostle could not in propriety employ that argument. There is here evidently the familiar metaphor by which we say any one is overwhelmed with grief, drowned in grief. The nature of the metaphor seems not to have been well conceived by the Commentators. Thus, for instance, Rosenm. com-

pares Hom. Od. 9, 75, ὁμοῦ καμάτῳ τε, καὶ ἀλγεσὶ θυμὸν ἔδοντες. And Grot. thinks the term answers to the Heb. *עָלַב*, *to swallow up*, which is used for ἀπολλύειν. But *עָלַב* signifies merely to swallow up, as a monstrous beast would a human being. So ἀναρπάξω frequently in the Old Testament. And see Ps. 51, 6. Symm. Yet the ratio metaphoriæ is *not* such *here*, but rather seems what I have above suggested. I might cite several examples in proof of this; but I forbear, because (upon reflection) I think it probable that the Apostle had *both* the foregoing metaphors in view. So Theodoret. ὥσπερ ὑπὸ θηρίου τινός, ἢ ὑπὸ χειμῶνος, ἢ κλύδωνος, τῆς λύπης. Indeed, if I am not mistaken, he had in mind the beautiful passage of the Psalmist, 124, 2, 3, and 4. "They had swallowed us up quick: when they were so wrathfully displeased at us. Yea, the waters had drowned us: and the stream had gone over our soul. The deep waters of the proud had gone even over our soul." And Ps. 69, 1. "Save me, O God: for the waters are come in even unto my soul." And Lament. 3, 54. "Waters flowed over my head; then, I said, I am cut off." See also Job 30, 14. The destruction here alluded to by St. Paul may be considered as death from over-affliction, or self-destruction from despair.

8. διδὸν παρακαλῶ—ἀγάπην, "Therefore I exhort you to confirm your love to him." So most translators render. But *confirm* is not a suitable term; for they had as yet done nothing towards restoring him to their love. *Κυρώω* properly signifies to *corroborate*, to *make firm*: and so here the context and circumstances of the case require the sense "make him sure of your love," "assure him of it," namely, by some public testimony of it, i.e. the annulment of the act of excommunication, "make sure that reconciliation." Such is undoubtedly the sense of this seemingly idiotical phrase. Thus Theophyl. explains it: βεβαιῶσαι ἀγάπην, καὶ μὴ ἀπλῶς, καὶ ὡς ἔτυχεν, αἰτὸν παραδέξασθαι.

9. εἰς ταῦτο γὰρ—ὥς ἵνα ἴσῃ. The sentence may be thus paraphrased: "*You may forgive him*: for I have indeed already answered the chief\* purpose I had in view, namely, to put your obedience to the proof." ἵνα γινῶ τὴν δοκιμὴν ὑμῶν, literally, "that I might know the proof of you." So Phil. 2, 22. τὴν δὲ δοκιμὴν αὐτοῦ γινώσκειτε. The Apostle's meaning is further unfolded by the words following: "whether ye are (i. e. were) in all things (i. e. altogether) obedient." It is rightly observed by the ancient Commentators, that by dwelling on this last circumstance the Apostle hints, that he expects their obedience also by restoring the excommunicated person to the church.

10. ὃ δὲ τί χαρίζεσθε—ἐγώ. It is not proper to press on the sense of these words, which may be taken without limitation. The sense is well expressed by Jaspis as follows: "in omnibus judiciis, quæ æquitatem et lenitatem animi producant, nemo liberius vos sequitur, quàm ego." Mackn. introduces the sentence thus: "Now to encourage you to do this, I assure you that," &c. But this is very precarious, and seems at variance with the Apostle's meaning. For I agree with the ancient and some modern Commentators, that it may be inferred from these words, that the Corinthians entertained a wish for the restoration of the person, and perhaps had signified that wish to the Apostle by Timothy and Titus. So Theodoret.

10. εἰ τί κεχαρίσμαι. The sense is well expressed by Rosenm. as follows: "For whatever I have hereby forgiven any one, if I can be said to have forgiven, I forgive it for *your* sakes, and to testify my regard for you." Ἐν προσώπῳ Χριστοῦ. This is ill understood by most Commentators. Theophyl., after observing that the Apostle uses the expression, that he may not seem to have conceded the forgiveness

\* By the words "for this cause write I," we need not understand "for this cause *only*," but *chiefly*. An idiom frequent both in the Scriptural and Classical writers.

on account of men, or from human motives, explains it as equivalent to *κατὰ Θεὸν, ἐνώπιον τοῦ Χριστοῦ, καὶ αἰστανεὶ ἐκείνου τοῦτο κελεύοντος, καὶ αἰς ἀντὶ προσάπου*. But this last gloss is, I think, erroneous. The rest may be admitted, and is greatly superior to the exposition of some recent Commentators, *religiosè*. Rosenm. explains: "as in the presence of Christ, the Lord of the Church, so to weigh what should be accepted by him; and therefore not from levity, or empty joy at your obedience."

11. *ἵνα μὴ πλεονεκτηθῶμεν ὑπὸ τοῦ Σατανᾶ—ἀγνοοῦμεν*. On the interpretation of this sentence Commentators, both ancient and modern, are little agreed. Theodoret and some moderns take it to imply: "lest the person in question should be overcome by the wicked thought (namely of self-destruction), which the Devil suggests." But this is very harsh, and such a sense cannot be elicited from the words; neither would it be suitable *here*. Rosenm. explains thus: "ne circumveniamur a Satanâ, cujus machinationem non ignoramus;" and he observes: "Verebatur nempe Apostolus, ne, incesti receptione in aliud tempus differendâ, bene erga ipsum affectis Corinthiis, aliquod vulnus imponeretur, unde infirmiores reddi possent ad criminationes repellendas, quibus Sâtana per suos ministros voluntatem ecclesiæ a Christo alienare moliebatur. Quâ de caussâ restitutionem excommunicati non modo concessit amicis, sed etiam suasit et commendavit." And this seems, upon the whole, to be a correct view of the sense. (See also Jaspis.) The Apostle means to adduce a reason why he should concede the recal, and they lose no time in carrying it into effect, viz. "that we may not be circumvented by Satan, who (as Mackn. paraphrases) under pretence of duty, tempts us to pass severe censures, to drive offenders to despair, and to deter unbelievers from receiving the Gospel." Under the words *οὐ γὰρ αὐτοῦ τὰ νοήματα ἀγνοοῦμεν* there is (I think) couched an admonition: "for we are not, I trust, and *ought not to be*, ignorant of his contri-



vances and devices to entrap us." (See Grot. and Mackn.) It is well remarked by Theodoret, that having *inserted* or thrown in this reflection, the Apostle resumes his narration. Thus, having related what had happened to him in Asia, he was compelled to say how sincerely he preached the Gospel. Then he sets forth his love towards them, telling them that he wished to see them before the Macedonians. Then, having acquainted them with the causes of the delay, and made mention of his sorrow, and taken measures for the re-admission of the excommunicated person, he resumes the thread of his narrative."

12, 13. ἐλθὼν δὲ εἰς Τρωάδα—ἀδελφόν μου. "Having gone (namely after writing the first Epistle) to the Troad for the Gospel of Christ (i. e. for the purpose of preaching it)." By the Troad is meant the *country* of Troas. (See Schleus. Lex.) Rosenm. remarks that there is a reference to what is related at Acts 20, 6. 2 Tim. 4, 13.

12. καὶ θύρας μοι ἀνεωγμένης ἐν Κυρίῳ, "and an extensive opportunity of spreading the Gospel being afforded to me." See 1 Cor. 16, 9. Grot., Hardy, and Rosenm. would render the καὶ *quavis*, which sense, Grot. says, is required by the sentiment and the change of construction. The sense will then be: "although an occasion was offered me," καὶ being put for καίπερ. And this interpretation is supported by the authority of Œcumen. Ἐν Κυρίῳ is variously expounded, either "in the business of the Lord," or, which I prefer, "by the Lord, through his powerful operation, through his providence."

13. οὐκ ἔσχγκα ἄνεσιν τῷ πνεύματί μου, "I had no rest to my spirit." This Rosenm. interprets of impatience till he saw Timothy and Titus, and knew how his Epistle would be received. And so Doddr. and Mackn. But that seems too much lowering the sense. Other modern Commentators give but a vague and unsatisfactory account of this point. The

*ancients* seem to have had a far clearer perception of the sense. The feeling of the Apostle was, doubtless, regret at the absence of Titus not affording him the means of making the most of that *door*, or opportunity, which was offered of spreading the Gospel. So Theodoret: σφόδρα τὴν ψυχὴν ἠνιάθην, πολλοὺς μὲν ὄρων τῷ κηρύγματι προσιόντας, συνεργὸν δὲ τῆς τούτων ἐπιμελείας οὐκ ἔχων· οὐδέπω γὰρ ἀφίκτο πρὸς ἡμᾶς ὁ Τίτος, ὃν τῆς ὑμετέρας προμηθεύμενος ἀφελείας ἀπέστειλα πρὸς ὑμᾶς· οὐ δὴ χάριν αἰς τῶν πόρων οὐκ ἔχων τὸν κοινωνόν, καταλιπὼν αὐτοὺς ἐξεδήμησα. And so Theophyl.: ἐθλίβην, ἀδυνήθην διὰ τὴν ἀπουσίαν τούτου — ἐνεποδίξετο τὸ ἔργον ἐκείνου ἄποντος. It is observed by Theodoret, that the Apostle, not without reason, makes this mention of Titus, since such a way of speaking would be the strongest recommendation of him to the Corinthians.

The τὸ μὴ εὐρεῖν depends upon ἐπὶ understood, i. e. “*by my not finding:*” a construction, of which Rosenm. adduces examples from Polyb. 10, 36. & 9, 17. I would add that it is frequent in Thucyd., and, indeed, every good writer.

13. ἀλλὰ ἀποταξάμενος αὐτοῖς. Mackn. renders ἀλλὰ *therefore*, i. e. because I had no helper. And this is supported by the authority of Theodoret just cited. But it seems to proceed upon insufficient grounds, and is not doing justice to the Apostle. Other Interpreters lay little or no stress upon the ἀλλὰ, but treat it as a particle of transition; which I cannot approve. It rather seems to me to carry with it much meaning, which may be thus supplied: “But, however (effecting what I could without the benefit of his assistance),\* I bade adieu to them (i. e. the Trojans; for that is what is meant by αὐτοῖς, the construction being what is called the πρὸς το σημαινόμενον), and went away into Macedonia.” Wolf treats

\* Theophyl. supplies: οὐ διέτρεψα πλεονα χρόνον ἐκεῖ στενοχωρουμένος.

this as a vox prægnans; q. d. "excessi Troade, et profectus sum in Macedoniam." The complete phrase occurs in Joh. 4, 43.

14. τῷ δὲ Θεῷ χάρις—Χριστῷ. The connexion here is not well traced by our modern Commentators, especially Doddr. Some treat the δὲ as a particle of transition; which is convenient enough, but not justifiable. The connexion is admirably traced by Theophyl. as follows: "Having enumerated many griefs and troubles, that in Asia, that in the Troad, that arising from his being prevented from coming to them; in order that he may not seem to reckon up all these, as if in a bewailing spirit, he adds: Thanks, however (δὲ) be unto God," &c.

14. τῷ πάντοτε θριαμβεύοντι ἡμᾶς ἐν τῷ Χριστῷ. These words show the *ground* of the thanksgiving, namely "because he *causeth us to triumph*." This *Hiphil* sense of the verb has been rightly assigned by Theophyl., the Syriac Translator, Ambrose, and, of the moderns, by Gataker, Grot., and most Interpreters since their time. Grot. compares the Heb. **וַיִּגְדֹּל**, and a similar use of βασιλεύειν in 1 Sam. 8, 22. 12, 1. 15, 35., of ἐπισπεύδειν in Esth. 6, 14., and of *postulare* in Rom. 8, 26. Schleus. compares a similar use of the very verb in question in Eurip. H. E. 1596., of αὐταρκεῖν in Deut. 32, 9., κληρονομεῖν in Jos. 17, 14., and of ζῆν in Ps. 119, 50. Chrysost., however, and Œcumen., Drus., Kypke, Wits., Wets., and others, would retain the usual *neuter* sense, "to lead any one in triumph as a captive." But this is far less suitable, for those who are led in triumph are entirely passive; and Beza observes, that they are led *ignominie causâ*. Indeed that interpretation of the sentence involves great and *needless* difficulty: for nothing is more common, both in the Greek and Latin, and even modern languages, than such changes as the one in question.

Wetstein's paraphrase, founded upon the usual sense of θριαμβεύειν, is most frigid and far-fetched. Mackn. renders it: "carries us along in triumph

with Christ." And he thinks there is here an allusion to the custom of victorious generals, who in their triumphant processions carried some of their relations with them in their chariot. But this is surely not a little absurd: besides, ἐν cannot here signify *with*. The *ancient* Commentators, however, had by no means a clear idea of the sense of θριαμβ. They explain it by *display, make famous, &c.*; which is very frigid. Perhaps they were led to adopt this interpretation from a scruple lest the term might not be justifiable; since the Apostle does not seem to have *every* where been triumphant and successful; and yet πάντοτε is added. But it is not necessary to anxiously press on the sense of πάντοτε, nor of ἐν παντὶ τόπῳ just after, nor indeed of θριαμβ. The sense may be thus expressed: "thanks be unto God who, upon the whole, blesseth our labours, notwithstanding great obstacles, with glorious success and eminent usefulness." Indeed where the Apostle was least successful, there was always some kind of victory obtained over the kingdom of Satan and sin.

Ἐν Χριστῷ plainly signifies "by the assistance of Christ."

14. καὶ τὴν ὁσμὴν τῆς γνώσεως αὐτοῦ φανοῦντι, &c., "and who diffuseth, by us, every where the odour of his Divine knowledge." I cannot assent to some modern Commentators, that the ὁσμὴ contains an allusion to perfumes with which the High Priest was scented, or to the sacred incense, or (as others suppose) to the union of Christ and the Church, as typified under the image of a bride and bridegroom, Cant. 1, 3. I rather accede to the opinion of those who think there is an allusion to the fragrant odours scattered about near the conquerors at a triumph. So Theophyl.: Ἄνω τοίνυν εἰπὼν, ὅτι πάντοτε θριαμβουμέθα, νῦν φησιν, ὅτι καὶ ἐν παντὶ τόπῳ εὐωδιάζομεν τοὺς ἀνθρώπους. Yet it must be observed that there is *no more* than an *allusion*; and therefore it is not of much consequence that the consistency in the metaphor is broken in ὁσμὴν φανοῦντι. It is sufficient

that there is an allusion to the wide-spread diffusion of odours so scattered, and also to the grateful and salutiferous influence of the Gospel every where disseminated.

Theophyl. paraphrases thus: Ὡσανεὶ οὖν θυμιατήριόν ἐσμεν βασιλικόν, καὶ ὅπου ἂν ἀπέλθωμεν, καὶ τὴν ὁσμὴν τοῦ πνευματικοῦ μύρου περιφέρομεν, τούτέστι, τῆς θεογνωσίας.

15. ὅτι Χριστοῦ εὐωδία—ἀπολλυμένοις. Here we have a continuation of the figure, though with some change in the application. Œcumen. paraphrases thus: οὐ μόνον εὐωδιαν κηρύσσομεν, ἀλλὰ καὶ ἡμεῖς οἱ Ἀπόστολοι εὐωδία ἐσμεν, &c. Some modern Commentators interpret: "Our Apostolical office is grateful and acceptable to God." And this mode of interpretation Rosenm. adopts. But it seems to me that τῷ Θεῷ cannot very well (at least here) be taken for εἰς τὸν Θεόν; though it is so taken by many modern Translators; as the authors of our English Version and Doddr. The ancients (I think) rightly interpreted it "*by* God," "*by means of* God:" ἐπὶ being understood. (See Theophyl.) The sense may (I conceive) be thus expressed: "We are those through whom God spreads and propagates this odoriferous, delightful, beneficial, and salutiferous Gospel of Christ."

Now this is said to have place both ἐν τοῖς σωζομένοις and ἐν τοῖς ἀπολλυμένοις. Here there seems to be an ellipsis; q. d. "We are a sweet odour to *all*, both to," &c.; and the words are explanatory of the weighty and awful truth. Theodoret and Theophyl. well paraphrase thus: "We indeed bear the sweet odour of Christ's Gospel to *all*, but all who participate in it do not experience its salutiferous effects. Thus to diseased eyes even the light of heaven is noxious; yet the sun does not bring the injury. And to those in a fever honey is bitter; yet it is *sweet* nevertheless. Vultures, too, it is said, fly from sweet odours of myrrh; yet myrrh is myrrh, though the vultures avoid it. Thus if some be saved

and others perish, the Gospel retains its own virtue, and we, the preachers of it, remain just as we are; and the Gospel retains its odoriferous and salutiferous properties, though some may disbelieve or abuse it, and perish." It is, I think, a misconception of Doddr. to suppose that there is here an allusion to the different effects of strong perfumes to cheer some, and to throw others into violent disorders.

There was no necessity for some of the early Commentators to anxiously discuss the terms τοῖς σωζομ. and ἀπολλ. They may simply be taken (as they are by the Greek Commentators), the former to denote those who believe and embrace the Gospel, and, by faithfully fulfilling its requisitions, are saved; the latter, those who either disbelieve and reject it, or at least neglect to fulfil its requisitions. It is truly remarked by Grot., that the terms are applied to them respectively, *ex eventu*.

16. οἷς μὲν, ὁσμὴ θανάτου, &c. q. d. "We have done our part, whatever be the consequences, though to the one," &c. The Commentators dilate much on these words, but (I think) to little purpose. The sense is, upon the whole, pretty obvious. It is sufficient to consider θανάτου and ζωῆς as genitives of a substantive in the place of the cognate adjective. The words εἰς θάνατον and εἰς ζωὴν are exegetical, and meant to strengthen the sense. The εἰς denotes *tendency*.

In employing this mode of designating the Gospel, the Apostle is thought to have had in mind similar expressions, probably in use among the Jews. This is, indeed, established by a vast number of Rabbinical citations, of which the most important are the following. Taanith fol. 7, 1. Quicunque operam dat Legi propter ipsam Legem, ei fit lex aroma vitæ, S. D. Prov. 3, 18. 8, 36. qui verò non dat operam legi propter ipsum, et fit aroma mortis, S. D. Deut. 32, 2. Schir. R. 2, 3. Verbum legis, quod ex ore Dei processit, fuit διπρόσωπον, odorem vitæ Israelitis, odorem mortis gentibus.

16. καὶ πρὸς ταῦτα τίς ἱκανός; The words of this spirited exclamation are not well expounded by most modern Commentators. Vat. and Hardy render: "who indeed is fit, except Titus!" Which is absurd. Grot. has written far more to the purpose, by paraphrasing thus: "Quam difficilè est hoc quod nos præstamus, qui et tot adversa et pessimos ne nobis rumores Christi causâ contemnimus?" And he adds that an answer to this question is subjoined further on at 3, 5.; all that comes between being explicatory of the difficulty." The clause is, by Wolf, Locke, and others, rightly regarded as parenthetical; ver. 17., alluding, not to what immediately precedes, but to ver. 15 & 16. There is, however, a difficulty connected with the sentiment, inasmuch as it seems to admit that the Apostles were not qualified to *preach the Gospel* (that being the manifest sense of πρὸς ταῦτα, where is an ellipsis of ποιεῖν). To obviate which (as I suspect) some ancient corrector inserted οὕτως, which crept into the Vulg. and several Versions; and this reading was received by some Fathers, and is approved by Dr. Mill, Ellis, and (as it seems) Dr. Mackn., who supplies "as we." But that ellipsis can by no means be admitted. There is neither authority to justify the insertion, nor necessity to plead in its defence. For though the words do imply the insufficiency of the preacher, yet that is only insufficiency *as a man*, without reference to Divine assistance. Thus Jaspis supplies ἀφ' ἑαυτοῦ. No authority from the Greek Interpreters has been found for the οὕτως, since *they* invariably perceived the true sense of the passage, already laid down, by which the difficulty above adverted to will vanish. Thus Theophyl. (from Chrys.) admirably annotates as follows: "Having spoken of great things, as εὐαδία ἐσμεν, &c., and θριαμβεύομεν, the Apostle μετριοφῶνει, and says that for these things our "own strength, or rather weakness, would never suffice, unless there were superadded the power of God as our aid." So Theodoret: "*We* do not

achieve these things, but the grace of the Holy Spirit by us."

17. οὐ γὰρ ἔσμεν, ὡς οἱ πολλοὶ, καπηλεύοντες τ. λ. τ. Θ.

The Greek Commentators regard these words as an explanation of the immediately preceding, καὶ πρὸς ταῦτα τις ἱκανὸς; And this may be defended; but it is not necessary. I agree with several eminent modern Commentators that *those* words are parenthetical; and that *these* refer to what preceded in ver. 15 & 16. The connexion may be thus traced: "(We are indeed so favoured by God, that we are caused to triumph, and permitted to scatter the odours of the Gospel; and we do this both with zeal and sincerity,) for we are not as the many," &c.

Καπηλεύοντες ἔσμεν, Rosenm. observes, is for καπηλεύομεν. I have, however, before remarked that this use of the participle and verb substantive for a verb, is meant to denote habit and custom.

Καπηλεύοντες τὸν λόγον. The force of this expression will be clearly understood if we bear in mind the physical sense of the word καπηλεύω, which is here used metaphorically. But first it will be necessary to consider the real meaning of κάπηλος: and this is distinctly shown by a passage of Plato 531 c., which has escaped all the Commentators: ἔργα ἀλλότρια παραδεχόμενοι, δεύτερον πωλοῦσι πάλιν οἱ κάπηλοι. So also Plato, p. 600 c. And this is what Hesych. means, when he explains καπηλεύει by μεταπωλεῖ. Most Commentators explain the καπηλ. "making a gain of" And to this purpose I find noted down in my Adversaria Clem. Alex. 60 A. ἀμίσθει σοῦς δειχθήσεται ὁ Θεός, οὐ καπηλεύεται ἡ ἀληθεία. Thus the schools of the Sophists were called by some καπηλεῖα.\* (See Wets.) And so *cauponus* is often used in the Latin, both with and without addition. We may compare, too, our old word to *chaffer*.

Here, however, as is shown by the context, something more is meant, namely, *corrupting for the purpose of gain*. So 4, 2. δολοῦντες τὸν λόγον τοῦ Θεοῦ. Of the numerous Classical citations adduced by Wets., the most apposite are Æschyl. Theb. 541 Blomf. ἐλθὼν δ' ἔοικεν οὐ καπηλεύσειν μάχην, which I would render, "will not fight by retail;" "will not do things in a peddling way." Here the learned Editor refers to Alberti on Hesych., Toup. in Suid. 3. p. 189., Schleus. Lex. N. T. in v. Hipponact. apud Tzetz. in Lycopar. 579., Monk on Eurip. Hippol. 956., which last passage, however, is scarcely apposite, the word there signifying to *cheat*. I would subjoin the following interesting passages which have escaped all the Commentators. Max. Tyr. D. 28, 2, 57 κιβδηλεύοντες τὰ ἀληθῆ, Julian Ep. p. 300. εἰ δὲ ἐν τοῖς μεγίστοις ἀλλο μὲν φρονόη τις, ἐπ' ἐναντίον δὲ ὡν φρονεῖ διδασκεῖ, πῶς οὐ τοῦτο ἐκεῖνο καπήλων ἔστιν. Jambl. Vit. Pyth. § 76. οὐ γὰρ ἐνεπορεύετο λόγος.

I cannot conclude without adverting to the origin of the word in

\* Hence may be supplied the true root (on which the Etymologists wander far and decide nothing) of the Latin *cavillor* in the sense *συφιστεύειν*. And so our *cavil*, which means properly to *haggle*.



question, on which the Philologists have not well treated. I would derive it from *καπ*, which (in common with the *Caup* of the Latin, the *Chap*, *Kop*, and various cognate words of the Northern languages,) signifies to vend or sell by *retail*. The other part of the word comes from *πηλός*, which, as we learn from Hesych., was an old word signifying *wine*; and likely enough; for both words express two of the most notable properties of fermented drink, *swelling* and *bubbling*. The usual derivation from *κακονεῖν* and *πῶλος* is perfectly anile. Such persons could not be so called except in derision. The truth is, the word, according to the above derivation, at first meant *petty chapmen in wine*, persons who retailed wine, as being the article most in request in retail traffic; but afterwards was extended to petty traders in any article; and especially designated what we call *hucksters*, persons who buy up an article to sell again; and, in some degree, was common to all retail venders. But as petty dealers are always the greatest corrupters of any article; and as wine, above all other things, offers the greatest facilities to such tricks, so the *κάπηλοι* (in the proper sense of the word, namely *wine venders*) have in all ages and all countries been accused (and perhaps not unjustly) of this trickery. The most ancient evidence is Is. 1, 22. *οἱ κάπηλοι σοι μισγοῦσι τὸν οἶνον ὕδατι*. See also Arist. Plut. 435., cited by Schleus. To which may be added Æschyl. Eumenid. 690. *αὐτῶν πολιτῶν μὴ πικαινότων* (Wakef. conjectures *ἐπιχραίνοντων*). And no wonder that of such tricks hucksters in *provisions* have, in all ages of the world, been guilty.

The sense, then, is clearly this: "corrupting the Gospel, in order to make a gain of it, by representing its doctrines and requisitions as otherwise than what they really are, to make them more popular and therefore more gainful." We cannot doubt *what* these admixtures were; though they, no doubt, varied in different teachers; sometimes consisting of Jewish superstitions;\* sometimes of the philosophical fancies and dreams of the Sophists.† Perhaps, too, they might hold relaxed opinions on the subject of divorce, fornication, and association with Heathens.

As to the reading of some MSS. *ταλαντεύοντες*, it is a mere gloss. I must not omit to observe that the reading *οἱ λοιποὶ*, for *οἱ πολλοὶ*, supported by many MSS. and Fathers, and adopted by some moderns, cannot (as far as I see) be maintained on any just grounds: and as the two words are (as I have before observed) perpetually confounded with each other, the error is the less to be wondered at. *Οἱ πολλοὶ* (or, as Theophyl. reads, *πολλοὶ*) need not, however, be interpreted the *greater part*, but *very many*. The Apostle is, by all Commentators, ancient and modern, supposed to have had in view the false teachers at Corinth.

\* So Rosenm.: "Non solum ex ipsa doctrinæ tractatione lucrum quærebant, sed et ineptis fabulis eam corrumpebant (Judæorum alliciendorum causâ); mendaciis insignibus de instante fine mundi; de novo regno Christi per mille annos, homines concutiebant, atque bonis fortunisque suis non invitos exuebant."

† So Chrys.: *ὅτι τὰ αὐτῶν ἀναμιγνύουσι τοῖς Θεείοις*.

The idea is further unfolded by the following words, ἀλλ' ὡς ἐξ εὐλικρινείας, which are by Theophyl. well explained ἐκ καθαρᾶς καὶ ἀδόλου γνώμης, "with purity, truth, sincerity, and integrity." See the note on 1 Cor. 5, 8. The next words ἀλλ' ὡς ἐκ Θεοῦ are elliptical, and λέγοντες, or the like, must be supplied. Theophyl. well explains them: ὡς ἐκ Θεοῦ ἔχοντες ἃ λαλοῦμεν, καὶ οὐκ οἰκοθεν αὐτοὶ κατορθοῦντες. The κατενώπιον τοῦ Θεοῦ signifies "as in the presence of God, and with a view to his approbation only." Thus Theophyl. observes that it is said ἵνα δείξῃ τὸ εὖθι τῆς καρδίας καὶ εὐπαρρησιαστόν. With respect to ἐν Χριστῷ, it may be rendered "in the name of Christ, as his legates." So Grot. and most Commentators. Or it may signify (as others explain) "conformably to the doctrines of Christ."

## CHAP. III.

VERSE 1. Ἀρχόμεθα πάλιν ἑαυτοὺς συνιστάνειν; It is well observed by Theophyl., that this is meant to meet an objection; for, since he had been speaking in his own commendation, some one might say, "How is this, Paul, thou art magnifying *thyself* by saying these things!" Which the Apostle refutes in the following words.

The interrogation is equivalent to a strong negative. The πάλιν refers to what he had said at 1 Cor. c. 5, 9 & 14. From the words following it appears, that with the negative we must supply *need*; q. d. "No; we need not."

The next words are, as Theophyl. observes, said μετὰ βαρύτητος, since πληκτικώτερον ποιεῖ τὸν λόγον. Here there is a Var. Lect. which merits attention. For εἰ μὴ some eleven MSS. and a few Versions and Fathers read ἢ μὴ, which is preferred by many eminent Critics, and is received by Griesb., and is adopted by all our Translators; but, I think, on unsufficient grounds. Not to mention the weakness of MS. evidence, the reading in question exceedingly enervates the vigour of this cutting sentence. To receive it would be contrary to the most certain of Critical canons, since it is plainly the easier reading, not to mention that some doubts might be raised as to the correctness of the Greek. Besides, it may easily be ac-

counted for, considering that the sense is somewhat obscure by the omission of the clause which, on the best authorities, I have supplied. Then again, an interrogative particle was *likely* to be introduced after an interrogative sentence. The antient reading, then, (which is confirmed by Chrysost.) is undoubtedly the true one, and is adopted by Jaspis. The sense may be thus expressed: "Unless (indeed) you will say, we need as *some* do," &c.

By the *τινες* all the Commentators agree are meant the false teachers at Corinth, who had originally introduced themselves to notice by commendatory letters both there and elsewhere: οἱ μὴ ἔχοντες (as Theophl. says) ἐκ τῶν οἰκείων ἔργων γνωρίζεσθαι, διεκόμιζον οἷς ἂν ἤθελον, διὰ τούτων συνιστάμενοι καὶ γνωριζόμενοι.

These commendatory letters were much in use in the primitive church, and were derived, as some think, from the *tessera hospitalitatis* of the Greeks and Romans. But it has been proved, that the custom was in use among the *Jews* also; as it would be likely to be in every country where letters were known, and personal communication not very frequent. Now these are more properly termed *Epistles commendatory* than *letters of recommendation*, as Mackn. renders. They were properly letters of introduction (which is the import of the term), though they, no doubt, often had recommendatory matter. Some of the finest specimens are from the pen of Cicero and Pliny. They were called by the name ἐπιστολαὶ συστατικαὶ, or γραμματικά συστατ.; as in a passage of Arrian Epict. 2, 3. appositely cited by Wets.: καλῶς ὁ Διογένης πρὸς τὸν ἀξιούντα γράμματα παρ' αὐτοῦ λαβεῖν συστατικά· ὅτι μὲν ἄνθρωπος, φησιν, εἶ, καὶ ἰδὼν γινώσεται· εἰ δ' ἀγαθὸς ἢ κακὸς, εἰ μὲν ἔμπειρός ἐστι διαγινῶναι τοὺς ἀγαθοὺς, καὶ κακοὺς γινώσεται· εἰ δ' ἄπειρος, οὐδ' ἂν μυριάκις γράψω αὐτῷ. Schleus. adds references to Diog. Laert. 5, 18, and Stob. Serm. p. 408. It is here remarked by Rosenm.: "Fortassis

auditores nonnulli Jacobi et Petri, insciente utroque Apostolo cum litteris aliarum ecclesiarum, quas pervagati fuerant, Corinthum venerant; deinceps vero per sectatores suos Corinthios eorumque litteras mirè disseminarunt de suis in rem Christianum meritis, quæ ab ipsis demum constituta fuerit Corinthi."

Συνιστάνειν is falsely rendered by Mackn. "establish ourselves; prove our Apostleship." The best Commentators, antient and modern, are agreed in interpreting it *commend, praise*. And so further on, 5, 12. 10, 12 & 18. 4, 2. 12, 11. See Schleus. Lex.

2. ἡ ἐπιστολὴ ἡμῶν ὑμεῖς ἐστε, &c.

The last verse, it will be remembered, concluded with an interrogation implying a strong negative. Thus Theodoret has well introduced the words of the present verse as follows: ἡμεῖς οὐ δέομεθα γραμμάτων· αὐτὰ γὰρ ἡμῖν τὰ πράγματα μαρτυρεῖ. Then is added the *cause*, in which there is an elegant turn, scarcely inferior to any thing of this kind in the best Classical writers: and the words are thus paraphrased by Theophyl.: "That which commendatory letters introducing and making us respected would have done, this ye yourselves do when seen and heard: and wherever we go we bear you about." The words, however, of this and the following verse involve some difficulty on account of the harshness of the metaphor, to remove which Doddr. would read ὑμῶν for ἡμῶν, from some few MSS. and Versions. And so Bp. Barrington. Now this might be admitted, were it not for the following words, in which the Apostle further unfolds the metaphor, though, at the same time, he varies the application. Besides, it would be in the *lives* rather than the *hearts* of the Corinthian converts that this letter would be legible to the world at large. It is not easy, however, to explain the sense of ἐγγεγραμμένη ἐν ταῖς καρδίαις. Mackn. thinks that the difficulty may be lessened, and the jarring of metaphors removed, by supposing that the Apostle calls the Corinthians, not Christ's letter of recommendation in favour of him, but a *copy* of that letter; and that the letter itself was written on the Apostle's heart, but the copy of it on the hearts of the Corinthians. But this device only exchanges one difficulty for another more serious, and would convert obscurity, and somewhat of harshness, into inexplicable nonsense. The difficulty (I repeat) solely rests with the words ἐγγεγραμμένη ἐν ταῖς καρδίαις ἡμῶν; so that, if these were absent, the sentence would be one of the most intelligible as it is the most elegant I know. But as they are supported by all the MSS. and by the next verse, retained they must be, and explained as we can. The best expositions are those of Œcumen. 615 D. ἐν νῷ γὰρ ὑμᾶς ἔχοντας, φησὶν, ὡς καὶ ἐγγεγράφθαι ἡμῖν δοκεῖν διὰ τὸ ἀνεξάλειπτον, πανταχοῦ περιφέρομεν ὑμᾶς and Theophyl. (from Chrysost.) Ὡστε ἐπειδὴ ὑμᾶς ἔχω ἐπιστολὴν συνιστῶσαν με πρὸς ἄλλους, οὐ δέομαι

ἄλλων ἐπιστολῶν παρ' ὑμῶν, ἵνα δι' ἐκείνων γνωρισθῇ τοῖς ἀγνοοῦσι με. Ἄλλα καὶ ἐπειδὴ ἐν τῇ διανοίᾳ μου ἔστε, οὐ δέομαι ἵνα με συστήσωσιν ἄλλοι τινες πρὸς ὑμᾶς· πρὸς γὰρ τοὺς ἀγνώτας δεῖται τις γραμμάτων, οὐ πρὸς τοὺς εἰδότας. This mode of interpretation is ingenious and perhaps true. Wets. and Rosenm. interpret it of the highly tender love the Apostle bore to them; q. d. 'quos ita diligo, ut nunquam non vestri sim memor. Quàm tenerè vos amore prosequar, omnes norunt.' But I do not see how this sense can be elicited from the words. Greatly preferable is the method of Theophyl., which is supported by Theodoret. As, however, this is not without difficulty, I may propose what strikes me as a simpler and easier mode of taking the passage.

The Epistle here meant by St. Paul was plainly the reformed morals and good conduct of the Corinthian converts, which might be said to be read and known of all men; since the extensive commerce of the Corinthians carried the inhabitants of that city every where, and dispersed every where a knowledge of what was there done: and all this would be an Epistle Commendatory \* of the Apostle; since, as Chrysost. and Theophyl. say, τῶν μαθητῶν ἡ ἀρετὴ τὸν διδάσκαλον κοσμεῖ. Now this reformation was indeed not known to all men; but it must have been especially imprinted in the mind and heart of the Apostle: and this therefore he would bear about with him every where, just as the knowledge in question was disseminated every where.

Such is (I conceive) the true sense: and thus every difficulty and harshness seems removed.†

3. φανερούμενοι ὅτι—ἡμῶν. The same metaphor is continued, though somewhat altered and differently applied.

The words φαν. ὅτι ἔστε are, by a well known idiom, for ὅτι φανερῶς ἔστε, "being plain that ye are;" i. e. "it being plain that ye are," &c. The ὅτι, however, has a force which no Commentator has seen but Theodoret, who thus ably paraphrases: καὶ τί λέγω ἡμῶν; αὐτοῦ γὰρ ἔστε τοῦ σωτῆρος ἡμῶν ἐπιστολή· αὐτοῦ γὰρ τὰ ῥήματα τοῦ κηρύγματος, ἡμεῖς δὲ τῶν γραμμάτων διάκονοι. There is here a kind of climax.

When, however, it is said that they are even Christ's Epistle, the latter must be understood in a

\* For, to use the words of Theodoret in his paraphrase, they would see τὴν πίστιν τὴν ὑμετέραν, τὴν πανταχοῦ ᾧης καὶ θαλάττης ἀδομένην· ἡμεῖς γὰρ ὑμᾶς τῆς πλάνης ἀπαλλάξαντες τῷ τῆς θεογονίας φωτὶ προσηγάγομεν.

† Here Bukeley cites a passage of Plato Phædr. Op. p. 213, who speaks of knowledge, as being written in the soul of the learner.

different sense to the former: and this sense (which the Commentators appear not to have clearly discerned) may (I think) be thus traced: "Ye bear the commands of Christ on your heart, and transcribe them into your practice. This is, as it were, a letter dictated by Christ to me, and by me written on your hearts." The above, which appears to be the true sense, is supported by all the antient Commentators, and by Grot. and Rosenm., the latter of whom observes, that διακονεῖν signifies to use any one's ministry in performing any thing.

In some sense, too, it might be said, that they were a letter commendatory of Christ and the Gospel to the heathens.

Now by "the *Epistle* of Christ" is meant the *Gospel*; and to this ἐπιστολὴ is very applicable, according to that sense which the word bears frequently in the antient writers, and in which it is here employed, namely, *mandatum*. The term, indeed, is applicable to any *revelation* of God's will to man. Thus the law of Moses might be called an ἐπιστολὴ τοῦ Θεοῦ and διακονηθεῖσα ὑπὸ τοῦ Μωϋσοῦ. The *Gospel* was, as the Apostle says, an ἐπιστολὴ τοῦ Χριστοῦ διακονηθεῖσα ὑπὸ τοῦ Παύλου.

The remaining part of the verse is (I think) meant not only to further unfold the meaning of ἐπιστολὴ, but (as the antient Commentators and Grot. suggest) to show the superiority of the Gospel of Christ over the law of Moses. And this Theophyl. thus illustrates; "As Moses was the minister of the Law, so are we the ministers of your faith in the Gospel. *He* cut the stones; *we* cut the hearts. The law was written with ink; the Gospel was written upon you by the Spirit. As far as the Spirit is superior to ink, and the heart to stone; so far is the new Dispensation superior to the old. And so Theodoret: ἡμεῖν γὰρ πλάξιν ἐνεκολάφθη λιθίναις, ἡ δὲ ταῖς λογικαῖς ἐνεγράφη καρδίαις. The point (it should seem) in which the Apostle especially intended to represent the superiority of the Gospel over the Law was this, that

in the Law there was *a bare comment*; in the Gospel the injunctions were rendered more effectual by the ministry of the Holy Spirit, as *often* manifested in the miraculous gifts to believers, and by whose sanctifying graces *on all occasions* the truths of the Gospel were especially impressed on the *hearts* of men. We may also add from Grot., “in lege veteri scriptum præcipuum est; vocalis institutio ei servit: In Evangelicâ vocalis institutio præcipua; scriptura ei custodiendæ servit.”

The words ἐν πλαξὶ καρδίας σαρκίνοις are, as Theophyl. observes, to be taken as an hyperbaton for ἐν πλαξὶ σαρκίνοις καρδίας, and that for “on fleshly tablets,” namely, those of the heart, i. e. “on the heart itself.” So Theodoret. ἡ δὲ ταῖς λογίκαις ἐνεγράφη καρδίαις. Rosenm. indeed explains the words: “pectoribus hominum, eorum nempe, quibus innouit, vos mea opera ad Christianam religionem esse perductos:” for, he adds, the *minds of the Corinthians*, who were themselves ἐπιστολὴ Χριστοῦ, cannot here be understood. But this interpretation proceeds on an imperfect view of the expression ἐστὶ ἐπιστολὴ Χριστοῦ, and would involve the whole into greater obscurity than ever.

Here Grot. aptly compares Jerem. 30, 33. where God promises, under the new covenant, to put his laws in the inward parts, and to write them in the hearts of his people. And he compares the following Classical passages. Plutarch. (speaking of Lycurg.) τὰ μὲν οὖν κυριώτατα καὶ μέγιστα πρὸς εὐδαιμονίαν πόλεως καὶ ἀρετὴν ἐν τοῖς ἡθεσιν, ᾤετο καὶ ταῖς ἀγωγαῖς τῶν πολιτῶν ἐγκατεστοιχειωμένα μένειν, ἀκίνητα καὶ βεβαίαν ἔχοντα τὴν προαίρεσιν, δεσμὸν ἰσχυρότατον τῆς ἀνάγκης, καὶ ἣν παιδείσις ἐποιεῖτο τοῖς νέοις, νομοθέτου διάθεσιν ἀπεργαζομένη περὶ ἕκαστον αὐτῶν and D. Chrysost. in a Discourse in which he maintains the preference of custom over law: Ἐκεῖνοι μὲν (οἱ νομοὶ) ἐν σάνισιν ἢ στῆλαις φυλάττονται, τῶν δὲ ἕκαστον ἐν ταῖς ἡμετέραις ψυχαῖς ἀσφαλέστερα δὲ καὶ κρείττων ἢ τοιαύτη φυλακή. I add Theophyl. Simoc. 125. D. ταῦτα τοῖς

τῆς καρδίας ταμείοις ἐναποτίθεσθε, γραφαῖς ἀτυπώτοις ἀπογραψάμενοι· an evident imitation of the present passage, and of Æschyl. P. V. 814. ἣν ἐγγράφου σὺ μνήμοσιν δέλτοις φρενῶν.

4, 5. πεποιθήσιν, δὲ τοιαύτην ἔχόμεν διὰ τοῦ Χ. πρὸς τὸν Θεόν. The connexion here is not very obvious. Many early modern Commentators, as Zeger, Est., Menoch., and Tirin., take the words to refer to those immediately preceding, namely, "ye are our epistle," &c. And in this view Rosenm. paraphrases: "Multum omnino est, quod vobis tribuo; sed confido per Deum et Christum hoc ita esse, et vos porro quasi commendationis loco mihi et in eo ministerio fore." This, however, seems harsh. The connexion is (I think) better traced by Theophyl. (from Chrys.) as follows: "After he had thus set forth the superiority of the new over the old covenant, it might be inferred, as a consequence, "So then we the Apostles and ministers of the New, are inferior to Moses the minister of the old." To soften, therefore, what might have seemed a boasting, he omits that conclusion, or only *alludes* to it by saying: "This is, however, nothing of our own, but our boasting is through Christ in God. For Christ is the author of that, and we are the humble instruments." Perhaps the force of the expressions may be more fully represented in the following paraphrase. "We, however, (δὲ) have such a cause for boasting (as this superiority implies) in God alone, and through Christ." Thus there is an ellipsis of μόνον. The words following are (in the deep humility of the Apostle) meant to farther inculcate their dependence on God.

In the οὐκ ὅτι there is the usual ellipsis of οὐ λέγω; q. d. "Mind, I mean not to say that we are sufficient of ourselves," &c. By λογίσασθαι is not merely meant *cogitare*, as most modern Commentators explain (and so our English version to *think* any thing); nor (as Doddr. renders) *reckon*, which the context will not permit. Preferable is the version



of Whitby and Mackn., to *reason*, i. e. to bring men to conversion by any reasoning of our own. But this is scarcely suited to the accompanying formulas, ἀφ' ἑαυτῶν and ἐξ ἑαυτῶν. I would therefore adopt the interpretation of all the antient and some modern Commentators, as Grot., Rosenm., Wets., Wells, Schleus., and Jaspis, *excogitare*, of which sense Wets. adduces examples from Demetr. Phal. λογίζεσθαι ἐξ αὐτοῦ. Ælian, V. H. 1, 6. εἰσι δὲ εἰς τοσοῦτον λογιστικά, ὥστε ἀφ' ἑαυτῶν ἐκλογίζεσθαι τὰς ἡμέρας. Aristid. Sicul. p. 364. ὅσω γὰρ ἔστε σοφώτατοι τῶν Ἑλλήνων, αὐτοὶ τε ὑφ' ὑμῶν αὐτῶν ἄριστοι λογίσασθαι τὰ δέοντα, καὶ ἑτέρου λέγοντος κρῖναι. The sense, then, seems to be this: "We are of ourselves unable even to *devise*, or conceive the mysteries and truths of the Gospel, much less to give them the effect by which the Holy Spirit *writes* and imprints them on the hearts of men; but our power and sufficiency is (alone) from God." "The Apostle (observes Rosenm.) says that he *could* not have discovered this mode of salvation, but that he had his doctrine by Divine revelation."\* The ὡς ἐξ ἑαυτῶν is meant still further to enforce the ἀφ' ἑαυτῶν. It is plain that τι must be limited to the things in view, namely, any thing relative to the peculiar doctrines of the Gospel and the method of salvation revealed in the new covenant. Perhaps the ὡς ἐξ ἑαυτῶν may be an elliptical form for "so as to promulgate it as from ourselves, (with such effect as we do.)" Œcumen. well paraphrases thus: ὅτι ἡμεῖς μὲν οὐχ' ἱκανοὶ ἐσμεν τοσαύτη διακονία ὑπηρετήσασθαι, ἀλλ' οὐδὲ ἐν νῶ λαβεῖν τοῦ πράγματος τὸ μέγεθος, ἢ ὅλως λογίσασθαι τι ἐν αὐτῷ, ἀλλ' ὅτι ἡυδόκησεν ἡμᾶς ἱκανοὺς γενέσθαι τῷ τηλικούτῳ πράγματι. And Theophyl.: αὐτὸς γὰρ (ὁ Θεός) ἰκάνωσεν ἡμᾶς, τουτέστιν,

\* So Grot.: "Ea quæ tot seculis incognita per Evangelium Deus patefecit, unde nascuntur vires tam eximia edendi opera, ejusmodi sunt ut nemini quamvis ingeniosissimo in mentem venire potuerint. Ideo autem cùm dixisset, ἀφ' ἑαυτῶν, repetit, ὡς ἐξ ἑαυτῶν: quia potest homo ista capere, sed non ex se reperire."

ἐνεδυνάμωσεν, ἐπιτηδείους εἰργάσατο διακόνους τοῦ μεγάλου τούτου καὶ θείου πράγματος τῆς καινῆς διαθήκης. And Theodoret, excellently, thus: θαρρῶμεν τῷ τῶν ὅλων Θεῷ, τοῦ Χριστοῦ τοῦτο ἡμῖν δεδοκός τὸ θάρσος· οὐκ ἐφ' ἑαυτοῖς μέγα φρονοῦμεν, οὐδὲ ἐξ οἰκείων ὑφαίνοντες λογισμῶν προσφέρομεν τὰ κηρύγματα.

6. ὃς καὶ ἰκάνωσεν ἡμᾶς, &c. The force of ὃς may be better understood by rendering: "And he it is that hath enabled us, and made us fit to be ministers of the new covenant," i. e. to preach the Gospel. Here εἶναι is to be understood. On the force of the term καινὴ διαθήκη see the note on Matt. init. Theodoret well paraphrases thus: Αὐτὸς γὰρ ἡμῖν ὁ τῶν ὅλων Θεὸς ἀρκοῦσαν ἐχορήγησε δύναμιν, ὥστε διακονῆσαι τῇ τοῦ πνεύματος χάριτι. Grot. observes that διακόνος is here used *generally*; as in 1 Cor. 3, 5., and διακονία at Acts 1, 17. and elsewhere.

In the words following the Apostle again (as it should seem, for the sake of the Judaizing Christians) takes occasion to set forth the difference between the Law and the Gospel. Τῆς καινῆς διαθήκης, "a new Covenant, οὐ γράμματος (he adds) ἀλλὰ πνεύματος," "not of letter, but of spirit," i. e. not a religion *literal*, or comprehended in writing, like the Decalogue, and the Law of Moses, but *spiritual*. This may be understood in a two-fold way; first in the physical sense, since Christianity was at first promulgated without any Divine Scripture,\* and solely by the Holy Spirit, which also by its miraculous *χαρίσματα* extended *at least* up to the period when it became literal as well as spiritual, and by its ordinary and sanctifying influences hath ever since enabled true Christians to perform the duties which the Gospel enjoins: and secondly, in a moral sense, as being raised above the dry forms and empty shadows of the law, and aiming at true and substantial excellence. "Now Moses (observes Grot.) brought the

\* The Apostle speaks of his own times. For after the Apostolical age it was highly necessary that the doctrine of Christ should be committed to writing. (Rosenm.)

writing in two stone tables to the people. The Apostle's word was accompanied with more illustrious signs than Moses had given, even with tongues, miraculous healings, raising the dead, nay, and with the power of conferring such gifts on others; which had been utterly without example." Thus it is remarked by Œcumen., that the law promulgated the writings of Moses; but the preaching of Christ ministered the gifts of the Spirit. And Theophyl. observes, that the law was, in a certain sense, spiritual, as given by the Spirit, but did not *confer the Spirit*, as did the New Covenant: for not only did the Apostles teach spiritual and divine doctrines, but by the laying on of hands *gave the Spirit*." It may also, as Whitby observes, be called the covenant of the Spirit in allusion to Jerem. 3, 33., where God promises, under the new covenant, to put his laws in the inward parts, and to write them in the hearts of his people. And to this view Jaspis *confines* it, observing: Πνεῦμα appellatur nostra religio; nam *interna* spectat cum effectis et commodis suis, Mosaicâ maximam partem ad *externa* pertinente." He then, with great taste, as well as truth, observes: "Paulus autem, quo magis commovetur animo, eo elegantiori et magis figuratâ utitur oratione, i. q. indicium est, quàm naturalis sit illa Pauli elegantia.

6. τὸ γὰρ γράμμα—ζωοποιεῖ. There are several ways in which this will hold good. Hence Commentators differ according to the views they take. Without noticing refinements to which the Apostle would not descend to advert (and which may be seen in the Crit. Sacr., Pole's Syn., Wolf's Curæ, and other works), some here recognize a Jewish proverb, expressing the superiority of the *spiritual*, i. e. *mystical*, interpretation of the law over the *literal*. But, as Doddr. observes, this is a very arbitrary and unwarrantable exposition. By γράμμα, all judicious Commentators are agreed, is meant the Law of Moses, and by τὸ πνεῦμα the Gospel, the former of which might be said to *kill*, in a *metaphorical* sense

(in which Grot. here understands the expression), as being merely minacious and damnatory, threatening death and leaving to it those who disobeyed; containing no promises of a future state even to those who obeyed it, Joh. 6, 49. Gal 3, 21., and for those who disobeyed it (as all, from the frailty of human nature, must do) there could be no hope. Nay, it not only denounced punishment and death, but often indirectly *occasioned* it by the multiplicity, the minuteness, and the difficulty of its ceremonial rites; thus, as the Apostle says, "taking occasion from our concupiscence, it increased sin," and did not confer any strength to perform its injunctions, being destitute of all the assistances of grace. Such is the mode in which the most eminent modern Commentators explain.

On the contrary, *the Spirit*, namely that new and spiritual system, the Gospel, *giveth life*, since it not only brings life and immortality to light, but, by the manifestations of the Spirit, *enables* believers to perform its injunctions. More may be seen on this subject by consulting the Crit. Sacr. and Pole's Syn. I would add, that ζωοποιῆσαι, is so used in Gal. 3, 21. εἰ γὰρ ἐδόθη νόμος ὁ δυνάμενος ζωοποιῆσαι, which, I think, show that the recent foreign Commentators err in interpreting the word solely of *offering felicity*; for there is plainly, in both passages, a reference to that *expiatory sacrifice* by which the vivification is effected. Perhaps, too, the Apostle meant especially to contrast the two dispensations, by considering the *tendency* and disposition of each. The chief end and purpose of the *Law* was *punishment*, not *reward*. It was extreme in remarking, and severe in punishing the least faults: whereas, the *chief end* of the *Gospel* is, in every sense, *life and happiness*. It deals in forgiveness, and never spurns the penitent and reformed sinner, but washes away his sins. And it may be said ζωοποιεῖν, as "quickenings those who were dead in trespasses and sins," and imparting new life by the sanctifying graces of the Holy Spirit. See a

dred passage of Ephes. 2, 1., which it is strange the Commentators here should not have referred to.

7. εἰ δὲ ἡ διακονία—δόξη. Having already shown the superiority of the New Covenant, as compared to the Old, that written with the Spirit to that written with ink, that written in the heart to that written in stones, and having said that the one killeth, but the other giveth life, he now proceeds to show that the *glory also* of the Gospel is greater; inasmuch as the law had only corporeal and perceptible glory, namely, that in the face of Moses; but the New one an intellectual and spiritual one, which no one perceiveth with his senses. (Theophyl.)

Such is evidently the connexion, and the sense intended to be expressed is pretty obvious; but to show how it arises from the words "Hic labor, hoc opus est," for the construction is somewhat irregular, nay, as Rosenm. thinks, ungrammatical. Perhaps it may be sufficient to say that the sentence is expressed popularly, and colloquially; and, as the very essence of that style is ellipsis, and the using of one word to express two, the sense may be best expressed by a paraphrase.

That διακονία must denote *ministry, office*, (as often elsewhere,) is plain from ver. 8 & 9. Yet is here objected by Rosenm., that this διακονία cannot be said to have been engraven on stones. He would therefore take διακονία for διαθήκη. But this is too harsh. It is remarked by Grot.: "Dicit ministerium Mosis *inscriptum fuisse saxeis tabulis*, quia illæ tabulæ ostendebant ipsum cui Deus eas tradiderat esse *μερίτην* illius fœderis. Est ergo Metonymia causæ pro effectu." Perhaps it may be better simply to take διακονία for διακονία διαθηκῆς, and then the ἐντετυπ., though made to agree with διακονία expressed, yet properly belongs to διαθηκῇ omitted. The sense, then, seems to be this: "If the ministry or office of promulgating a covenant engraven with letters on stone was glorious, (for ἐν δόξῃ is a phrase standing for the cognate adjective ἐνδοξος, of which examples

are adduced by Wets.) and so glorious, that the Children of Israel were not able to look at the face of Moses, because of the (exceeding) glory of his countenance," &c. Thus, upon the whole, there is no great irregularity, nor difficulty. Two or three things in the phraseology may, however, merit attention. Grot. notices that ἐντυποῦν is equivalent to the Hebr. חָתַם and κολλάπτειν in Exod. 32, 15. where it is used of these same tables. The word signifies properly to impress a figure on any thing by a stamp, or, in a general way, to *engrave*. Examples from the Classical writers are adduced by Wets. and Schleus., the former of whom has an interesting passage, as regards the *thing*, from Liv. 39, 27. quæ jurejurando, quæ monumentis litterarum in lapide insculptis in æternam memoriam sancta atque sacra sunt. Ἀτένισαι signifies, to stedfastly survey, keep the eyes fixed upon; as Luke 4, 20. 22, 56. Acts 1, 10. 3, 4. 6, 15. 7, 55.

7. διὰ τὴν δόξαν τοῦ προσώπου. Of this *glory*, called in the Hebr. קֶדֶשׁ, we are told in Exod. 34, 29 & 30. that it was too dazzling to be looked at. The words in Exod. 34, 29. are: δεδόξασται ἡ ὄψις τοῦ χρωτὸς τοῦ προσώπου αὐτοῦ. But this version does not correctly represent the sense of the Hebrew words, which suggest the idea, not indeed of *horns* such as ignorant painters and sculptors have adorned the countenance of Moses, but of some exceeding great *irradiation*, forming what is called a *glory*, such as is represented as surrounding the countenance of Jesus and the Apostles.\*

\* On the קֶדֶשׁ Wolf refers to Fabr. Cod. Pseud. Vet. Test. 866. sq., Zorn. Bibl. Antiq. 117., and Carpzov in a Diss. on this subject, who, and the preceding writers, have shown, that by the δόξα rays are indicated as proceeding from the countenance. This, too, is confirmed by the Rabbinical writers, who (as Elsner observes) say that the face of Moses shone like the sun. He also proceeds to show, that the Mahometans ascribed to their prophet, and the Gentiles to their heroes and philosophers, coruscant countenances. To this purpose he cites Pausan. Cor. 26. who relates, that from the countenance of Æculapius, when a child and exposed, proceeded an ἀσπασίς,

Hardt and others endeavour to account for this *glory* on natural principles, and consequently run into great absurdities; so that (as usual) this new hypothesis draws more largely on our belief than the antient and common opinion.

This δόξα was, as Mackn. observes, an emblem of the knowledge which the Israelites derived from the *Law*.

7. τὴν καταργουμένην, "which glory was to be done away, and to cease." On the meaning of this, Commentators are not agreed. Some, as Menoch., Est., and Doddr., interpret "done away by death." But that would, I think, have been scarcely of importance enough for the Apostle to have noticed. Others interpret it "which was but transitory, and ceasing with youth." But this is a lowering of the sense not to be tolerated, and which is plainly adapted *to serve a purpose*. The best founded opinion seems to be that of the Greek Commentators, Beza, and others, that this was a type of the abrogation of *the glory*, namely, all the *Levitical Law*. At least the Apostle seems to have meant to hint, that as that glory was temporary, and would cease at death, so was the Dispensation, of whose Divine origin this was the sign, meant also to be temporary. The glory of Moses, or that of the Schechinah, was a fading glory, but that of the Gospel would continually increase to all eternity.

8. πῶς οὐχὶ μᾶλλον—δόξῃ; Here is an *argumentum a minori ad majus*. "How then shall not the ministry, &c. It is observed by Theophyl., that as in

whence the shepherd who found him thought it θεῖον τι, and Virg. L. 2, 682. where something similar is related of Ascanius; and so of Serv. Tullius by Pliny, Plutarch, and Dionys. To other divine persons (he adds) other writers have ascribed ἀκτίνα ἐπὶ τῇ κεφαλῇ. And he also adduces examples from Philostr. and Porphyry. But *their words can* (I think) *only be considered as strongly figurative*. As to the preceding, and such like stories of the same kind which may be found in the Classical writers, I would consider them as *fictions founded upon truth*, namely, the antient tradition of the *coruscant countenance of Moses*.

the preceding member of the comparison we had διακονία θανάτου, so here we might have expected διακονία ζωῆς, instead of which we have τοῦ πνεύματος, which imports more; namely, that the New Covenant has the faculty of supplying not life only, but the Spirit which imparts life: how then must it exceed in glory." Some recent Commentators take πνεῦμα to signify *religio præstantior*. But this is manifestly too confined a sense. After πνεῦμα, Grot. supplies "qui arrhabo vitæ æternæ." It must be observed, that ἡ διακονία is for ἡ διακονία τῆς διαθηκῆς; as before. And by the *spirit* must be meant the *Holy Spirit*, not only as evinced at the first promulgation of the Gospel in signs and wonders and mighty deeds, but in every succeeding age, through its ordinary influences in sanctification, given to every man to profit withal. Of this it is truly said by the Greek Commentators, that it *supplies life*.

The words ἔσται ἐν δόξῃ are very wrongly rendered by Mackn. "should be performed with glory." All the best Commentators are agreed, that ἔσται ἐν δόξῃ is for ἔνδοξος ἔσται. Mackn. would represent the parallelism as drawn between Moses's glory and that of the Apostles', when the Holy Spirit descended in flames in fire. And so Whitby. But this seems founded in error, and has been refuted by Dodd. Mackn., however, very ably develops the sense of τὸ πνεῦμα, understanding it of the Holy Spirit and the miraculous powers communicated by it.

9. εἰ γὰρ ἡ διακονία τῆς κατακρίσεως, &c. It is briefly, but pithily, remarked by Theophyl.: πάλιν τὸ αὐτὸ νόημα περιστρέφει. For this is not (as Rosenm. calls it) a mere repetition of what is contained in ver. 7 & 8. Theophyl. thinks, too, that it is meant by the Apostle to explain in what sense he had said "the letter killeth." "The Apostle (continues he) represents the *Law* as a *ministry of condemnation*, and dealing in punishment; the *Gospel*, as a *ministry of righteousness*. For it not only absolves from sin, but justifies sinners. Therefore it must exceed in glory."



It is a question whether δικαιοσύνη should be here rendered *justitia*, as in some Latin Versions, and *righteousness*, as in our English ones, or *justification*. The former interpretation may be defended, and is maintained by Grot., who understands that internal righteousness which is so well pleasing to God, that He hath promised salvation to it; and on which see the Epistle to the Romans. But the *latter* seems preferable, which is supported by the Greek Commentators, and also by Vatab. and Vorst., who observe, that the sense *justification* is absolutely required by the antithetical term *condemnation*. And such (I find) is the mode of interpretation adopted by Jaspis, who explains: “quod modum docet quo justi et insontes a Deo habeamur,” referring to Rom. 2, 5. and 5, 1 & 9.

10. καὶ γὰρ οὐδὲ δεδοξασται—δόξης. Mackn. very incorrectly renders καὶ γὰρ “and therefore.” Far preferable is our common translation “for even.” Rosenm. renders it *quid quod*. None of our modern Commentators, however, perceive that the *full sense* can only be attained by supplying a clause omitted to which γὰρ refers, and which Theophyl. well expresses thus: καὶ τι συγκρίνω τὴν παλαιὰν καὶ τὴν νέαν; τοσαύτη γὰρ τῆς νέας ἡ ὑπεροχή, ὥστε, &c. He then offers the following very able paraphrase and illustration of the passage: ὥστε ἐν τούτῳ τῷ μέρει, τουτέστιν, ἐν τῷ συγκρίνεσθαι, οὐδὲ δόξαν ἔχειν νομισθήσεται τὸ δεδοξασμένον, τουτέστιν, ἡ παλαιὰ, διὰ τὴν ὑπερβάλλουσαν δόξαν τῆς νέας· καίτοι γὰρ δεδοξασμένος ὁ νόμος αὐτὸς καθ’ ἑαυτὸν ὅμως διὰ τὸ ὑπερβάλλον τῆς δόξης τοῦ εὐαγγελίου ἁδοξος φαίνεται.

At δεδοξαμένον must be understood πᾶν. There is a similar use of the word 1 Pet. 1, 8. Most modern Commentators understand the *munus Mosis*; which comes to the same thing; and on account of the διακονία before occurring may very well be admitted. Ἐν τούτῳ τῷ μέρει the modern Commentators explain *hoc nomine, hac de causâ, hoc respectu, in regard of this*. But the force of the expression was

better discerned by Theophyl. It plainly refers to the clause omitted, and is therefore to be rendered "in respect of any comparison;" a mode of interpretation which has been adopted by Est., Erasm., Vatab., Casaub., and Rosenm.

10. οὐδὲ δεδοξασται. There is here an idiom, chiefly consisting in hyperbole, for "was in a manner, or comparatively, inglorious." This is the simplest, and (I think), closest translation. And so Theophyl. : οὐδὲ δόξαν ἔχειν νομισθήσεται. The Commentators, however, almost invariably explain it "cannot be named as excellent:" which is wandering too far. Grot. commends the Syriac version "æquum non fuit honorari." But this seems to be farthest from the truth.

10. ἕνεκεν τῆς ὑπερβαλλούσης δόξης. This is rendered by Beza and Schleus. "quod attinet ad." But that proceeds on a wrong view of ἐν τῷ μέρει. Others, as Grot., render it "in comparison of." But I most approve of the exposition of Theophyl. διὰ, *propter*. Theodoret has the following elegant simile : Ἐν νυκτὶ μὲν γὰρ τὸ λυχνιαῖον φῶς φανώτατον εἶναι δοκεῖ, ἐν μεσημβρίᾳ δὲ μέσῃ κρύπτεται, καὶ οὐδὲ φῶς εἶναι νομίζεται.

11. εἰ γὰρ τὸ καταργούμενον—δόξη. The καταργ. is very ill rendered by Pisc., Erasm., and others *aboletur*, and by our English Translators and Mackn. "is abolished." It must be taken like the καταργούμενην at ver. 7. as a participle, not present (as the Commentators suppose), but imperfect, and that in a peculiar sense, namely, "*was (to be) done away*," which is equivalent to the future "should be done away." The sense was seen by Theophyl., who explains: ὁ μέλλων καταργεῖσθαι καὶ παύεσθαι. And so Pareus, Vatab., Grot., Rosenm., and Doddr. At καταργούμενον, as at δεδοξ. just before, there is an ellipsis of πρᾶγμα, with a reference to διακονία. The construction is, as Grot. says, *ad rem*, (like *triste lupus stabulis*,) and διακονία is referred to; though that may be interpreted the covenant or dispensation itself.

11. *διὰ δόξης*. This is taken by some modern Commentators, as De Dieu, for *ἐνδοξον*. And Grot. considers the *διὰ* as put for *μετὰ*. But this seems too limited a mode of interpretation. Something *more* is intended. Theophyl. better considers it as an elliptical expression for *διὰ δόξης εἰδοῦθαι*, i. e. “introduced and attended with glory.” And so Doddr. The sense may be accounted for thus. The real ellipsis is *ἦν*, which may be interpreted “was given; or promulgated.” The *τὸ μένον* ought to be rendered not “that which remains,” but “that which is to remain;” according to the idiom above occurring. So Theoph.: *ἐν δόξει ἔσται ἡ μόνιμος*. When, however, it is said to be *μένον*, we are only, with Theophyl., to understand *μόνιμον*, namely; lasting as long as the Providence of God shall see fit; for cease it must at the end of the world. So 1 Cor. 15, 24. “Then cometh the end.” It is also termed *μένον*, since no other dispensation is to succeed it. When, therefore, some Commentators, antient and modern, speak of the Gospel’s remaining for ever, they can only mean “remaining in its effects.” So Theophyl.: *μένον δὲ τὸ τῆς χαρίτος δῶρον, ὡς οὐ ληψόμενον τέλος*.

12. *ἔχοντες οὖν τοιαύτην ἐλπίδα—χρῶμεθα*. On the sense to be assigned to *τοιαύτην ἐλπίδα* the Commentators are not agreed. Mr. Locke takes great pains to prove that the Apostle must mean by *ἐλπ.* the honourable employment of an Apostle, or the glory belonging to his ministry. And so Menoch. and Tiren. But this seems too limited an interpretation. Others, as Rosenm., understand “hope of the perpetual duration of the Gospel Dispensation.” But this also seems to be too limited a sense. It should rather seem to refer to *all* that had been said in the preceding verses on the superiority of Gospel to the Law, and which was, no doubt, said for the sake of the Judaizers; q. d. “Having such an assured hope as this of the advantages the Gospel gives over the Law, superior as it is in all respects, both in nature and tendency, in the man-

ner of its introduction, the authority, privileges, and gifts of its ministers, and finally its duration." See Chrysost. and also Mackn., who has discerned and expressed the sense better than any other Commentator, antient or modern. *O si sic omnia!*

Examples of the above sense of ἐλπίς are to be found in 2 Cor. 1, 7. Phil. 1, 20. Tit. 1, 2.

12. πολλῇ παρρησίᾳ χρώμεθα. The sense of these words is somewhat uncertain. Rosenm. paraphrases them thus: "Apertè et agimus, et loquimur, sine omni timore, licet Judæi maximè offendantur, sicut eos Christi nova doctrina offendit." But this sense is not agreeable to the words following. Besides, had *this* been his meaning, the Apostle would have written ταύτῃ τῇ παρρησίᾳ. The words καὶ καθάπερ plainly point to another sense of παρρησίᾳ, equally well founded, namely (as Schleus. in his *Lex.* renders) "apertè, perspicuè et sine verborum involucris et ambagibus loquor." So Mark 8, 32. καὶ παρρησίᾳ τὸν λόγον ἐλάλει, in which passage, Schleus. observes, παρρησίᾳ is opposed to parabolical and enigmatical language, which Christ occasionally used when adverting to his death. And he cites, as further examples, Joh. 10, 24. 11, 14, 16, 25 & 29. and refers to Wets. N. T. 1, 885. Such, too, is the sense assigned by Theoph., who explains: πολλῇ παρρησίᾳ χρώμεθα πρὸς τοὺς μαθητευομένους, οὐδὲν ἀποκρυπτόμενοι, οὐδὲν ὑποστελλόμενοι. And so Jaspis: "Hæc intelligatur de doctrinâ apertâ, in quâ tradendâ nil involucris condatur."

13. καὶ οὐ καθάπερ Μωσῆς ἐτίθει—καταργουμένου. After οὐ it is plain some verb is to be understood. Beza, Doddr., and others\* supply ἐσμεν. But this is very inartificial. Others, as Whitby, more rightly, supply ποιούμεν. This, however, would require an ὅς before ἐτίθει. I most approve of the subaudition of Rosenm. παρακαλύπτομεν. In strictness, the regular

\* And so Grot., who explains: "Non ita se res nostræ habent, ut cum Moses faciei suæ velum imposuit."

ellipsis can only be καλύμμα ἐτίθημεν, from the context, which must be interpreted metaphorically, i. e. we do not use a veiled, obscure, mysterious form of speaking. So Theophyl.: οὐ χρεία καλύπτεσθαι ἡμᾶς καθάπερ τὸν Μωσῆν,\* τουτέστι, οὐ δεόμεθα ἀποκρύπτειν ταῦτα ὑμῖν, ὥσπερ τινι καλύμματι, τῇ ἀσαφείᾳ.

The words following show the end for which Moses used the veil. But on the exact sense neither antient nor modern Commentators are agreed; for it is far easier to devise a plausible interpretation, than to remove the objections which may be urged against almost every exposition that has been brought forward. Here, as in many other passages, the Apostle may be called by the name especially applied to Lycophron (though from different causes,) ὁ σκοτεινός. Schleus. renders: "ut Israelitæ usque ad obitum Mosis non aspicere possint." But this interpretation is plainly inadmissible. Jaspis understands the whole passage thus: "Palam et apertè doces; Moses, contrà, omnia typis involvit, ne Judæi futuram legis Mosaicæ auctoritatis cessaturæ finem animadverterent;" comparing Rom. 10, 44. And he thinks that this interpretation is favoured by ver. 11. In nearly the same way the passage is taken by Theophyl., except that he seems to think πρὸς denotes *effect* rather than *purpose*. Not materially different is the view taken by Locke and Wets., who think it is meant that Moses spoke obscurely, lest the mysteries hidden under the law should be discovered. But to this Le Clerc and Wolf have started not ill founded objections, observing that the institutes of the Mosaic Law were sufficiently clear, though so constituted as being only a shadow of great things to come, and to be abrogated when the light should appear. This is,

\* And so Whitby: "Here is another excellency of the Gospel, that it was not veiled under types and shadows, so that its nature and end were likely to be obscured by the people drawing a veil over their understanding and judgment, but was delivered with perspicuity and plainness of speech."

to a certain degree, true; and yet many things in the old covenant were dark and obscure, at least in their purport and intent; though the things themselves might be plain. It is truly remarked by Dodd., that *Moses* was in this a type of his own Dispensation. For this thought Dod. was indebted to Grot., who observes that St. Paul begins here  $\omega\tau\tau$ , to give the mystical explanation of the glory or light of *Moses*, and the veil which he put over his countenance. And so Est.: "Paulus hic eleganter et appositè rem gestam in Exodo ad allegoriam convertit, et latens sub historiâ mysterium aperit." This (if I am not mistaken) will supply an important clue to the right interpretation, which (omitting those of Rosenm., Mackn., and many others equally devoid of probability,) seems to me to be that of many antient Commentators, who by the *end* understand *Christ*, as is proved by the following verse. Thus Theodoret: ἐπιτίθει τῷ προσώπῳ τὸ κάλυμμα, διδάσκων ὡς τοῦ νόμου τὸ τέλος ἰδεῖν οὐ δυνήσονται· τέλος γὰρ νόμου Χριστὸς εἰς δικαιοσύνην παντὶ τῷ πιστεύοντι.\* And further on: καταργούμενον γὰρ ἔφη τὸν νόμον, τούτεστι παύόμενον· τέλος δὲ τοῦ καταργουμένου, τὸν ὑπὸ τὸν νόμον κηρυττόμενον, τούτεστι τὸν Χριστὸν. So also Wolf and Schoettg., the latter of whom thus states the sense: "Moses de Christo Legem abolituro paullo obscurius pronuntiavit: ego vero apertè, quod res est, profero." The words, then, may be thus paraphrased: "so that they did not see what was adumbrated under the Law that was to be done away, even the *substance*, the Gospel of Christ, which was to be the *complementum* of the Law." It should seem that the *glory* was meant to prefigure and signify the divine knowledge revealed to *Moses*, and perhaps to typify the Messiah. It was also (I suspect) a *symbolical action*, meant to teach that the divine knowledge he was to reveal would be, in some things, veiled and dark.

\* These are the words of Rom. 10, 4. which are very applicable; since καταργούμενον must be understood as the τὸ καταργουμένου at ver. 11., and denote the Old Covenant or Mosaic Dispensation.

Such is (I conceive), upon the whole, the true interpretation; though the brevity of an annotation will not permit me to enlarge further upon some of the details of proof and illustration.

14. ἀλλ' ἐπαρώδη τὰ νομάτα αὐτῶν. The ἀλλὰ has here (I think) not its ordinary sense, but seems to refer to a clause omitted; q. d. "Nor has this only been so in old time, but ever since their understanding and perceptions have been and are stupefied." This sense of παρώω and παρώσις, by which they denote *mental stupidity*, is frequent in Scripture. Compare Mark 3, 3. Eph. 4, 18. Nay, the verb is used of the Jews themselves in Mark 6, 52. 8, 17. Joh. 12, 40. And this sense is inculcated by the Greek Commentators. See Chrysost. and Theophyl., and especially Theodoret.

14. ἄχρ' γὰρ—μὴ ἀνακαλυπτόμενον, "For to this very day the same veil in the reading of the Old Testament remains unremoved." There is supposed to be an allusion to the veil with which the Jews even now veil themselves on the further reading of the Scriptures. But I do not see how that will here apply. Whatever be the allusion, it is plain that the Apostle here uses κάλυμμα in a figurative sense, and (as Rosenm. observes) compares the moral state of the Jews of his time with the physical state of the Jews of old.

14. τι ἐν Χριστῷ καταργεῖται. Almost all the Commentators take κάλυμμα as the noun referred to in καταργεῖται. And they render: "because the veil is removed by Christ;" or "which veil is," &c. But καταργ. cannot, without great harshness, be taken in such a sense; not to say that thus the clause would be very tame and frigid, and require a μόνον. Mr. Slade has rightly remarked, that the clause is explanatory of the nature of the veil (i. e. is meant to illustrate the figurative use of κάλυμμα in the last passage.) That (he says) consisted in an ignorance of what was to be done away by Christ, of the real scope and meaning of the law. And he translates

thus: "The same veil remains, viz. *that* being undiscovered, (literally *not unveiled*,) which is abolished by Christ." But this is scarcely sense at all, much less *the* sense of the Apostle. Preferable is the version of Mackn.: "it not being revealed, that it is abolished by Christ." Yet it is very harsh to dis-sever *μὴ ἀνακαλυπτόμενον* from *μένει*: neither could *ἀνακαλ.* be well taken in such a sense as Mackn. assigns to it. Finally, it would be requisite to add an *ὃν* after *ἀνακ.* Mackn., however, is right in referring *καταργ.*, not to *κάλυμμα*, but to *ἡ παλαιὰ διαθήκη* just before. And so Schleus. It should seem that after *μὴ ἀνακ.* is to be supplied from the preceding, by a sort of *dilogia*, "it remains (I say) unrevealed, that in Christ this old covenant is abrogated."

15. *ἀλλ' ἔως—κείται.* These words are a repetition, with further explanation, of the words *ἀλλ' ἐπαράθη—ἀνακαλυπτόμενον*.

It is plain that by *Moses* is meant the Books of Moses, or rather, in a general way, those of the old covenant. *Κείται*, *lies*. This word is often, as here, used of a *garment*. Thus we say a coat *sits* well.

16. *ἥνικα δ' ἂν ἐπιστρέψῃ πρὸς Κύριον, π. τ. κ.* These words (as Chrys. observes) suggest the only *remedy* for this blindness and stupidity, and the only mode of restoration. They may be thus rendered: "But when they shall turn to the Lord, (and then only) the veil will be removed." At *ἐπιστρέψῃ* some supply *ἡ καρδία αὐτῶν*, others *τις*, or *ἕκαστος αὐτῶν*. But the only legitimate subaudition is that of *ὁ Ἰσραὴλ*, from ver. 13., and which is referred to at ver. 14. By *Κύριον* is plainly meant the *Lord Jesus*, the true Messiah.

*Περαιρεῖται*, "is removed, is *to be* removed, will be removed." The remaining sense in both these verses is so clear as not to need dwelling upon. The Paraphrasts and Commentators (especially Pole) may be consulted.

17. *ὁ δὲ Κύριος τὸ πνεῦμα ἐστίν.* It is not easy to



ascertain the sense of these words, which are interpreted variously by Commentators antient and modern. Almost all those modes of interpretation yield a tolerable sense; but seem too strained, and require much arbitrary subaudition. The Greek Commentators unite the words with the preceding, and would prove from hence the deity of the Son and the Holy Spirit. But one can hardly suppose the Apostle would introduce such an important doctrine *here*. Theoph. paraphrases thus: τοῦτο δὲ τοῦ μελλόντος τύπος ἦν, ὅτι ὅταν ἐπιστραφῇ τις πρὸς τὸ Πνεῦμα (τοῦτο γὰρ ὁ Κύριος) τότε γυμνὸν ὄψεται τὸ πρόσωπον τοῦ νομοθέτου· μᾶλλον δὲ αὐτὸς ἔσται ἐν τάξει Μαστέως, καὶ τῆς δόξης ἀπολαύσει τῆς ὑπερβαλλούσης τὴν τοῦ νόμου δόξαν, ὅσα εἴρηται· ταύτην γὰρ χαρίσεται τὸ Πνεῦμα, ὡς Κύριος καὶ παντοδυνάμεις.

Rosenm. takes πνεῦμα to denote the author of a more perfect religion, namely, the Christian. And in nearly the same manner Morus understands it, who thus paraphrases: "Quum dominum dico, intelligo illam divinitus datam religionis scientiam." As examples of this signification he adduces Gal. 3, 2, and 3., where it denotes the knowledge of a religion which reaches to the heart (with its effects and benefits), and is therefore superior to the Jewish, which had regard to the outward conduct only. And it would be some confirmation of this mode of interpretation if (as Dr. Paley was of opinion) this clause were a resumption of the subject treated on at ver. 13., and all from καὶ οὗ to κάλυμμα might be considered as parenthetical. But knowing the uncertainty and arbitrariness of such arrangements, I feel no little distrust of any interpretation founded thereon. Dr. Doddr. details the sense very ingeniously, but not satisfactorily. I find no interpretation which seems so well founded as that of Dr. Mackn. (and, in some measure, Wets.), which is as follows: "Now the Lord signifies the covenant of the spirit of which we are the ministers. And where the spirit, the inspiration of the Lord is, as it is with us,

there," &c. Or more plainly thus: "By the Lord I mean the covenant of the spirit," i. e. accompanied with the inspiration of the holy spirit.\* And where the spirit thus obtained by the Lord is, there," &c. If this be the true interpretation, the words do *not* refer to these at ver. 18., but to those which immediately preceded.

17. ἐκεῖ ἐλευθερία, "*there there is freedom.*" Mackn. very wrongly renders this "freedom in speaking." It undoubtedly means freedom from the yoke and bondage of the law, and servile slavery to the *letter*, and an admission to the privileges of the *spirit*. There may be also an allusion to the use of the veil; q. d. "we are there permitted to see unrestrainedly the glory of God. So Theophyl. See more in the Commentators ap. Pole. Thus in James 1, 27. Christianity is called ὁ νόμος τέλειος τῆς ἐλευθερίας. and James 2, 12. διὰ νόμον ἐλευθερίας. See also 1 Pet. 2, 16.

18. ἡμεῖς δὲ πάντες ἀνακεκαλομένῳ προσώπῳ—ἀπὸ Κυρίου πνεύματος. This is a passage of no ordinary beauty, but, at the same time, of no little difficulty. Whom does the Apostle mean by "*we all.*" Est., Beza, and nearly all the recent Commentators say, the *Apostles*; or perhaps also *ministers*. And this seems to be somewhat confirmed by the context. Most Commentators, however, (including the Greek ones,) Grot., Calvin, and Jaspis, explain it of *all true Christians*. And I cannot but consider this as the right interpretation; though the words may be meant more especially of the Apostles and ministers. So Theodoret: Μαῦσῆς μόνος ἀπῆλause τῆς δόξης· ἐνταῦθα δὲ οἱ πιστεύοντες ἅπαντες. And Theophyl.: Τοσούτων ἀπολαύομεν ἐλευθερίας καὶ εὐγενείας, φησὶν, ὥστε πάντες ἡμεῖς οἱ πιστοὶ, οὐχ ὥσπερ ἐκεῖ εἰς ὁ Μωσῆς, ἀνακεκαλομένῳ προσώπῳ (οὐ γὰρ ἐστὶ παρὰ τοῖς πιστεύουσι κάλυμμα), &c.

\* So Theodoret: πνεῦμα Κυρίου αὐτὸ προσηγόρευσεν, ἐπεὶ δι' αὐτοῦ ἡ τούτου κεχορηγῆται χάρις.

18. κατοπτριζόμενοι. Many modern Commentators, as Est. and Mackn. render this: "reflecting as mirrors;" which sense, if the πάντες were meant of the Apostles only, would be more suitable. But that is not the case; and the common interpretation *beholding*, (which is supported by the most eminent Philologists, as Bos, Elsner, Wets., and Schleus.) seems by far the best founded; nor does it exclude the idea supposed to be intended on the other interpretation. Doddr. renders: "beholding as *by* a glass." But this undoubtedly proceeds on a misconception. It is rightly rendered, in the common translation, "*beholding as in* a glass." It must be remembered that the κάτοπτρον of the ancients was not what we call *glass*, but a piece of very highly burnished *metal*. So Xen. Cyrop. 7, 1, 2. τὰ δὲ Κύρου ὅπλα ὥσπερ κάτοπτρον ἐξέλαμπεν. Eurip. Troad. 1107. edit. Bekk. Χρυσέα δ' ἐνόπτρα, παρθένων Χάριτας, ἔχουσα τυγχάνει Διὸς κόρα. Eurip. Hec. 919. χρυσέων ἐνόπτρων Λεύσσουσ' ἀτερμόνας εἰς αὐγὰς. Æschyl. cited by Abresch. on Æschyl. Agam. 812. Blomf. κάτοπτρον εἶδους χαλκός ἐστ', οἶκος δὲ νοῦ. Now a substance of this sort reflected images with great distinctness and brilliancy. So Plut. cited by Schl. Lex. ὥσπερ ἐν κατόπτρῳ καθαρῶς. To which I add Philostrat. Vit. Ap. 8. p. 340. οὐκ ἔα θόλερον περὶ αὐτὰς οὐδὲν εἶναι διορᾶν ὥσπερ ἐν κατόπτρου αὐγῇ, πάντα γιγνόμενά τε καὶ ἐσόμενα. Ibid. 2, 30. ὥσπερ ἐν κατόπτρῳ εἶδωλα διαθεαῖνται. Procop. 129, 26. ταῦτα Νεάπολιν ὥσπερ ἐν κατόπτρῳ—ὁρᾶν πάσχουσιν. Eurip. Hippol. 430—3. Κακοῦς δὲ θνητῶν ἐξέφην', ὅταν τύχη, Πρῶσθεις κάτοπτρον, ὥστε παρθένο νέα, χρόνος· where the Commentators compare Ter. Ad. 3, 3, 60. "denique Inspicere tanquam in speculum in vitas omnium Jubeo."

Thus the sense is undoubtedly that of *clear and distinct knowledge*; as indeed is also suggested by the words subjoined, ἀνακεκαλυμμένῳ προσώπῳ, which (as Rosenm. observes) show the *mode* in which they had seen the splendour, and cannot refer (as would appear) to the *face of Christ*. The words τὴν δόξαν

Κυρίου κατοπτριζόμενοι might signify: "beholding the clear and brilliant image of his doctrine, and recognising its glory in its saving efficacy on the hearts of men;" and thus having our minds enlightened by it: for (as Parkhurst ap. D'Oyley observes) as the antient mirrors were made of metal highly polished, it must necessarily happen that the person who looked on his image in them would have his face strongly illuminated by the reflected rays.

By so doing, the Apostle continues, τὴν αὐτὴν εἰκόνα μεταμορφούμεθα ἀπὸ δόξης εἰς δόξαν. Here there is an allusion to the changing of the face of Moses on beholding the Schechinah. It is rightly remarked by the modern Commentators, as Beza and Wets., that there is an ellipsis of κατὰ, not εἰς. And for this reason, since the latter would denote an absolute change into the *very form*; while κατὰ merely implies a change in *some measure conformed*\* to it; and is therefore here very suitable. Thus in Col. 3, 10. St. Paul speaks of the regenerate Christians as τὸν ἀνακαινούμενον κατ' εἰκόνα τοῦ κτίσαντος αὐτόν.

The annotation of Doddr. on this passage has great beauty of thought and expression; and as it is extracted by Slade and Valpy, I shall not introduce it, but only point out the source from which Doddr. derived it, namely Chrys. or Theophyl., who explains τὴν αὐτὴν δόξαν μεταλαμβάνομεν by τὴν αὐτὴν δόξαν μεταλαμβάνομεν, ὅσον κάτοπτρον ὄντες καὶ δεχόμενοι τὴν λαμπρότητα, καὶ αὐθις ἀντιστίλβοντες. Καὶ ὥσπερ ἄργυρος ἀντικρὺ ἡλίου κείμενος, ἀντιπέμπει τινὰς ἀκτῖνας καὶ αὐτὸς τῇ προσβολῇ τοῦ ἡλίου. It does not appear that either he or Chrys. had any other idea of the words than that expressed above from Parkhurst.

The words ἀπὸ δόξης εἰς δόξαν imply that the more we behold this brilliant and glorious light, the more

\* So Wets., who paraphrases: "juxta eandem imaginem, ad similitudinem ejusdem imaginis, quam quasi in speculo contemplati sumus, et ipsi transformamur."

do we reflect back its rays, i. e. (casting aside the figure) the more we contemplate the great truths of the Christian religion, the more do our minds become imbued with its spirit. "We go on (to use the words of the Psalmist, 847., a passage entirely parallel to the present) from strength to strength," or (as Mr. Merrick translates) "from stage to stage advancing still," or (as it is well explained, in its true *spiritual* import, by Bp. Horne) we are enabled to proceed from one degree of holiness to another, until we come to the glorified vision of God in heaven itself.

Hardy (from the earlier modern Commentators) well annotates thus: "*Subinde majori gloriâ et claritate*, nempe a sanctificatione, quæ est initium glorificationis; per eam enim reparatur Dei in nobis imago, quæ nostra gloria est." Finally, Theodoret has the following most beautiful illustration: "Ἐλκομεν ἐκεῖθεν οὐ σμικρὰν δόξης μαρμαρυγὴν τοῦτο δὲ ἴδιον τῶν καθαρὰν κεκτημένων καρδίαν ὥσπερ γὰρ τὸ διαφανὲς ὕδωρ ἐκμάττεται τῶν εἰσροῶντων τὰς ὄψεις, καὶ αὐτοῦ τοῦ ἡλίου τὸν κύκλον, καὶ τῶν οὐρανῶν τὰ κύτῃ· οὕτως ἡ καθαρὰ καρδιά τῆς θείας δόξης οἶον τι ἐκμαγεῖον καὶ κάτοπτρον γίνεται.

18. καθάπερ ἀπὸ Κυρίου πνεύματος. Whitby and Mackn. render: "as from the Lord of the Spirit." But this construction is very harsh and unusual. Beza, Locke, Wolf, Rosenm., Doddr., and Jaspis, render: "as from the Lord, the Spirit." And this interpretation seems preferable; but, as Bp. Middleton observes, the *article* would then have been added. I see no reason to deviate from our common version, "as from the Spirit of the Lord." This interpretation (which supposes a *trajectio* very frequent in the Apostle) is supported by the Vulg. and almost all the early translations, and also by Grot., Hamm., and others. The sense is: "the Holy Spirit procured or imparted by the Lord."

## CHAP. IV.

VERSE 1. διὰ τοῦτο ἔχοντες τὴν διακονίαν ταύτην. Vater observes that the Apostle here again describes his *παρρησία*. It is well remarked by Theophyl., that in order to soften what might have seemed arrogant, St. Paul ascribes the whole to God; q. d. "Our ministry is not our own, but proceeds from God and his grace and mercy:" for *ἐλεῖσθαι* is often (in the deep humility of the Apostle) used of the *grace* of God, as shown in bringing men to salvation, and benefiting and blessing them; as Rom. 9, 15, 16 & 18, 11, 30 & 32. 12, 8. 1 Cor. 7, 25. *ὡς ἐλεημένος ὑπὸ Κυρίου πιστὸς εἶναι*. And so 1 Pet. 2, 10. *οἱ οὐκ ἠλεημένοι, νῦν δὲ ἐλεηθέντες*. The passage is well paraphrased by Theophyl. thus: *διότι τοιούτων ἡξιώθημεν, οὐκ ἀπαγορεύομεν πρὸς τοὺς κινδύνους, πρὸς τὰς θλίψεις· ἐπειδὴ ἅπαξ ἐλεηθέντες ἐτάχθημεν διακονεῖν*. Rosenm. paraphrases the *οὐκ ἐκκακοῦμεν* thus: "diligentissimè facio, quod meum est, licet eximiis difficultatibus, molestiis, et malignis aliorum artibus fere obruar."

2. ἀλλ' ἀπειπάμεθα τὰ κρυπτὰ τῆς αἰσχύνης. The *ἀπειπάμεθα* is strangely rendered by Mackn.: "we have commanded away." The common translation, he says, implies that the Apostle had formerly used these hidden, shameful things, for the purpose of spreading the Gospel. But Doddr., with far greater judgment and taste, says that it does *not* imply that they had ever any thing to do with them; and he would render: "set them at defiance." The common translation, however, sufficiently well represents the sense: and this force of the word is learnedly illustrated by Dresig. *de verbis mediis* N. T. p. 187., and by Schleus. in his *Lex.*, who expounds it, *mihi ipsi aliquid interdico, me abdicō aliquid re, renuntio, recuso, depono, abjicio, vito, caveo*. And he renders the present passage thus: "sed renuntiavimus occultis sceleribus seu consiliis improbis, sensibus turpibus et perversis." The sense, then, is this: "we

have (all along) renounced, and do renounce; we have nothing to do with and keep ourselves from, &c."

2. τὰ κρυπτὰ τῆς αἰσχύνης. This is usually explained "every hidden baseness; all such base practices as men, from shame, conceal." In which view I would compare Herodot. 2, 85. τὰ μὲν αἰσχροῦ, ἀναγκαῖα δὲ ἐν ἀποκρύφῳ ποιεῖν χρεῶν. It may, however, denote all underhand and dirty dealings, and especially hypocrisy, such as the false teachers, whom the Apostle is supposed by all to allude to, were chargeable with. This, too, would appear to be a sort of *generic term*, which the Apostle then follows up with a more *particular allusion* to the evil practices of the persons in question.

2. μὴ περιπατοῦντες ἐν πανουργίᾳ, not pursuing a crafty conduct; not aiming at what is called at 1, 12. the σοφία σαρκική.

The δολοῦντες τὸν λόγον τοῦ Θεοῦ is synonymous with the καπηλεύειν τὸν λόγον τοῦ Θεοῦ in the last Chapter, and denotes corrupting the word by impure admixtures of Gentile philosophy, or Jewish tradition; or by intermixing *any* opinions inconsistent with its purity, and introduced for the sake of private interest, or to flatter the passions and prejudices of men. Now this was a frequent sense of δολόω. Thus Schleus. in his Lex. cites Pollux 7, 169. δολοῦν τὰ ἀρία. Ælian H. A. 16, 1. βάφη γνησία, ἀλλ' οὐ δεδο-  
λωμένα, and elsewhere. Thus we say "to *play tricks* with an article." This sense, too, is confirmed by Theophylact.\* Our common translation renders: "handling deceitfully." And so several Interpreters. This signification is frequent both in the Old Testament and the Classical writers, and is applicable enough here: but it is not so *significant* as the other; not to say that it would be the same with the imme-

\* His words are these: Οὐ μόνον, φησὶν, ὁ βίος ἡμῶν ἀπλοῦς ἐστι καὶ καθαρὸς, καὶ ἀπόνηρος, ἀλλὰ καὶ τὸ δόγμα καὶ λόγος ἀδόλος. Οὐ γὰρ παραμύγνυμεν τι τῆς ἑξω σοφίας αὐτῷ, ἢ κολακευτικὸν τι, ἢ χρήματα συλλέγομεν ἐκ τοῦ λόγου, ἢ νῦν μὲν τοῦτο, νῦν δὲ ἐκεῖνο διδάσκουμεν πρὸς τοὺς καιροὺς καὶ τὰ πρόσωπα, ὡς οἱ ψευδαπόστολοι.

diately preceding. Both senses, however, may be admitted, since the false teachers might be said to corrupt the Gospel as well by the *suppression of truth* as by the *introduction of falsehood*: and this last seems hinted at in the following words.

By *συνιστῶντες ἑαυτοὺς π. π. σ. ἁ.* is meant "acting so as to recommend ourselves to the good opinion and unbiassed judgment and feelings of men;" a sense of *συνεῖδ.* which occurs in 1 Cor. 10, 29., and of which examples may be seen in Schl. Lex. So Theophyl.: *αὐτοῖς τοῖς πράγμασι μάρτυροι χρώμενος.* The next words *ἐνάπιον τοῦ Θεοῦ* are, by Commentators, supposed so be a formula of asseveration; or to have the sense "consentiente et probante Deo." The former opinion seems the best founded, and is confirmed by the Greek Commentators. Thus Theophyl. renders: *ὅτι οἱ ψευδαπόστολοι μαρτυρία ἔχουσιν οὐκ ἂν δέξαιτο.*

3. *εἰ δὲ καὶ ἔστι κεκαλυμμένον.* In *κεκαλ.* we may recognize a continuation of the same allusion as that in the foregoing verses to the veil which covered the face of Moses. The *καὶ* is not (as some treat it) pleonastic, but may be rendered *even*. Most modern Commentators (see Hardy and Rosenm.) explain *κεκαλ.* *un-acknowledged*. But there seems no necessity to resort to any such straining of the literal sense, which is this: "If our doctrine, and the excellence of it, remain unperceived by some, and consequently not embraced by them," &c. This might very well be; for, as Grot. observes, however conspicuous of itself, yet, like the sun, it would not be visible to the blind. For this simile he was indebted to Theophyl.

The words following may be rendered: "it is hidden or obscure to them (only) that are *reprobate*." Such, I conceive, is the true sense of *ἀπολλ.*, which Grot. renders: "those who deserve to perish; who foster their vices, and will not see the truth, which condemns those vices." And this comes to the same thing. The early modern paraphrasts include the



*inference* which necessarily results from hence; namely: "it is not our's nor the Gospel's fault if they perish; and it is no proof of obscurity or want of evidence that *they* cannot perceive it." Theodoret here compares the expression in the foregoing Chapter, that the Gospel is to some an odour of death unto death. See the note on that passage.

4. ἐν οἷς ὁ Θεὸς τοῦ αἰῶνος, &c. These words are exegetical, and show the sort of persons meant by the ἀπολλ., namely, those unbelievers whose perceptions have been blinded by the God of this world. Such (I conceive) is the true sense: though the construction is somewhat irregular, it being what may be called *popular*. It is for ὧν ἀπίστων ὁ Θεὸς—αὐτῶν. For want of discerning this, some (as Mack.) have strangely misconceived the sense of the passage, nay even the error of the Manicheans and others, noticed by Theophyl., may be ascribed to a grammatical blunder, into which, however, they would not have fallen, had they not sat down predetermined to find or introduce their opinions wherever there might be any colourable pretence.

By *this world* is meant the *wicked* part of it, the mere worldlings. And the *Prince of it* is obviously Satan, the evil Spirit, to whom, as the original author and continual promoter of sin, sinners are, as it were, bound to yield obedience.\* Joh. 12, 31. 14, 30, &c. He is said to *blind* the understandings of the unbelieving, which many recent Commentators render: "permit their understandings to be blind," &c. But this is a very precarious gloss. It is, indeed, found in the Greek Commentators; but they, most unaccountably, take ὁ θεὸς τοῦ αἰῶνος to denote

\* So Beza, Sclat., and Grot.: "cui se manciparunt homines hujus seculi, qui terrena bona æternis anteponunt, quales plurimi sunt. Porphyrius de malis Dæmonibus agens, ἡ προεστῶσα αὐτῶν δυνάμει δοκεῖ Θεὸς εἶναι μέγιστος. Ita, tanquam si Deus esset, hominibus imperat; et idolorum cultus ad ipsius usum redit. Plutarchus de Iside, Πᾶσα φύσις ἄλογος καὶ θηριώδης τῆς τοῦ κακοῦ δαίμονος γέγονε μοίρας. Diabolus sic Deus quomodo Venter Phil. 3, 19. quia Dei vice colitur."

the great God of the universe ; which cannot be admitted ; since of this sense of the expression there is no example in the New Testament ; whereas, as denoting *Satan*, it occurs in Joh. 12, 31. 14, 30., and elsewhere. We must, then, retain the common interpretation, and understand the blindness of such an influence from the author of evil as may be consistent with the free agency of man : a question which it would be out of place here to discuss.

This sense of τυφλ. Wets. illustrates from Joseph. Bell. 5, 8, 2. ἐπεσκότει γὰρ αὐτῶν ταῖς γνώμαις διὰ τὰς παρονομίας ὁ θεός, and several other passages. I add Joseph. 337, 20. πάντων τῇ διανοίᾳ τετυφλωμένων.

4. εἰς τὸ μὴ αὐγάσαι αὐτοῖς τὸν φ. τ. ε. τ. δ. τ. X., "so that the light of the glorious Gospel of Christ (who is the image of God) might not shine unto them." Here, as in many other places, Mackn. deserts the common translation very unnecessarily, and even erroneously. Εἰς τὸ μὴ αὐγάσαι must be taken metaphorically for, "that it might not show its true purport and its excellencies to them, so that they should neither understand the one, nor appreciate the other." Φωτισμὸν, *illumination*, and here, metaphorically, *excellence*. It is said (Grot. observes) with a reference to the preaching of Christ's miracles, resurrection, and ascension to Heaven ; and also of a celestial kingdom and the sending of the Holy Spirit procured by him. Τοῦ εὐαγγελίου τῆς δόξης is, by an usual Hebraism, for "the glorious doctrine."

4. ὅς ἐστιν εἰκὼν τοῦ Θεοῦ, i. e. (as the early modern Commentators ap. Pole explain) *either*, 1st, in respect of his Divine nature, by which he proceeds from the Father, as an image bearing an exact and perfect resemblance to him ; *or*, 2dly, in respect of his office of mediator, of which the principal part is, that he should hold forth the Father to our view. (See Mackn.) Slade (partly from Mackn. and Rosenm.) subjoins : "Dispensing light to the world ; like God, who is the fountain of all light, natural as well as spiritual." Grot., taking another view of the

scope, says Christ is so called as shewing us the perfect attributes of the Deity, his power, wisdom, holiness, goodness, &c. Heb. 1, 3. Joh. 1, 18. Col. 1, 5. 1 Tim. 3, 16. Wets. has numerous Classical citations illustrative of that sense of *εἰκὼν* which is used metaphorically of the *son* of any one. But this does not seem applicable here.

5. οὐ γὰρ ἑαυτοὺς κηρύσσομεν—Κυρίον. The connexion, which is not very clear, and has not been indicated by our modern Commentators, is thus ably traced by Theophyl.: “The Apostle had before said οὐ περιπατοῦμεν ἐν πανουργίᾳ, after which he inserted something concerning unbelievers, how *they* are κεκαλυμμένοι. Now then he says: “We do not act in a tricky manner, or practise base arts, because we do not preach ourselves, as do the false teachers.” For *they* persuaded their disciples to name themselves after them. Mackn. introduces the passage thus: “Now, though we Apostles are the images of Christ, we preach not,” &c. But this is a very licentious and unwarrantable mode of paraphrasing (if so it may be called), into which that Commentator too often falls.

The words ἑαυτοὺς κηρύσσομεν are variously and somewhat vaguely explained. Rosenm. paraphrases them thus: “We have not in view our own glory and private interest, in preaching the doctrine of the Gospel.” And so Calvin and Est.: “non nostro vel quæstui vel utilitati servimus.” But this sense cannot, I think, be established. I conceive that the *principal* view in which the expression is to be understood is this. Κηρύσσω may signify to act not merely as a *herald*, but also as an *ambassador*. And so κηρύξ is used in 1 Tim. 2, 7. ἐγὼ κηρύξ καὶ ἀπόστολος and 2 Tim. 1, 11. 2 Pet. 2, 5. The sense, therefore, seems to me to be this: “We do not act in this business as *principals*, nor dispatch as if it were a business of our own; we merely act as *ambassadors* and *procurators* on the part of another, namely Jesus Christ.” This interpretation has (I find) been pre-

occupied by Grot. The interpretation first mentioned may, indeed, have place, but only as secondary to this ; since the inference (which is *popular*) might very well be : “ and therefore we can have no interests of our own to serve, and it cannot be our fault if men will not hearken to our representations.” Doddr. paraphrases : “ we do not make ourselves the end of our preaching.” But that does not seem to be the sense directly had in view ; though it may be *included*.

Wets. illustrates the expression *ἐαυτοὺς κηρύσσομεν* from Dio Chrys. 13. p. 222 A. οἱ μὲν γὰρ πολλοὶ τῶν καλουμένων φιλοσόφων αὐτοὺς ἀνακηρύττουσιν, ὥσπερ οἱ Ὀλυμπιακοὶ κήρυκες and Syn. τὸ κηρύττειν ἐαυτὸν καὶ πάντα ποιεῖν ὑπὲρ ἐπιδείξεως, οὐ σοφίας, ἀλλὰ σοφιστείας ἐστι.

In the interpretation of the latter clause of the antithesis, it must be observed (what it is strange should have escaped the Commentators) that there is a Dilogia in *κηρύσσομεν*, which must here be taken with a modification of sense, and merely import : “ we hold forth, or *represent* ourselves.” The δὲ has a strongly adversative force, and requires to be illustrated by a clause which is omitted ; q. d. “ So far from acting as principals in this business with you, we are rather servants to you therein.” Theodoret aptly compares 1 Cor. 4, 1. οὕτως ἡμᾶς λογιζέσθω ἄνθρωπος, ὡς ὑπηρέτας Χριστοῦ, καὶ οἰκονόμους μυστήριων Θεοῦ. Here, we may observe, there is still greater humility evinced.

Διὰ Ἰησοῦν is explained by Theophyl. διότι ἐκεῖνος οὕτως ἡμᾶς ἠγάπησε, καὶ πάντα ὑπὲρ ἡμῶν ἐπραξε. But the sense should rather seem to be : “ for Jesus Christ’s sake ; out of love to him, and gratitude for all that he hath done for us.”

6. ὅτι ὁ Θεὸς ὁ εἰπὼν ἐκ σκότους—Χριστοῦ. This is a sentence of some difficulty, occasioned partly by the construction, which is irregular, and partly by a slight deviation in the terms from the norma loquendi. The recent Commentators explain ὅτι ὁ

Θεός by "idem vero ille Deus." The question is, *what is the connexion.* Rosenm. traces it thus: "The Apostle shows the origin of this his doctrine; declaring that he had not learnt it from men, from the Jews or Jewish teachers, but from that God who, Gen. 1, 3., formerly bade the light arise upon the earth from darkness." Theophyl., however, takes ὅτι for διότι *because* (and so all the early Latin Versions, which have *quoniam*), as assigning a *reason why* they preach not themselves. But this seems somewhat strained; and the former method is preferable.

With respect to the *construction*, we must either supply an ἔστι after ὁ Θεός, or else take ὅς for οὗτος; as in Rom. 16, 27.; which Rosenm. prefers, and (I think) with reason. Only it must be remembered, that wherever ὅς is used for οὗτος, there is an ellipsis. The passage, then, may be so translated as to represent the ellipsis thus: "For the God who bade the light to shine from darkness (he it is) who hath shone in our hearts." The use of the participle and relative for the verb and relative, is common both to the Hebrew and the Greek.

The use of εἶπεν in the sense of *bid, order*, though said to be Hebrew, is found in the Greek writers; as Thucyd. Ἐλαμψεν is employed in the Hiphil sense, as θριαμβεύειν in the last Chapter. It must therefore be rendered: "hath *caused* it to shine in our hearts." The Apostle has reference to the state of ignorance and prejudice to which he had formerly been so wedded, when, in a twofold sense, the light from heaven broke upon him.

The next words πρὸς φωτισμὸν, &c. are meant to indicate the *purpose* for which it might be supposed this light was vouchsafed to him; namely, in order that he might communicate to others a knowledge of the Divine majesty, which is so conspicuous in Christ Jesus. For so (with Schleus.) the general sense of the words may be expressed.

Φωτισμὸς usually signifies *light, or illumination.* Here it denotes the *illumination of instruction.* The

syntax in φωτισμ. is somewhat irregular; and the Commentators perplex themselves to little purpose. The simplest method (though it seems to have occurred to none of them) is that of understanding *περὶ*, or the like, which may be rendered: "for enlightening and instructing them *concerning* the knowledge of the glory of God."

In the words ἐν προσώπῳ there seems to be again an allusion to the δόξα shining in the face of Moses. The sense is: "in the face or person of Christ the glory of God shone clearly, and the Divinity appeared without a veil." And so Hardy, from the early modern Interpreters. See Noesselt ap. Rosenm., from whom Mr. Valpy very well paraphrases thus: "The face of Moses gave a feeble and transient reflection of the glory of God, which was covered with a veil: but the face of Christ, the image of God, displays it fully and permanently to those who are illuminated by his Holy Spirit." Theoph. takes it simply for διὰ τοῦ Χριστοῦ. But this seems too limited a view, and neglects the manifest allusion.

7. ἔχομεν δὲ τὸν θησαυρὸν τούτων ἐν ὀστροκίνοις σ. The connexion is thus traced by Theophyl.: "After having said much concerning the ineffable glory, some one might say: 'And how do we remain in a mortal body who receive such things as you speak of?' To which the answer is, that *this* also is from the power of God, that an earthen vessel holds such treasures." And Theodoret well adds: θησαυρῷ μὲν ἀπεικάζει τὴν δεδομένην τοῦ πνεύματος χάριν ὀστροκίῳ δὲ τὴν φύσιν τοῦ σώματος. It is observed, too, by Schlitting, that this is said lest any one should think that these continual tribulations and miseries were not consistent with Apostolical dignity, such as he represented it.

ἔχομεν τὸν θησαυρὸν, is well explained by Theophyl. *χωροῦμεν*, "we hold or possess." By *θησ.* is meant the rich treasures of the Gospel, so highly precious and beneficial; and, as Theophyl. adds, this was

meant to show the power of God. The same comparison occurs in Matt. 13, 44.

Ἐν ὀστρακίνοις σκεύεσιν, "in earthen vessels," i. e. in bodies very mean in substance, fragile, and liable to various accidents from the common occurrences of life. No expression could more aptly designate the human body. Now σκεῦος properly signifies a vessel, or an utensil. In both these views it is here considered: the former, inasmuch as it is the depository of the soul; the latter, as being the organ, or utensil, or tool by which the human mind acts. Compare Thess. 4, 4.\* So כלי in 1 Sam. 21, 6., and σκεῦος frequently in the Greek Philosophers (from whom examples are cited by Gatak. M. A. 3, 4.); and from them the Latins so used *vas*; as Lucret. 3, 4. Cic. Q. 1, 5. See Suic. Thes. 2, 970.

Ὅστρακ. properly signifies *testaceous*; as being from ὀστρακον, a *shell*: but it also (from the similarity) was employed to denote a piece of baked earth. Now as that is a proverbially brittle substance, so it came to signify whatever is fragile, mortal, subject to evils and calamities.† This use of ὀστράκινον (for it was confined to the *neuter*;) in the place of κεραμεῦον, is said by the Greek Grammarians to have been of the common dialect. It is, however, found in the later Greek writers, from whom examples have been adduced by Wets.; as Anthol. τήγανον ὀστρακ. Lucian Lexiph. 6. ὅσα ὀστράκινα τὸ δέρμα.

\* Sometimes it denotes the man himself; as Acts 9, 15. (See Schl. Lex.) For (as Grot. observes) the Platonists made *two* bodies of a man, one the ὄχημα ψυχῆς, or vehicle of the soul; the other the *palpabile*, or the grosser carnal part, which we touch; and *that* they called the ὀστρακόν, from its standing in the same relation to us as the shell to the fish. See Jer. 32, 14. Thren. 4, 2.

† As is plain from the following passages of Artemid. cited by Wets. 1, 52.: πῆλινον δὲ καὶ ὀστράκινον γεγονέναι πᾶσι θάνατον σημαίνει. 6, 25. θάνατον μὲν γὰρ εἰκότως ἐσήμαινε τῇ γυναικί, τὸ εἶναι ἐν ὀστρακίνῳ σκεύει. Wets. also cites the following witty saying from Arrian Epict. 3, 9. ταῦτα ἔχω ἀντὶ τῶν ἀργυρωμάτων, ἀντὶ τῶν χρυσωμάτων· σὺ χρυσᾷ σκεύη, ὀστράκινον δὲ λόγον,

There is a similar metaphor in 2 Tim. 2, 20. St. Paul, I conceive, had reference to a dict of the Philosophers, who called man an earthen vessel. So in the answer of the Delphic Oracle from Arcesilaus (recorded by Herodot. 4, 163.) ἦν δὲ κάμινον εὗρης πλέων ἀμφορέων μὴ ἐξοπτήσης κ. τ. λ. Herodot. relates that the Oracle was thus verified: τινὰς τῆς κυρηναίων ἐς πύργον μέγαν καταφυγόντας ὕλην περινήσας ἐνέπερσε. This clearly proves the existence of the dict, that "men are but *earthen vessels*."

7. ἵνα ἡ ὑπερβολὴ—ἡμῶν. The ὑπερβολὴ τῆς δυνάμεως, is elegantly put for "exceeding great power," *summa vis*. See Krebs, who has adduced several examples of this use from Joseph. Ἡ is put (*populariter*) for φαίνεται, "might evidently appear to be." By the δυοαμ. Rosemn. (partly from Sclater) understands that power of God by which he delivered Paul and the other Apostles from dangers and troubles. But this seems erroneous. The ὑπερβολὴ τῆς δυναμ. is rather considered in its *effects*, i. e. the mightiness of the things effected,\* whether miracles (signs, wonders, and mighty deeds), or the amazing work of conversion effected by a few poor, illiterate, and insignificant handicraftsmen. This clearly evinced the power of God to be with them; since, had the Gospel been committed to the wise, the learned, and the powerful, its success might, and probably would, have been ascribed to their influence. So Theophyl.: ἵνα μὴ νομιζώμεθα κατορθοῦν ἐξ ἑαυτῶν τι, ἀλλὰ πάντες οἱ ὁρῶντες τοῦ Θεοῦ λέγωσιν εἶναι τὸ πᾶν. He might have applied the words of the Psalmist (64, 9.) "And all men that see it shall say: This hath God done: for they shall perceive it is his work."

8. ἐν παντὶ θλιβόμενοι, ἂ. ο. σ. "So great (the Apostle means to say) is God's power, that although we be earthen, and encompassed and beaten about

\* So Theophyl.: ἵνα ἡ ὑπερβολὴ τῆς φαινομένης ἐν ἡμῖν δυνάμεως.



by so many trials and tribulations, we are not broken down, or destroyed." Theophyl. Dodd. thinks that the true key to this passage (which may seem a digression, though very pertinent to the Apostle's purpose) is this, that he aims at recovering the affections of these Corinthians, which were much alienated from him; for this purpose he freely opens his heart towards them, and tenderly represents the many and grievous pressures and hardships to which love to souls, and to theirs among the rest, exposed him."

Rosenm. supplies *ἐσμεν*. But I should prefer *ὄντες*, with Theophyl.: or rather these participles are dependent on the preceding verb *ἔχομεν*. At παντὶ Rosenm. subands *τόπω*. This, however, is too limited. The ellipsis is better supplied by Theophyl. as follows: *Θλιβόμεθα γὰρ ἐν παντὶ καιρῷ, καὶ τόπω, καὶ πράγματι, ἐν φίλοις, ἐν ἐχθροῖς*.

In this energetic and noble passage the terms are of a very peculiar cast; hence on their exact import modern Commentators are not agreed. Some, as Hamm., Le Clerc, Krebs, and Schoettg. (and indeed, to a certain degree, the *ancient* Commentators) regard the whole passage as a series of agonistical metaphors. To their very learned and ingenious expositions I can only *refer* my readers. Others, as Ros. and Schleus., recognise no such allusion. The truth is, that the first mentioned Commentators carry the matter too far. To me it appears that they may rather be regarded as *military* allusions, taken from an army so harassed as scarcely to know how to turn itself. So *θλιβ.* and *στεν.* may be understood, of which the following words *ἀπορ.* and *ἐξαπ.* are exegetical. Certain it is that *θλιβ.* is quite applicable to soldiers closely besieged. It is indeed not very unfrequently so used in the *Classical* writers; though almost always of a place rather than a person. Thus, in Arrian Diss. Ep. 1, 25. *θλίβειν* and *στενοχωρεῖν*, are terms conjoined. This passage is adduced by Schleus. in his Lex. under the same

head with the *τεθλιμμένη ὁδός*, at Matt. 7, 14. which I would also refer thither. As, however, no other example of this signification has been adduced by Philologists, the following may be acceptable. Theocr. Id. 21, 18. *Θλιβομένην καλύβαν τρυφερόν προσέναχε θάλασσα*, where Toup alone saw the true sense, who renders *Θλιβ. angustam*, and compares Pollux 9, 28. *πόλις θλιβομένη* and Arrian, E. A. 6, 23. *ἐν καλύβαις πνιγραῖς*. But the last passage is not quite apposite; as the learned critic himself would have seen, had he been aware that the *origin* of the expression *ἐν κολ. πνιγ.* is no other than Thucyd. 2, 52, a passage which has given rise to numerous imitations; which I shall point out in my forthcoming edition of that writer.

The expression is well explained by Theophyl. *οὐ στεν., τοῦ Θεοῦ πλατύνοντος τὰς καρδίας ἡμῶν*.

In *ἐξαπορούμενοι* the preposition is highly intensive, and signifies *utterly, quite*; as in *ἐξαθενεῖν*. The word also occurs in 1, 8. *ὥστε ἐξαπορηθῆναι ἡμᾶς καὶ τοῦ ζῆν*. And in Ps. 88, 18. it stands for *רָבָה*, “to be altogether perplexed, or aghast.” It is sometimes found in the later Greek Classical writers; as Plut. Alcib. 5. (cited by St. Thes.) *ταῦτ’ ἀκούσαντες αἱ τελῶναι ἐξηπορώθησαν*. Schafer also refers to Diod. Sic. 2, 507. D. Hal. 3, 1354. and *ἐξάπορησας* in Orig. 2. 491. In this, as well as in other compounds of *ἀπορεῖν*, and also in the simple itself, the passive is used in an active sense, i. e. becomes a deponent. The expression is well paraphrased by Theophyl.: *εἰς ἀπορίας καὶ μηχανίας ἐμπίπτοντες, πλὴν ἀλλ’ ὀρθοὶ ἰστάμενοι καὶ οὐκ ἀπογινώσκοντες καὶ ἡττώμενοι, ἀλλὰ πόρους ἐν Θεῷ εὐρίσκοντες καὶ νικῶντες*. It must not be supposed, because Theophyl. has *ὀρθοὶ ἰστάμενοι—ἡττώμενοι*, that he recognised an agonistical allusion. For in *ιστ.* there is an allusion to soldiers *standing* to the enemy, and not sinking under their blows, &c. There is a parallel passage in Eph. 6, 13. (where is a whole knot of military allusions) *ἵνα δυνηθῇ τε ἀντιστ.*

τῆναι—καὶ στῆναι.\* And so Thucyd. 5, 102. καὶ ὑμῖν τὸ μὲν εἶξαι εὐθὺς ἀνέλπιστον, μετὰ δὲ τοῦ δραμένου ἔτι καὶ στῆναι ἔλπις ὀρθῶς.

9. διωκόμενοι, ἀλλ' οὐκ ἐγκαταλείπομενοι καταβαλλόμενοι, ἀλλ' οὐκ ἀπολλύμενοι. In the former part of this clause all modern Commentators since the time of Hamm., recognise an agonistical metaphor. And so Schleus., who renders οὐκ ἐγκαταλείπ. "in cursu superiores." But there seems something incongruous in this idea; since, as Mackn. observes, "the Apostle's enemies could not be said to contend with him in the Christian race," nor (I would add) in any race. There seems no reason, then, to reject the interpretation of the antient and early modern Commentators, "we are not deserted," namely, by *God*. So Theophyl. : διώκουσιν ἡμᾶς οἱ ἄνθρωποι, ἀλλ' ὁ Θεὸς οὐκ ἐγκαταλείπει. And he adds: πρὸς γυμνασίαν γὰρ ἡμῶν, οὐ πρὸς ἡτταν, σύγχωροῦνται ταῦτα. It is a very beautiful remark of Theodoret : ἐπειδὴ δὲ αἷς εἰοίκαμεν φυτοῖς ἐν πυρὶ τεθηλόσι, κηρύττομεν δι' αὐτῶν πάσχοντες ἀπήμαντοι φυλαττόμεθα, τοῦ προασπίζοντος Θεοῦ τῇ ἰσχύϊ.

In the next words καταβαλλόμενοι, ἀλλ' οὐκ ἀπολλύμενοι almost all recent Commentators recognize an agonistical allusion. But this, I repeat, would here *again* involve incongruity, as in the preceding sentence; with this additional harshness, that ἀπολλ. is not applicable to an *agonistes* defeated in the contest; since *such* were not *destroyed*. And as καταβαλλ. is quite as applicable (or even more so) to the

\* Perhaps the Apostle had in view Ps. 20, 8. (Hebr.) "Some put their trust in chariots, and some in horses: but we will remember the name of the Lord our God. They are brought down, and fallen: but we are risen, and stand upright." Where the Sept. has ἀνέστημεν καὶ ἀνορθώθημεν. But the true sense of נָשָׂא is, I think, that expressed by Pisc. and Gigerus, *sistimus*, or *stamus*, *immoti et victores*. See Josh. 7, 12. Dan. 7, 4. The next word νικήθη is exegetical of the preceding, and it is well rendered by Tirin. *consistimus*. It would have been better rendered, in the Greek, by ὀρθοὶ ἰστάμεθα.

*soldier*,\* indeed ἀπολλ. must determine it to that alone. Theophyl. paraphrases thus: ἀπολλύμενοι; τῇ προθυμίᾳ, καὶ τῇ τῆς ψυχῆς ἐνστάσει, καὶ κατ' αὐτὸ δὲ τὸ σῶμα ὑπὸ Θεοῦ συντηρούμενοι.

10. πάντοτε τὴν νέκρωσιν τοῦ Κυρίου Ἰ. ἐν τῷ σώματι περιφέροντες. This is an energetic mode of expressing the mortal perils to which he was perpetually exposed; it is altogether parallel to that in 1 Cor. 15, 49. καθ' ἡμέραν γὰρ ἀποθνήσκω. In interpreting the words of the present passage it will not be proper to press too much on the terms. There is only a general comparison intended to be drawn between the case of Jesus and his own, which, as St. Paul had not *then* suffered death for the Gospel, was not complete, *as it afterwards was*. Yet his perils were *unto* death, and he was, in *that* sense (as he says of himself) *in deaths oft*. So that περιφέροντες τὴν νέκρωσιν τ. κ. Ἰ. must mean "bearing about every where (i. e. 'constantly sustaining and enduring;') (for that is all that is meant by περιφ.) mortal perils to the body, as well as excessive perturbations of mind;" all which Jesus suffered even unto death itself.

Νέκρωσις answers to the Heb. תמותה in Ps. 79, 11. 102, 21. 1 Sam. 21, 4. The genitive τοῦ Ἰησοῦ has the sense "after the likeness of." So Grot., who adds: "Solent enim similia similibus nominibus nuncupari, ut in sequenti opposito." And so Theophyl.: θανάτους καθημερινούς ὑφίστάμενοι, καὶ μιμούμενοι τὸν θάνατον τοῦ Κυρίου αἰεὶ, &c. Rosenm. and Noes-selt would take νεκρ. for the *signa periculorum*, i. e. wounds, the στίγματα τοῦ Ἰ. mentioned at Gal. 6, 17. But that yields a very frigid sense; and the allusion *there* is somewhat different. (See the note.)

In the interpretation of the words following, ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ—φανερωθῇ, the recent Commentators causelessly stumble, and run into strange diversities of exposition. The words seem to be in-

\* As is plain from Schleusner's examples; though he adopts the agonistical metaphor. Indeed of the military sense the Greek writers are full of examples.

roduced to suggest the cause, or one principal cause, why the Apostle was permitted to suffer all this, namely, in order to establish *their* faith in the resurrection of Jesus. So Theophyl. : *εἰ γὰρ τις ἀπιστεῖ ὅτι ἀνέστη ὁ Κύριος, ἡμᾶς ὁρῶν καθ' ἡμέραν μὲν ἀποθνήσκοντας, καθ' ἡμέραν δὲ ζῶντας, οὐκ ἂν ἔτι εὐλόγως ἀπιστήσῃ.* And so Whitby, who paraphrases : "It being a certain demonstration that Christ is risen, and still lives ; that we, who persuade others to believe this, are enabled to do such mighty wonders in his name, and patiently and constantly to suffer such fiery tricks by his grace." The reasoning, it must be observed, is *popular*.

The above seems by far the most simple and natural interpretation. Theophyl. proposes the following ; *ὅτι ὥσπερ ἡμεῖς τὸν θάνατον τοῦ Χριστοῦ ὑπομένομεν νῦν, καὶ ζῶντες αἰρούμεθα δι' αὐτὸν θανεῖν, οὕτω καὶ αὐτὸς αἰρσεται ἀποθανόντας ζωογονῆσαι τότε ὥσπερ καὶ ἀλλαχοῦ φησιν. Εἰ γὰρ συναπεθάνομεν, καὶ συζήσομεν.\** But I do not see how any such sense can be elicited from the words.

11. This verse is entirely explanatory of the preceding. It is observed by Theophyl. : *εἰώθε γὰρ αἰ τῇ ἀσαφῇ σαφηνίζεῖν.* A remark which it will be proper for students to treasure up in their minds.

Nothing in the phraseology seems to require much explanation. Theodoret well paraphrases the passage thus : *Τούτου δὴ χάριν ἀσπασίως δεχόμεθα τοὺς θανατηφόρους ὑπὲρ τοῦ Δεσπότης κινδύνους, ἵνα καὶ τῆς ζωῆς αὐτοῦ μετέσχωμεν, καὶ τὴν πρόσκαιρον διδόντες ζωὴν, τῆς σαρκὸς τὴν ἀφθαρσίαν ἀντιλάβωμεν.*

12. *ὥστε ὁ μὲν θάνατος—ἡμῖν.* Here we have an *inference*, intended to draw a contrast between his own Christian condition and that of his converts.

From the hyperbolical phraseology of the preceding verse it is plain that *θάνατος* is to be taken in the sense of "peril of death." Here, however,

\* Taken from Rom. 8, 17., which passage it is evident Theophyl. cited from memory : for there we have not *συζήσομεν* but *συνδοξασθῶμεν*.

though the terms employed are familiar, the sense is not proportionably clear. Most modern Commentators interpret as follows: "The preaching of the Gospel exposes us to death; but unto you it brings eternal life." And this is considered by Rosenm. and Valpy as the simplest interpretation. In St. Paul, however, the obvious is not always the true sense. Something more profound seems intended by the words. Chrysost. offers the following exposition: ἡμεῖς μὲν γὰρ ἐν κινδύνοις καὶ ἐν πειρασμοῖς, φησιν· ὑμεῖς δὲ ἐν ἀνέσει, τὴν ἐκ τούτων τῶν κινδύνων καρπούμενοι ζωὴν· καὶ τὰ μὲν ἐπικίνδυνα ἡμεῖς ὑπομένομεν, τῶν δὲ χρηστῶν ὑμεῖς ἀπολαύετε. Theodoret interprets as follows: τῆς γὰρ ὑμετέρας ἕνεκα σωτηρίας ὑπομένομεν τοὺς κινδύνους· μετὰ κινδύνων γὰρ ὑμῖν τὴν διδασκαλίαν προσφέρομεν· ἡμῶν δὲ κινδυνευόντων, ὑμεῖς ἀπολαύετε τῆς ζωῆς. Rosenm. and Jaspis steer a sort of middle course, the former explaining thus: "Quare mortis quidem (nostræ) fructus in nobis, sed vitæ (nostræ) in vobis cernitur, vel: qua re fit, ut quum mortis periculis jactamur, id nobis magis obsit; sed quum liberamur istis, id vobis magis prosit." And the latter thus; "Vobis solatis ista vitæ mææ discrimina inserviunt, ut meo exemplo discatis, Deum opitulari miseris, et ut ego hisce periculis ereptus vobis adhuc prodesse et docere vos possim. Vestram ergo in Deo fiduciam alunt." To me it appears that the true sense is that assigned by Chrys., namely: "that in us the Gospel takes effect by producing trials and tribulations; but in you (*thereby*) it takes its effect by life, i. e. a comparative freedom from those perils and tribulations which fall to our lot." Such an ellipsis as that of *thereby*, which is implied by the turn of the context, is frequent in St. Paul.

13. ἔχοντες δὲ τὸ αὐτὸ πνεῦμα. Here ἔχοντες is plainly put for ἔχομεν; a common idiom in the popular style, which (as Beza observes) contains in it the sense of *cause*. The δὲ will be merely a connective, equivalent to: "Since, then, we have the same spirit of faith." The connexion here is elabo-

rately discussed by Theoph., and by Theodoret more simply, and perhaps more truly thus: "He had made mention of eternal life: but *that*, is in hope, and what is *hope* is not *seen*. He therefore adverts to the *voice of prophecy*, shewing, also, that the saints of old times were illustrious examples of this faith."

Between *πίστεως* and *κατὰ τὸ γεγραμμένον* there is a kind of ellipsis, such as rarely occurs in the Classical writers, though frequently in the New Testament; especially, when a quotation from the Old Testament is made. Here we may supply: "which he had who, according to what is written, said," &c. Or more simply: "agreeably to what is written, or what he had who wrote." So Theophyl., who paraphrases: "As David, when in trials, and delivered from them by God, said: "I have believed, therefore have I spoken:" so we, also, having the same spirit of faith which he had, believe and confidently trust, and for this reason have spoken, that as Jesus rose from the dead, so we, &c.

*Πνεῦμα πίστεως* is not merely (as some consider it) for *πίστιν*, but rather, according to the opinion of most modern Commentators, *πνεῦμα* signifies *indoles, animi, sensus, feeling*, &c.; and the sense may be thus expressed: "We have a mind and disposition animated with the same faith," &c., the word *πνεῦμα* is so used in 1 Cor. 7, 19. See other examples in Schleus. and Wahl, the latter of whom also refers to Soph. Œd. Col. 612.

The quotation is from Ps. 116, 8., of which the sense is: "I have trusted in God and his protection; I have looked to him for deliverance; and therefore have I spoken this." After *λαλ.* must be supplied *τοῦτο* or the like. So Rosenm.: "*liberè profitemur ea quæ credidimus et speramus.*" The scope of the Psalmist is very well traced by Doddr. thus: "Though I have been in very great affliction, and sometimes almost depressed, yet *faith* in God hath supported me, and put this song of praise into my mouth." The Commentators in loc. may be con-

sulted, also Slade. It is truly observed by Theophyl., that this was said on account of those who calumniated the Law. Here Bulkley compares Plato Symp. Op. p. 190. *πέπεισμαι δ' ἐγὼ, πεπείσμενος δὲ πειρώμαι καὶ τοὺς ἄλλους πειθεῖν.*

14. *εἰδότες*—*διὰ Ἰησοῦ ἐγερεῖ*, “Being fully confident that he who raised up the Lord Jesus, will also raise *us* up, and will present us together with you.” Some recent Commentators recognize no more in these words than a profession of expectation that God would deliver him from the perils to which his life was exposed. But this is not only little agreeable to the context, but requires much violence to be done to the words. Indeed there must thus be supposed a *dilogia* in *ἐγερ.*, which would *here* be very harsh. Equally inadmissible is the method of taking *παραστήσει* of *preservation*, or understanding *διὰ τοῦ Ἰησοῦ* in the sense of *propter Jesum*. The ancient and the most judicious modern Commentators are agreed that the words must be understood solely of the *resurrection*. (See Chrysost.) Theodoret very well paraphrases thus : *πάντων ἕνεκα τὸν θάνατον ὁ Δεσπότης κατεδέξατο, ἵνα πάντες αὐτῷ τῆς ἀναστάσεως κοινωνήσωμεν· πιστεύομεν· τοιγαροῦν, ὡς καὶ ἡμᾶς δι' αὐτοῦ κρείττους ἀποφανεῖ τοῦ θανάτου, καὶ κοινῇ ὑμᾶς τε καὶ ἡμᾶς τῷ φοβερῷ βήματι παραστήσει.* The *παραστήσει* is well paraphrased by Doddr. thus : “will present us, with you, before the presence of his glory with exceeding great joy, in each other and in him ; and will introduce us to that heavenly kingdom, to the prospects of which he hath called us by that Gospel which we have preached, and which you have believed.”

15. *τὰ γὰρ πάντα δι' ὑμᾶς*—*Θεοῦ*. Here again the *terms* are plain, but the *sense* is somewhat obscure and indeterminate. The question is, what is meant by *τὰ πάντα*? Chrysost. and the other ancient Commentators, referring it to what precedes, say, “the death and resurrection of Christ, and the other benefits of the Christian revelation ;” q. d. “All these are given δι' ὑμᾶς, and not for, or on account of,



others," namely, the false Apostles, who represented themselves as mediators between God and them. And so Grot., Beza, Est., Sclater, our English Translators, Doddr., Storri, and others. Thus there will be an ellipsis of *εἰσι* in the sense *fiunt*. And this interpretation is supported by the words following. Most modern Commentators, however, from Tirin., subaud *υπομένομεν*. And thus there will be a reference to the *θάνατος* at ver. 12. (See Rosenm., Mackn., and Valpy.) But this is too arbitrary an ellipsis to be admitted.

The next words *ἵνα ἡ χάρις*—*τοῦ Θεοῦ* must be interpreted according to the view taken of the preceding. On the latter interpretation, the *ἡ χάρις* will denote the preservation of Paul alive, and *πλέον* will refer to his frequent exposures to death. But this is harsh, and the interpretation on which it proceeds is (I think) inadmissible. The words are well paraphrased by Theophyl. thus: *τοῦτο δὲ ποιεῖ ὁ Θεός, καὶ χαρίζεται πολλοῖς, ὥστε πλεοναζούσης τῆς χάριτος πλεονάσαι καὶ τὴν εὐχαριστίαν διὰ πολλῶν προσώπων προσαγομένην εἰς δόξαν Θεοῦ*. See also Doddr. It appears that *περισσ. εἰς* here signifies to *redound to*. The terms *πλεονάζειν* and *περισεύειν* are also conjoined at 1 Thess. 3, 12. *ὑμᾶς δὲ ὁ Θεὸς πλεονάσαι καὶ περισσεύσαι*. The construction is: *ἵνα ἡ χάρις πλεονάσῃ εἰς τὴν δόξαν τοῦ Θεοῦ διὰ τῶν πλειόνων τὴν εὐχαριστίαν* which Schleus. renders: "ut redundet in honorem Dei, multis nempe Deo pro hoc beneficio gratias agentibus." This sense of *περισσ.* with *εἰς* (*redound unto*) occurs infra 8, 2. & 9, 12. Some, as Erasm. (and recently Mr. Valpy), refer *διὰ τῶν πλειόνων* to *πλεονασία*, and take the verb *περισσ.* in an active sense. But this seems to be doing great violence to the construction.

16. *διὸ οὐκ ἐκκακοῦμεν*, "Wherefore (I repeat) we do not faint or flag." The Apostle here repeats what he had said at ver. 1., to which the particle *διὸ* is very suitable: for it has sometimes a transitive or resumptive force; as Rom. 2, 1. Jam. 1, 21. The

διδ seems to carry with it much meaning left to be supplied, and which refers to the preceding: and this may be expressed in some such way as the following: "Wherefore (although we suffer calamities, and encounter perils of various kinds, yet, knowing the power of God, and feeling assured that as he hath delivered us now, he will continue to deliver us, and finally raise us up at the last day) we faint not nor despair under our sufferings." This paraphrase is chiefly founded on the antient Commentators.

The sense of the next words is sufficiently clear. On the import of ὁ ἔξω and ὁ ἔσω ἄνθρωπος see Rom. 7, 22. and the note there. Wets. here compares Sext. Emp. a Phys. 353. τὸν τράχηλον, ἢ τὴν κεφαλὴν, μὴ τοῦ ἐκτὸς ἀνθρώπου συμπληρωτικὰ εἶναι μέρη.

16. διαφθείρεται, Grot. compares a similar use of the Latin *perire* in the Roman law, as used of things which are not destroyed, but only injured. It were more to the purpose to compare Luke 12, 23. σὺς διαφθείρει. The truth is, that διαφθείρω is there put for φθείρει, which the Classical writers employ in this sense. For though they sometimes use φθείρω for διαφθείρω, yet *never the contrary*. Theodoret, Theophyl., and some MSS., indeed, read φθείρεται; but that is evidently a correction. The term here relates to the *effects* of persecution, harassing, &c. on the body.

16. ἀνακαινύται, is *renovated, invigorated, recreated, acquires new strength*. There is a similar use of *renovare* in Latin; as Liv. 21, 21. (cited by Schl.) milites renovati quiete. Also Liv. 28, 35. (cited by Wets.) Ætas in medio virium robore, quod plenius nitidiusque ex morbo velut renovatus flos juventæ faciebat. It seems to savour of Latinism. I am not aware that the word occurs any where but in St. Paul.

This ἀνακαινώσις has nothing to do with the renovation implied by *regeneration*; as T. Aquinas and Est. suppose. It is rightly explained by Chrysost. as effected τῇ πίστει, τῇ ἐλπίδι, τῇ προθυμίᾳ, namely, by a

holy confidence resulting from former deliverances, and an implicit faith united with an anticipation of the glory that shall be revealed. And here it is well remarked by Theodoret: Μέγιστον γὰρ ἡ ψυχὴ κομίζεται κέρδος ἀνδρεία χρωμένη· εἶτα τοῖς προσδοκωμένοις ἀγαθοῖς παρεξέτασθαι τοῦ παρόντος βίου τὰ λυπηρὰ.\*

16. *ἡμέρα καὶ ἡμέρα* is said by Rosenm. to be a Hebraism, formed from יום ביום. But *that* means "day by day." Grot. more aptly compares יום ביום in Esth. 3, 4. Job 1, 4. Ps. 68, 19., which is rendered by the Sept. καθ' ἐκάστην ἡμέραν.

17. τὸ γὰρ παραυτίκα ἐλαφρὸν—ἡμῖν. This verse and the next contain a passage which in energy and beauty of expression is little inferior to any one of Demosthenes himself, to whom indeed and to Thucyd. in his Orations (I would observe) the style of the Apostle, when it rises, as here, to the oratorical bears no slight resemblance. Thus, for instance, both these writers frequently use the neuter adjective with the article for a substantive; and both (especially the latter) frequently use the word *παραυτίκα*.

Rosenm. observes, that *παραυτίκα*, like *αὐτίκα*, not only signifies *immediately* and *suddenly*, but also *in presenti*; and that the adverb is put for the adjective. But although that use of the particle is often found in Thucyd., Demosth., and other writers who formed their style on the Attic model, (as fully appears from Wetstein's numerous examples), yet whether *παραυτίκα* is *here* to be taken for an adjective, may seem doubtful. Instances of this adjectival use of *παραυτίκα*, when applied to a neuter adjective with τὸ standing in the place of a substantive, are

\* Here Bulkley compares Plato de Repub. L. 9. T. 2. p. 274. who speaks of man's *inward man*, and says that it is rendered more strong and powerful by him who inculcates the saying and doing of things that are just. Also Max. Tyr. Diss. 41, p. 493. who says, that though the body be diseased, disturbed, and corrupted, yet if it have but a robust and vigorous soul; all this will be slighted, and made light of. Νοσὲν σῶμα, καὶ ταραττεται, καὶ φθελπεται, ἀλλ' ἂν ἐπιστήσης, &c. which passage is chiefly applicable as illustrating the *διαφθελπεται*.

very rare.\* It is plain that *παραιντικά* must here be taken for an adverb qualifying *ἐλαφρόν*; literally, "for the at present lightness of our affliction," or "for our at present light affliction." In this compound particle *παρ* signifies *at*, and *αὐτίκα* signifies *present*. Here it is well opposed to *αἰώνιον*: for in the best authors it is found in similar antitheses, with *τὸ μέλλον*, *αὖθις*, *ἔπειτα*, or similar words expressive of future time.

But, to turn to the consideration of the *sentiment*, Theophyl. has truly observed, that it is meant to be explanatory of the preceding, i. e. "to show *how* the inner man is renovated, namely, on reflecting that this affliction is *but* temporary, and is comparatively light, *because* it is temporary and procures a weight and magnitude of glory and reward exceeding all comparison." This view of the sense of *παραιντικά* and *ἐλαφρόν* is highly ingenious; yet it cannot be regularly elicited from the words; though it may be true that their being *temporary* tends to make them even now seem light. I therefore assent to the opinion of some recent Commentators, as Rosenm. and Schleus., who take *παραιντ.* (as did the Syriac and Vulgate Translators) in the sense *present* (which sense almost all Wetstein's examples tend to confirm); q. d. "for our present afflictions, which are (comparatively) light, &c. And Schleus. rightly thinks this is confirmed by the *αἰών* in the antithetical clause. The *common* interpretation assuredly would require *τὸ γὰρ παραιντικά, καὶ τὸ ἐλαφρόν π. θ. η.* Besides, the authorities for *παραιντ.* in the sense *momentary* are very slight. As to those adduced by Beza, they rather prove the *other* sense, namely, *at present*; as will be manifest to any one who shall examine the passages (which are Demosth. p. 72, 16. Edit. Reiske, and Thucyd. L. 1, 124.) The error arose

\* Yet, I acknowledge, they do occur. Wetstein's examples supply one from Thucyd. 3, 46. (or rather 56.) *εἰ γὰρ τῷ αὐτίκα χρησίμῳ ὤμῳ.* To which I add 4, 56. *καὶ τὸ παραιντικά που ἡμῶν ὠφέλιμόν καθιστῆται.* For *such* is required by the true construction of the passage.

from this, that *παραυτίκα*, especially if there be an ellipsis of *μόνον*, naturally suggests the idea of what is temporary.

The *ἐλαφρόν* must be understood in the sense *comparatively* light; as indeed is evident from the words following.

17. *καθ' ὑπερβολὴν εἰς ὑπερβολὴν* is admirably explained by Theophyl. *ὑπερβολικῶς ὑπερβολικόν*. For *εἰς ὑπερβολὴν* is a *phrase* standing in the place of an *adjective*, and *καθ' ὑπερβολὴν* is an adverbial phrase qualifying it. Rosenm. compares the Hebr. *תנן תנן*. Mr. Slade renders it "infinitely exceeding."

17. *βάρος δόξης* is rightly said by Grot. to be for *δόξαν βαρεῖαν*, so called because it is solid. He seems to think it a metaphor taken from gold or silver articles, as compared to plated ones; which may account for the *βάρος*.\* Wets. too adduces an example of a similar use of *pondus* in the Latin.

17. *κατεργάζεται*, *works out*, *produces*, *acquires*, *obtains*; as in Joh. 6, 27. and elsewhere. And so also in the Classical writers. Thus Rosenm. adduces an example from Dionys. Hal. Ant. L. 5, *τοῦτο τὸ ἔργον ἀθάνατον αὐτῷ δόξαν εἰργάσατο*.

18. *μὴ σκοποῦνται ὡμῶν τὰ βλεπόμενα—αἰάνια*. This is explanatory of the preceding, and (as Chrysos. suggests) is meant to show *how* they become light, or come to seem light: which will appear (he means to say) if we look not at the things, &c. For (as Œcumen. remarks) if we weigh the things of the present state with those that are in the unseen state, light indeed will seem the former; and the reason is, because they are temporary only, the others, eternal."

18. *σκοποῦνται* is explained by Cap. Est., and Hardy "nobis instar scopi proponimus." But this is being

\* Theophyl. indeed explains it as simply put for *μέγεθος*. And so Hamm., who observes that *βάρος* signifies *riches* and *plenty*, as well as *weight*; hence the word in the Sept. often denotes *multitude*, or *greatness*; as 1 Kings 10, 11. 2 Kings 6, 4. 18, 17. 2 Chron. 11, 1. 1 Macc. 1, 17. 3 Macc. 6, 33. He therefore renders *βάρος δόξης* "riches, plenty, and abundance of glory."

slavishly literal. The word is admitted by all the most judicious Commentators to have here a metaphorical sense yet *farther removed*, namely, *keep an eye upon, mind, care for, be intent upon, &c.*; as in Phil. 2, 4. 3, 17. and sometimes in the Old Testament, and often in the Classical writers, from whom examples may be seen in Schleus. Lex.

At *πρόσκαιρα* must be understood *μόνον*. And in the *βλεπόμενα* must (as Theodoret suggests) be comprehended not the calamities only, but the conveniences and comforts of this present state, to neither of which (he adds), as being *ἐπικαίρια*, we ought *προσηλωσθαι* to be devoted. These are elsewhere called the *τὰ ἐπιγεία* and *τὰ ἐν κοσμῷ*, as being those things on which the people of this world set their hearts.

By the *τὰ μὴ βλεπόμενα* are meant the things not yet corporeally seen, as being of another world. See the impressive and beautiful *ἠθικὸν* (*moral*, or application,) with which Chrysost. concludes his Homily on this portion of Scripture. From this I shall extract the following fine passage, tom. 5, p. 35, 30—36. βούλει μαθεῖν πῶς αὕτη μὲν ἡ ζωὴ παρούσα ἐν ἀδήλω κείται διαφαντὸς, ἐκείνη δὲ ἡ μέλλουσα, ἡ δοκῶσα ἀδηλος εἶναι, φανερωτέρα τῆς παρούσης ἐστὶ καὶ δεβαιοτέρα καὶ μόνιμος; ἐξετάσωμεν, εἰ δακεῖ, τὰ λαμπρὰ τῆς παρούσης ζωῆς, τὸν πλοῦτον, τὴν δόξαν, τὴν δυναστείαν, τὰς τιμὰς τὰς παρὰ ἀνθρώπων, καὶ ὅψει τούτων οὐδὲν ἀηδέτερον, τι γὰρ ἀπιστότερον πλούτου τοῦ μηδὲ μεχρὶ τῆς ἐσπέρας πολλάκις ἡμῖν παραμένοντες; καθάπερ γὰρ δραπετὴς ἀγνώμων ἀπὸ τούτου εἰς ἐκείνον συνεχῶς μετέσταται, καὶ πάλιν ἀπὸ τούτου πρὸς ἄλλον τοιοῦτόν τι καὶ ἡ δόξα ἐστίν.

J. Capell, here compares a beautiful passage of Senec. Epist. 59. Omnia ista quæ sensibus serviunt, quæ nos accendunt et irritant, negat Plato ex iis esse quæ verè sunt. Igitur ista imaginaria sunt, &c. Mitamus animum ad illa quæ æterna sunt. Contemnamus omnia quæ adeo pretiosa non sunt, ut *an sint omnino* dubium sit. Bulkley too compares Proclus

in Plat. Theol. 24, 284. Τὰς μὲν ψυχὰς ἀνάγοντες (τοῦ θεοῦ ἀριθμοῦ, scil.) ἀπὸ τῶν φαινομένων ἐπὶ τὰ ἀφανῆ. In this passage there seems a remarkable coincidence in words, which may be accounted for from the effect which the Scriptures had, when universally dispersed, on the writings of the Philosophers.

¶

#### CHAP. V.

The commencement of this chapter is most closely connected with the conclusion of the last; and therefore the division was made at an improper place. This is apparent from the γὰρ: and the connexion is not ill traced by Schliting as follows: "Rationem adfert, per prolepsin, cur ea quæ sunt æterna spectet: quasi dicat, nam si quis mihi objiciat, corpore nostro mortali dissoluto nullam nobis amplius spem superesse." It is otherwise traced by Theoph., who concludes by saying, that "the Apostle here again discourses of the resurrection, but not so distinctly or particularly as in the former Epistle, lest he should seem to think them as yet uninformed." The truth is, it is here introduced incidentally. The Apostle enlarges on the supports he enjoyed in present trials by hopes beyond the grave, and this evidently with the view of exciting others to animate themselves with the same hope, that they may afterwards partake of the same fruition.

VERSE 1. οἶδαμεν γὰρ, ὅτι, ἐὰν ἡ ἐπίγειος ἡμῶν οἰκία τοῦ σκήνους καταλυθῇ, &c. By οἶδαμεν is expressed assured knowledge and faith. Ἐὰν almost all Commentators explain *although*. But it was long since my opinion, that it ought rather to be rendered *postquam* or *quando*; as in a similar passage of Joh. 12, 52. ἐὰν ὑψωθῶ ἐκ τῆς γῆς. And this is confirmed by Est., Schott., and Jaspis. The common interpretation, however, may be retained, if the signification of καταλυθῇ be modified, thus: "For though our earthly house of this tabernacle be to be dissolved;

though it must be dissolved." And certainly there is something more natural and vigorous in this sense than in the former, which would moreover lead to a *difficulty*, as if this celestial body were to be given immediately on the dissolution of the other: which would be at variance with what is said in the last chapter.

1. ἐπίγειος, *earthly*, as opposed to the οἰκία ἐν οὐρανοῖς just after, i. e. οὐράνιος. With respect to the expression οἰκία τοῦ σκήνους, some Commentators, as Rosenm., regard the οἰκία as redundant, since σκήνος of itself denotes the human body; as indeed is fully proved by Wetstein's numerous examples from the Classical writers.\* Yet I see not how οἰκία can be thought redundant; neither can I approve of Rosenmuller's version: "Etiamsi corpus nostrum fragile dissolvatur," which by no means expresses the full sense. Many eminent modern Commentators, as Michaelis, Schleus., and Middleton, following the Syriac version, take τοῦ σκήνους simply to denote the *body*; and for an example of that sense they appeal to ver. 4. But that will afford no support; since it comes *after* (and immediately after), not before, or in any distant part. The word is added κατ' ἐξήγησιν: but if by τοῦ σκήνους the Apostle meant no more than the human body, an explanation was scarcely necessary; and the fact that he has no where else in

\* From these it appears to have been used very frequently by the Philosophers, especially the Pythagoreans. Thus it occurs several times in Stobæus, and is also found in Plato 1093 D. 1094 D. 1096 A., and occasionally in the medical writers (who often borrow expressions from the Philosophers), as Hippocr. Aphor. ἀπολιπούσα ἡ ψυχὴ τὸ τοῦ σώματος σκήνος, Nicander, Aretæus σῶπε, Longin. 32. καὶ παρὰ Ξενοθῶντι ἡ τ' ἀνθρωπείου σκήνους ἀνατολὴ πομπικῶς, καὶ ἐτι φᾶλλον ἀναζωγραφεῖται θεῖως παρὰ Πλάτωνι. Ælian A. N. 9, 33, αὐτὸς δὲ ἀμάχω τινι καὶ θεῖα δυνάμει ἀπέδωκε τῷ σκίνει τὴν κεφαλὴν, καὶ τὴν ξένην ἀνέστησε though the expression is there used improperly of the body of an animal. Sometimes the allusion is made to a *house*: as Lucian Somn. § 23. p. 71. (cited by Bulkley) Ἐγὼ δοικὸς—ἄρχι—ὁ Μνήσαρχος ἐξεργάσθαι μοι τὸν οἶκον. To which I add Lycoph. 783. ἐκουσίαν σμωδίγγα προσμάσων δομῇ, *voluntariam vibicem apponens corpori suo*.



his Epistles used the word in this sense seems to discountenance this notion. I cannot but think, then, that the Apostle had something *more* in view, and meant to advert to the body as a mere *tent, booth, hut, or shed*, set up for a temporary purpose, and liable to ruin: and thus it contrasts well with the οἰκίαν ἀχειροποίητον, αἰώνιον, here placed in opposition to it by the Apostle. Besides, this is required by the προσκαίρα in the preceding sentence. The *common* interpretation, too, is supported by all the antient Commentators.\* And so also Wets.: “Est domus, quam ad tempus habitamus; i. e. diversorium sive hospitium, in quo commoramur. comm. 4.”

The words τοῦ σκηνους, however, are not in apposition with the preceding; as Est. and Mackn. suppose; but (as Grot. has rightly noticed) are genitives of explication: as Fons Timavi, Arbor feci, &c. Possibly the Apostle had in view Sap. 9, 15. τὸ γεωδὲς σκῆνος, similarly to which Plato has called the body γήινον σκῆνος. The author of Sapiens. probably had Plato in view.

The antient Commentators plainly pay no attention to the article, which is improperly taken by some for the demonstrative.

Καταλυθῆ is used with great propriety, since the term was employed of the destruction, usually gradual, of substances of every kind, as buildings, including that of the human body. So Philostr. Vit. Soph. 1, 9. (cited by Schleus.) μὴ καταλυθῆναι τὸ σῶμα ὑπὸ γήραος. And so Joh. 2, 19. λύσατε τὸν ναόν τοῦτον, namely, the temple of his body. In Matt. 26, 61. his accusers attribute to him the term καταλύσαι.

1. οἰκοδομῆν ἐκ Θεοῦ ἔχωμεν, i. e. (as Wets. explains) “we have laid up for us ἀποκειμένην. Ἐκ Θεοῦ, i. e. made by God, and therefore divine. Now this is

\* Thus Theophyl. (from Chrysost.): ἐπίγειον δὲ οἰκίαν σκηνους, τὸ σῶμα ἐκάλεσεν· διὰ δὲ τοῦ σκηνους αὐτὸ καλέσαι, τὸ πρόσκαιρον ἐδήλωσε· τοιοῦτον γὰρ ἡ σκηνή. And a little after: “Ὁρα δὲ πῶς πρὸς τὴν ἐπίγειον ἀντέθηκε τὴν οὐράνιον· πρὸς τὸ σκῆνος, τὴν αἰώνιον. And so Theodoret and Œcumen.

called an *οικία*, as opposed to the *σκήνος*, and is termed *ἁχειροποίητον*, &c. which may be paraphrased: "a house not (like our present fleshly tenement) made with hands, (and therefore mortal), but immortal and eternal in the heavens." On the *ἁχειροποίητον* the Commentators, antient and modern, have raised needless difficulties. Of the former some would take it to mean no more than *supported* by hands, i. e. the work of hands which procure food and drink. But this is quite anile. Schleus. treats it as no more than explanatory of the former *ἐκ Θεοῦ*. And Theophyl. seems to have been of the same opinion. But he gives no better reason than that the human body is *not* *χειροποίητον*, which indeed is, in strictness, true; but, in a certain sense, the term may be admitted, inasmuch as being begotten or formed by human beings, it may be said to be so. In proof and illustration of this I need only refer to the kindred term *παιδοποίητος*, *begotten*. So *παιδοποιεω*, *παιδοποίητος*, *παιδοποιος*, and other compounds perpetually occurring in the best writers. Such is (I conceive) the sense of *ἁχερω*, which no Commentator seems to have perceived, except perhaps Theodoret, who says the Apostle opposes τῇ ὑπ' ἀνθρώπων κατασκευαζομένῃ τῇ *ἁχειροποίητον*. The Apostle, then, means that the future and glorified body will be as much superior to human begotten and formed body, as the habitations of the blessed exceed in glory earthly and human made habitations.

It is strange that some recent Commentators, as Morus, Rosenm., and even Mackn., should so explain away the solid sense of the terms *οικοδομή* and *οικία*, as they do. Mackn. thinks it nothing less than absurd to refer these expressions, of the earthly and heavenly house, to the earthly and heavenly *bodies* of the saints, since it occasions a confusion of the metaphors. And he (in common with the above Critics) understands them of an earthly and heavenly *dwelling*; translating *ἐπενδύσασθαι* "to go permanently into," and *γυμνοὶ* "destitute of a habitation."

But no sound Critic, or judicious Philologist, will ever admit such a violent and arbitrary exposition; and the common interpretation is supported by the best scholars, as I have shown in my note in loc. Mr. Slade, very properly, resists this perversion, and makes the well founded objection, that ἐνδυσάμενοι, in the same passage, with γυμνοί, must refer, either literally or figuratively, to putting on a garment; not to say that we have no instance of the compound ἐπενδύσασθαι being used in any other sense; ἐσθήτας ἐπενδεδυμένοι γυναικείας τοῖς θάραξιν. (Plut. ap. Steph.), and there is no greater confusion in the metaphor here, than what is often observable in St. Paul and other good writers." 1 Tim. 6, 17. 1 Cor. 16, 9. Eph. 2, 19 and 20. 6, 16.

2. καὶ γὰρ ἐν τούτῳ στενάζομεν—ἐπιποθοῦντες. "For (while we are) in this (tent, or hut,) we groan." Here there is an ellipsis of ὄντες, and σκήνῳ (not μέρῳ or πράγματι, as Phot. Zeger, Grot., Est., Vorst., Rosenm. and Jaspis supply); as appears from ver. 4. where there is an *epanalepsis*, and this clause is given complete. The words may be rendered: "For we (I repeat), as being, or while being," &c. Στενάζομεν, "we groan," i. e. under the various distresses and calamities to which the frailty of that tabernacle subjects us; and (as Doddr. suggests) with longings after immortality. I would compare a parallel passage of Rom. 8, 23. καὶ ἡμεῖς αὐτοὶ ἐν ταυτοῖς στενάζομεν. The participle here stands for a verb and copula; q. d. "and, (or since,) we earnestly desire." The ἐπὶ is (as often) intensive. This verb is very often used by the ardent and warm-hearted Apostle.

2. τὸ οἰκητήριον ἡμῶν το ἐξ οὐρανοῦ ἐπενδύσασθαι. Some would interpret the οἰκητήριον merely of that heavenly domicilium, or habitation, mentioned at ver. 1. But it may be questioned whether *domicilium* be there meant; and here ἐπενδ. cannot admit of the sense "go into, enter upon." All the best Commentators ancient and modern are agreed that it can only sig-

nify "to put on (as it were) one dress over (ἐπὶ) another." So Plut. Pelop. p. 283 D. ἐσθῆτας ἐπενδεδυμένοι γυναικείας τοῖς θάραξι. We have only to suppose that the Apostle here changes the former metaphor, by which the body was compared to a *habitation*, into another by which the body is compared to a *garment*.\* The only harshness is, that it is

\* On this change of metaphor it may be observed that as the Pythagoreans compared the body to a *tent*, (or *hut*.) for the soul, so did the Platonists liken it to a *vestment*. Thus (of the passages cited by Wets.) Plato, 356 D. πονηρὰς ψυχὰς ἔχοντες ἡμψιεσμένοι εἰσιν σώματά τε καλὰ. To which I add Synes, 268 C. μηδὲν ἡγεῖσθαι δεινόν, ἀναχωρῆσαι τοῦ θυλακίου τῶν κρεῦλλίων. Max. Tyr. 13, 4, 1. 239. τῆς ψυχῆς—καταδοκούσης τὴν ἀπαλλαγὴν τοῦ δυσχρήστου τούτου περιβλήματος. Apoll. Tyæn. Ep. 58. p. 403. ἦν (scil. ψύχην) εὖν μὴ μεταμφίεση.

This, and what follows, Schoettg. illustrates from the writings of the Jews: and though I cannot accede to the interpretation adopted by the learned Commentator, yet, as his remarks contain much curious information, I shall insert them, with the omission of the illustrative examples.

I. It must be observed, that the Hebrew word עָבַד signifies *circumdari aliquod re*, or *instructum esse*. II. The Jews ascribe to the soul a vestment both in this life and the next. III. They maintain the pre-existence of both, i. e. affirm that the soul has already a covering, while as yet hidden under the throne of God, and as yet not clothed with a body. IV. This *vestment* is no other than what we call the *image of God*, which was lost by the fall, and is to be restored in the next life. V. After the fall, Adam and all men are stripped of this, as long as they remain in sin, and then they are said to be *naked*. VI. The *good* are *clothed* therewith, as soon as the Schechina begins to dwell in them. VII. When they are clothed therewith, then they are enabled to perform good works, nay, even sometimes to work miracles. VIII. Hence it is the duty of every one to preserve this vestment pure, and, as far as lies in him, without spot. IX. In life eternal this will be a vestment for the soul, or rather an *ornament* assigned to it for the virtues practised in this world. X. This celestial vestment they describe as lucid, and radiant, such as on this earth no one can attain. XI. It is *necessary* for the soul to be clothed with this vestment, for, till it is clothed therewith, it cannot behold the majesty of God. And so the Apostle himself, 1 Cor. 15, 53. says it is *necessary for this mortal to put on immortality*."

Schoettg. then subjoins the following application: "Since, therefore, the Apostle speaks both of an *habitation*, and a *vestment*, with which he is to be clothed, it is obvious that he means, not a corporeal, but a spiritual vestment, clothed with which he desires to enter the heavenly kingdom."

introduced in the same sentence with the preceding, and therefore causes somewhat of incongruity. Such things, however, are frequent in the popular style, nay, not without example in the best writers of antiquity, especially Pindar.

It is plain from these words (especially when compared with a parallel passage at 15, 51., that the Apostle here professes a wish to put on, as a vestment, this glorified body, i. e. enter upon a blissful immortality without passing through death, which, as we learn from 1 Cor. 15, 51—53. and 1 Thess. 4, 15—17., will not be the lot of the righteous who are alive at the day of judgment. See more in Hamm. and Slade.

2. τὸ ἐξ οὐρανοῦ, is by almost all Commentators taken as a circumlocution for οὐρανόθεν. But this seems paring down the sense. I should prefer supplying διδόμενον, and would take οὐρανοῦ for Θεοῦ, which is often so used; as Matt. 21, 25. “the baptism of John whence was it? ἐξ οὐρανοῦ, ἢ ἐξ ἀνθρώπων;” Mark 11, 30. Luke 15, 18 and 21. 20, 4 and 5. John 3, 13. Hebr. 12, 25. τὸν ἀπ’ οὐρανῶν (i. e. Christ). The complete phrase occurs in Joh. 3, 27. ἐὰν μὴ ἡ δεδομένη αὐτῷ ἐκ τοῦ οὐρανοῦ. And this is confirmed by the antient Commentators. Thus Theophyl. says it is so called, not that it descends from heaven, but that we have, (as it were, sent from thence) the τὴν τῆς ἀφθαρσίας χάριν. And so Theodoret and Œcumen., all from Chrys. They, however, did not hit on the true sense of οὐρανοῦ.

It is rightly remarked by the antient Commentators, that the Apostle makes use of the term οἰκητήριον and not σκήνος, as being one which has a stronger notion of continuance.

3. εἰ γε καὶ ἐνδυσάμενοι, οὐ γυμνοὶ εὐρεθισόμεθα.

On the construction and sense of these words neither the antient nor modern Commentators agree. The antient Commentators all read ἐνδυσάμενοι, as in our present text; at ἐνδυσάμενοι they supplied τὴν ἀφθαρσίαν, i. e. σῶμα ἀφθαρτον, and at γυμνοὶ, δόξης;

q. d. "If indeed it may so be that, after assuming this corruptible body we shall be not found deprived of glory and acceptance." "For all men (say they) will put on the clothing of incorruption, but all will not partake of the divine glory." This construction, indeed, seems to be accurate; but the ellipsis is too arbitrary to be admitted; and Dr. Doddridge's interpretation, as being also founded on the same ellipsis, (though with a harsher application), must equally be rejected. Other modern Commentators who retain the common reading, propose various interpretations. Hamm. endeavours to remove the difficulty by altering the punctuation; thus: *εἴ γε καὶ ἐνδύσμενοι, οὐ γυμνοὶ, εὐρησόμεθα*, with the following sense: "If, indeed, we shall, happily, be among the number of those faithful Christians, who will be found *clothed upon*, not *naked*." But this destroys the construction, and would require *ἐνδεδυμένοι*. Rosenm. assigns the following sense: "Nam in alterâ vitâ non penitus destituti corpore erimus, sed habebimus omnino corpus." But this sense cannot well be elicited from the words, and would not be agreeable to the context. Wets. gives the following explanation: "Opponit vestitos, die judicii superstites nudis, i. e. ante illam diem mortuis." But this would require the same construction as the one laid down by Hamm., which is evidently inadmissible. Besides, the sense, which is literally this: "hoping that we may be found alive, and not dead,") is feeble and frigid. The interpretation of Hardy, (adopted by Mr. Slade) yields the very same sense, and indeed seems to have been founded on Wets. They endeavour indeed to support their opinion from a remark of Bos, that the Apostle uses the Platonic sense of *γυμνός* to denote the *dead*, and *ἐνδύσμενοι* to denote the *living*; as Plato 277 c. *ὅτι ἡ ψυχὴ γυμνὴ τοῦ σώματος παρ' ἐκείνον ἀπέρχεται* and Ælian, A. N. 11, 39. *τοῦ δὲ βίου ἀπελθόντα—καὶ ἀποδύσμενον τὸ σῶμα, καὶ ψυχὴ γεγεννημένον γυμνὴ [ιέρηκα]*. But this is not quite a satisfactory proof that *γυμνός* was so used absolutely; and that the *Platonists* employed *ἐνδύσασθαι* in the sense here required, there is not the shadow of a proof. Nor is it probable that the Apostle knew any thing about the Platonic philosophy. Besides, the sense (I repeat) is frigid, and the phraseology tautological. It would make the Apostle thrice express the same wish, namely, that he might be allowed to put on his incorruptible body, without having to put off his corruptible one *by death*. Now it is not likely that the Apostle should have been so anxious about so very unimportant a point; not to say that this would be inconsistent with the courageous spirit every where shown by the Apostle.

Under these circumstances, I cannot but think that the *common construction* is to be retained; though not the *common reading*. I would certainly adopt *ἐκδυσ.*, with some of the most antient MSS., the Arabic Version, several Latin Fathers, and (whose authority weighs with me more than that of all the *Latin Fathers*) Chrysost., who evidently himself adopted this reading, though he also notices and explains *ἐνδυσ.* It is strange that Griesbach should have omitted so important an authority. The reading has also been adopted by some moderns, as Beza, Mill, Pyle, Wells, Schleus. and

others. And if the MS. authority be thought weak, I would observe that *ἐκ* and *ἐν* are continually confounded.

It is proper to observe, (though it has been unnoticed by the Commentators) that these words *εἶπε*—*εὐπεθεσόμεθα* are *parenthetical*. For (as I observed on ver. 2.) the words *καὶ γὰρ οἱ ὄντες*, &c. at ver. 4. are, by *cpanalepsis*, a repetition of what was said before the parenthetical clause was introduced.

The clause, it may be observed, is expressed with that profound and heartfelt humility which every where distinguishes the Apostle; yet I assent to the antients, that it was meant to inculcate a lesson of humility on the Corinthians, and, in this view, may very well be compared with that in 1 Cor. 9, 27. "lest that when I have preached to others, I myself should be a cast away." Where, see the note. It is, however, of importance to ascertain the sense of *γυμνοὶ*. Some Commentators, both antient and modern, have inferred from this term, (and not without countenance from the context) that the wicked will be left not only *γυμνοὶ*, as regards the incorruptible body, but even as regards *any body at all*, i. e. will not be clothed with their former mortal body, and that *on the soul*, (which alone then remains,) *will be inflicted such punishments as God shall, in his justice, award*. And I myself formerly adopted this interpretation, rendering the passage as follows: " (Hoping) if so be that after having put off (our mortal and corruptible body), we may not be found (by the Lord at the day of judgment) naked, and without a body, (as the wicked)." But this mode of interpretation seems to be too arbitrary. I now rather assent to the generality of antient and modern Commentators (see Slade), who think that the term does not necessarily imply, that the unfaithful and rejected will have *no bodies* at all; only that they will be *naked* as far as regards a heavenly body, that they will not be clothed upon in the sense intended by the Apostle. And this is strongly countenanced by the preceding words; for by *γυμνοὶ* the Apostle seems to mean *unfurnished with the ἐπένδυμα just before mentioned*. If this interpretation be admitted, (as I think it ought), it will surely follow that nothing can be, with certainty, pronounced on the nature of the resurrection of the wicked; at least, that nothing *here said* has any reference to *them*. And this, indeed, seems most probable, especially as in the more copious discussion on this interesting subject in the former Epistle (which it is clear the Apostle has here in mind), it is acknowledged by the most judicious Commentators that the Apostle has reference in all that he says to the resurrection of the *righteous only*. Therefore the question as to the state of the wicked will have to be decided by other passages of Scripture, or by *inferences* from what is there found. With such passages we have here nothing to do; yet we may be permitted to observe, that there is no occasion to suppose that their *bodies will not be raised*, as well as those of the righteous; the reasons for which would be here out of place.

So that, upon the whole, the true sense of the Apostle is attained by Theod. (from Chrys.) who writes as follows: Πάντες μὲν γὰρ

ἄνθρωποι τὸ τῆς ἀφθαρσίας ἐνδυμα περιβαλοῦνται, οὐχ ἅπαντες δὲ τῆς θείας μετασχήσουσι δόξης· γυμνοὺς τοίνυν καλεῖ τοὺς τῆς δόξης γεγυμνωμένους, οἱ αὐτόν συνέταξεν ὁ ἀπόστολος, μετριάζειν καὶ Κορινθίους καὶ πάντας ἀνθρώπους διδάσκων.

4. καὶ γὰρ οἱ ὄντες ἐν τῷ σκηνεῖ στενάζομεν—ζωῆς.

This (as I before observed) is a repetition, per epianalepsin, of what was written in ver. 2., in which the Apostle expresses his meaning somewhat more clearly, as in the case of στενάζομεν βαρούμενοι, i. e. weighed down by calamities, trials, and infirmities. 'Εφ' ᾧ, *inasmuch as*. This shows the nature and extent of the wish.

In the interpretation of this verse, as in the preceding, many modern commentators, from Grot. to the present day, attribute to the Apostle the sentiment, expressed from them by Hardy, as follows: "Nollemus mori, sed per mutationem superindui corpore cœlesti, et immortalī; nam corporis, et animæ grave est divortium." And so Mr. Locke, who paraphrases the whole passage thus: "For we that are in the body groan under the pressures and inconveniences that attend us in it; which yet we are not therefore willing to put off, but had rather, without dying, have it changed into a celestial immortal body; that so this mortal state may be put an end to by an immediate entrance into an immortal life." Now as I have shown that the sentiment was, without reason, ascribed to the Apostle in the former verse, so there is as little reason for supposing it here. Such a thought never (as far as I can find) entered into the mind of the *ancient* Commentators. The sense of the words is briefly, but ably, expressed by Chrys. 603, 38.: οὐ γὰρ διὰ τοῦτο στενάζομεν, φησιν, ἵνα τοῦ σώματος ἀπαλλάγωμεν (τοῦτο γὰρ οὐδὲ ἐκδύσασθαι βουλόμεθα) ἀλλὰ τῆς φθορᾶς τῆς ἐν αὐτῷ σπεύδομεν ἐλευθεροῦσθαι. So also Theodoret: στενάζομεν, δέ, οὐκ ἀπαλλαγῆναι τοῦ σώματος ἐφίεμενοι, ἀλλὰ τῶν τούτου παθῶν ἐλεύθεροι γίνεσθαι ποθοῦντες. The sense, then (I think) is plainly this: "For (I repeat) while we are in this hut, or shed, though groaning under the weight of many afflictions, yet our wish is not so much to put off this body, and thereby be rid of these evils,\* but rather our anxiety is to put on an heavenly garment, even our incorruptible body." Much difficulty has been occasioned by the extreme brevity of the Apostle, especially in the words ἐκδυσάμενοι and ἐνδυσάμενοι, which are very clumsily and darkly rendered by our English Translators, and Doddr., *to be unclothed, and clothed upon*. The force of the middle voice will not permit such a sense, and it is neglecting the ellipsis, which I am surprised the Commentators should not have seen. For at ἐκδυσ. must be supplied, from ver. 1., τὴν οἰκίαν τοῦ σκήνους, and ἐπενδ. must also be supplied from ver. 2. τὸ οἰκητήριον ἡμῶν τὸ ἀξ οὐρανοῦ. Now although we have there a confusion of two metaphors, yet it is plain that the Apostle especially rests on

\* To which purpose may be aptly cited Arrian E. A. 7, 2, 8. where Dandamis, the Indian philosopher, says he desires nothing that Alexander can give, nor fears any thing that he can inflict, ζῶντι μὲν γὰρ οἱ τὴν Ἰνδῶν γῆν ἐξαρκεῖν, φέρουσιν τὰ ὠραῖα· ἀποθάνοντι δέ, ἀπαλλαγῆσεσθαι οὐκ ἐπικειοῦς ξυνοίκου τοῦ σώματος.



that derived from a *garment*. The question, however, is, what sense we are to assign to *ἐπενδύσασθαι* here and at ver 2. According to the literal signification of the term, and the force of the *ἐπὶ*, it must mean "assuming another over the former," i.e. the incorruptible over the corruptible. Now that the *wicked* are to be clothed upon with their former mortal body, was the opinion of most of the Fathers, and of some moderns, and (as I have before shown) seems well founded. But whether the *righteous* are to have another and glorified body, besides their mortal and raised body, is the question here. Some of the ancient and modern Commentators have thought that they will have. See Whitby, and the authorities by him cited. And so Schleus. They suppose that the raised bodies of the just will be covered and surrounded with another body, which shall be bright, aerial, and resplendent, and shall, *somehow*, communicate a principle of immortality to the raised mortal body. But this lies open to many objections. How could it be called an *οικητήριον*? Besides, for this notion there is no support in Scripture, nay it seems *inconsistent* with Scripture. For, as Mr. Locke observes, it is accompanied with this difficulty, that "then it would follow that the wicked should not have immortal bodies at the resurrection: for whatever it be that St. Paul here means by being clothed upon, it is something that is peculiar to the saints, who have the spirit of God, and shall be with the Lord in contradistinction to others, as appears from the following verses, and the whole tenor of this place." Mr. Locke, indeed, acknowledges that it is somewhat countenanced by 1 Cor. 15, 53 & 54, *δεῖ γὰρ τὸ φθαρτὸν τοῦτο ἐνδύσασθαι ἀφθαρσίαν, καὶ τὸ θνητὸν τοῦτο ἐνδύσασθαι ἀθανασίαν*. But there we have, not *ἐπενδ.*, but *ἐνδυσ.*, which means no more than "acquire a principle of incorruption and immortality," (See the note.) Now these two passages are *gemini gemelli*; and, according to the well known Critical canon, the more obscure (which is the present one) must be explained from the more familiar; and then it will be plain that *ἐπενδ.* is put for the simple, or, at least, that *ἐπενδ.* has only a slightly intensive force. It were highly injudicious, indeed, to erect a notion so wild and objectionable on so slight a foundation as the sense of a Greek preposition in composition. As to such of the Latin Fathers as have supported the interpretation, it may very well be accounted for by remarking that some of them had been Platonists, and most of them were inclined to those popular philosophical doctrines, which they are supposed to have sometimes introduced. Nor will there be any discrepancy between this and the passage of 1 Corinth., if we interpret the *ἐπενδ.* and the *ἐνδ.* of the acquirement of some principle of incorruption and immortality superadded to (which is the force of *ἐπὶ*) what is corruptible and mortal. Now this sense of *ἐνδύσασθαι* is very frequent. Thus Schleus. in voc. § 2. gives the following definition: *instruo me, orno, afficio et præditus sum aliquid re, utor*. And so the Latin *induo*, which was derived from this source. The above sense of *ἐπενδ.* (I must observe) is countenanced by Chrys., Theophyl., and others. Thus Theophyl.:—*θέλοντες ἐπενδύσασθαι τὴν ἀφθαρσίαν*

ὡς τοῦτο γε οὐδὲ ἐκδύσασθαι βουλόμεθα, ἀλλὰ τῆς φθορᾶς ἀπαλλαγῆναι, ἵνα ἀναλωθῇ καὶ δαπανηθῇ ἡ φθορὰ ὑπὸ τῆς ζωῆς, οὐ τὸ σῶμα. And so it was evidently taken by Clem. Alex. p. 802. Ἐπενδύσασθαι ποθοῦντες τὰ ἀφθαρτὰ, πρὶν ἐκδύσασθαι τὴν φθόραν.

Hence it will be obvious that the obscure, *because highly figurative* words, ἵνα καταποθῇ τὸ θνητὸν ὑπὸ ζωῆς, which (as Chrys. observes) are explanatory of the preceding, must signify, "that thus the mortal principle may be *absorbed, overcome, and annihilated by the vivifying and immortal one.*"\* Almost all Commentators have failed to see the sense, by supplying after τὸ θνητὸν the word σῶμα,† whereas θν. appears from ζωῆς to be a neuter adjective for a noun, in the sense I have laid down. I would, moreover, observe that this passage affords an explanation of a parallel one in 1 Cor. 15, 54. κατεπόθη ὁ θάνατος εἰς νίκην, where, had the Apostle written ὑπὸ ζωῆς, all would have been clear.

Thus, I think, no further difficulty remains; and the whole is as clear as we can expect a passage of this nature to be: and, above all, it is plain that there is no reason to impute to the Apostle the sentiment of wishing to avoid death, by having his mortal body converted into an incorruptible one, by being alive at the resurrection. I have been the more anxious to show the fallacy of this opinion, (which chiefly rested on a misinterpretation of the common idiom οὐκ—ἀλλὰ), because it involves the notion that the Apostle thought the world was soon to come to an end, a sentiment which has been *imputed* to him in some texts, but perhaps always without reason. Mr. Locke appeals to 1 Thess. 4, 15. & ver. 6. 1 Cor. 1, 7, 7, 29 & 31. 10, 11. Rom. 13, 11 & 12. Heb. 10, 37. But see the notes on those passages. I must venture to say that I think it doubtful whether the Apostle any where clearly expresses that opinion; assuredly he no where authoritatively asserts it.

5. ὁ δὲ κατεργασάμενος ἡμᾶς εἰς τοῦτο, Θεός. There is something awkward in these words. For, though it is manifest that ἐστι is to be understood, yet it is not clear what sense is to be ascribed to κατεργ. Some Commentators, as Camer. (understanding an elliptical antithesis), render it: "hath created us to this." But that mode of interpretation seems harsh. Still more so is that of Doddr. and Mackn., "hath wrought us to this," i. e. this desire; which, it is obvious, is very far from being the sense. Preferable to this is the interpretation of Grot. "who hath pre-

\* Thus, to use the fine simile of Theodoret, ὥσπερ ἀνίσχον τὸ φῶς φρουδὸν τὸ σκότος ποιεῖ, οὕτως ἡ ἀνώλεθρος ζωὴ τὴν φθορὰν ἀφανίζει.

† So Rosenm., who renders: "ut corpus mortale absumatur ab immortalī."

pared us for this, namely, by the preaching of the Gospel." But this sense of *κατεργ.* is quite unauthorized. Upon the whole, I think the true sense was seized by the ancient Commentators, as Chrys., Theophyl., Œcumen., and Theodoret, who understand it as said *per prolepsin*, i. e. "created us originally with this view." Thus Theophyl. paraphrases: Θεὸς δὲ ἐστὶ ὁ εἰς αὐτὸ τοῦτο ἐξ ἀρχῆς κατεργασάμενος ἡμᾶς· καὶ γὰρ ἐδημιούργησεν ἡμῶς ἵνα ὦμεν ἀφθαρτοί· καὶ οὐ νῦν τοῦτο ἔδοξεν αὐτῷ, ἀλλ' ἐξ ἀρχῆς. Œcumen. rightly regards it as an answer, by anticipation, of the question, "Who is there who will work this change?" So Schliting paraphrases: "Let no one doubt the certainty of this, for," &c. The sense is well expressed by Theodoret thus: Ἀνωθεν δὲ τὰ καθ' ἡμᾶς οὕτως ὁ ποιητὴς ὠκονόμησε· καὶ προορῶν τοῦ Ἀδὰμ τὴν παράβασιν, προκατέσχευάσε τῷ τραύματι κατάλληλον φάρμακον. So that it appears the meaning of *κατεργ.* ἐ. τ. is "destined to, or for." And so Schleus. Lex. and Grot. By *τοῦτο* is unquestionably meant this change from corruption to incorruption, and from mortality to immortality. Indeed it might equally well be said that God destined *us to it*, or destined *it for us*: but the former mode of interpretation is preferred, as being more suitable to *κατεργ.*, which carries also with it the notion of *creation*. We may compare this with a similar expression in Eph. 2, 10., where Christians are said to be created *unto* good works. On the contrary, in Rom. 9, 23., we have σκεύη ὀργῆς κατηρτισμένα εἰς ἀπωλείαν· and a little further on we read σκεύη ἐλέους, ἃ προητοίμασεν εἰς δόξαν. We may therefore render: "Now he who hath created and destined us unto this very thing, or purpose, is God."

The words following are extremely brief: but they are meant to show the *certainty* of the thing, since God hath evinced this by previously giving us the pledge or earnest of the Spirit. On the force of ἀρραβὼν see the note *supra* 1, 22. The sense of τοῦ πνεύματος is, I conceive, quite perverted by the re-

cent foreign Commentators, who take it to mean no more than "*sensus verè Christianus.*" So Rosenm. and Jaspis: "Qui autem media dedit ad futuram felicitatem consequendam ejusque spem certissimam instillavit, ipsam quoque profectò dabit." But how could this be considered as a *pledge*, or *evidence* of their immortality? Mr. Locke has well observed that the spirit is mentioned in more places than one, as the pledge and earnest of immortality; more particularly Eph. 1, 13 & 14., which, compared with Rom. 8, 23., shews that the inheritance whereof the Spirit is the earnest, is the same which the Apostle speaks of here, viz. the possession of immortal bodies. But this requires us to suppose the *Holy Spirit*, and the extraordinary and miraculous gifts (*χαρίσματα*) which Paul himself, and indeed several of the Corinthians whom he was addressing, enjoyed. In fact, this may be applied, *mutatis mutandis*, to the case of Christians of every age, who only enjoy the ordinary graces of the Holy Spirit unto sanctification, since they may be regarded as a satisfactory evidence and pledge (at least to *themselves*) that they shall receive the other blessing destined for them, namely, a happy immortality.

The ancient Commentators clearly saw and have carefully illustrated this *higher* sense of τοῦ πνεύματος.

So Theophyl. (from Chrys.) paraphrases: "Would you have a demonstration? I will give you another also." Yet he, with most other ancient Interpreters, confines himself too much to the *secondary* view above adverted to. Theodoret, however, is an exception, who in the following few words has better pointed out the primary sense than any other Commentator: τοῦτο δὲ τέθεικεν, ἀπὸ τῶν διὰ τοῦ πνεύματος ἐνεργουμένων θαυμάτων τὰς περὶ τῶν μελλόντων ἐπαγγελίας δεικνὺς ἀληθεῖς.

6. θαρροῦντες οὖν πάντοτε—Κυρίου. This and the two next verses have not been well interpreted by ancient and modern Commentators, few of whom sufficiently discern the scope of the passage, whose

sense can only be elicited by a strict attention to the context, and cannot well be *expressed* but in a paraphrase. It must be observed that the construction is *suspended* at the participle *θαπρ.*, not *concluded*. It is then *resumed* after the parenthetical words *διὰ — εἰδούς*. The Commentators supply *ἐσμεν*. It is, however, of more importance to enquire what is the meaning of *καὶ εἰδότες*: for upon this the sense of the whole passage hinges. Some modern Commentators, as Rosenm., render it: “*although* we know.” And indeed this is a sense sometimes found attached to participles: but it is here at variance with the context, and the scope of the passage, which is intended (I think) to point out the *grounds* of that holy confidence amidst dangers, of deliverance by God, which the Apostle always felt. The *οὖν* has, I think, much meaning, and may be thus expressed: “in reliance, therefore, on these gracious aids, which are the pledge of resurrection and glorification, we are of good courage in encountering danger, nay even death.” Then the words *καὶ εἰδότες* are meant to show the *nature* of that courage, as it respected *death*, and may be rendered: “especially since we know this,” *ὅτι ἐνδημοῦντες ἐν τῷ σώματι—Κυρίου*. Now *ἐνδ.* is very ill rendered by our English Translators and Mackn. “*at home*,” which suggests an idea the very opposite to that which the Apostle always affixes to human life. See Heb. 11, 13. and Philipp. 1, 23. Dr. S. Clarke, Doddr., and others, on the contrary, render it *sojourning*. But this is a signification completely at variance with the usage of the Classical writers, who never employ the word in that sense. Indeed, it is not necessary to adopt either of the two objectionable significations. From what follows at ver. 9. (where our English Translators *did* see the sense) it is plain that the term has the frequent signification *versari in aliquo loco*, simply *to be in*.

*Ἐκδημ.*, especially when followed by *ἀπὸ*, implies *separation from*; and it was almost always used of

being *absent from home*; as ἐνδ. and ἐκδ. are here opposed. Thus Thucyd. 1, 70., contrasting the Athenians and the Lacedemonians, says they are ἀποδημηταὶ πρὸς ἐνδημοτάτους which passage has been imitated by Philo Jud. 359 B. ἀναποδημηταὶ πρὸς ἐκδεδημήκοτας and Aristid. 2, 174. who notices among traits of the Athenians, ὁξύτητα καὶ τὴν ἐπὶ πάνσι παρουσίαν δοκῶν.

The ἀπὸ may be considered as pleonastic; at least it was not *used* in such a case by the Classical writers. Thus Eurip. Hippol. 655. ἐς τ' αὖ ἢ ἔκδημος χθονὸς.

This was meant to fortify them under persecutions, and prepare them to suffer even death itself for the Gospel's sake. And it is judiciously observed by Theophyl., that the Apostle has concealed the *name death* under an euphemism.

7. διὰ πίστεως γὰρ περιπατοῦμεν οὐ διὰ εἶδους. The *scope* of the Apostle in these words (which few Commentators have seen) seems to be, to show how, and in what sense, it is true that we, in this world, ἐκδημ. ἀπὸ τοῦ Κυρίου. (See Theodoret.) Now the chief point to be attended to is the ellipsis of μόνον, which the ancient Commentators, and, of the moderns, Whitby and Rosenm., have best discerned. The sense is: "in this state περιπατοῦμεν, i. e. (by a common Hebraism) *ללך*, we *live, conversamur*." Grot. renders: "vitam nostram componimus." Διὰ πίστεως and διὰ εἶδους are for ἐν πίστει and ἐν εἶδει. So Camer. and Beza explain αὐτόψει. The other, however, is more significant, and signifies, "in the exercise of." By *living* is here meant living in a *spiritual* sense, subsisting on the blessings of Christ and his religion. "Here (Theophyl. observes) we know him, but only *μερῶς*, not *face to face*; which is alluded to in the δι' εἶδους." "Now (remarks Theod.) we see the expected blessings *by faith only*, and that is the reason why we desire to be absent from the body, and to be present with the Lord." By εἶδος, Casaub. thinks, the Apostle means τὸ εἰδόμενον καὶ

παρόν, as the Latin Jurisconsults give the name *species* to the *thing itself* which happens. See his note on the Crit. Sacr., or Pole's Syn. Many Commentators aptly cite from the Epistle of Paul to the Hebrews: "Faith is the evidence of things not seen." Wolf observes, that according to the Biblical use, the expression διὰ πίστεως περιπατεῖν implies conjunction with God, and enjoyment of celestial benefits, as opposed to the beholding the Deity, united with perfect beatitude.

Here I would compare a fine passage of Plato, Phæd. 30. where he describes the state of a person utterly subdued by the blandishments of the body, and intent only on what the senses can offer: 'Εὰν δέ γε, οἶμαι, μεμιασμένη καὶ ἀκάθαρτος τοῦ σώματος ἀπαλλάττηται, ὅτε τῷ σώματι καὶ ζωοῦσα, καὶ τοῦτο θεραπεύουσα καὶ ἐραῖσα, καὶ γεγοητευμένη ὑπ' αὐτοῦ, ὑπὸ τῶν ἐπιθυμιῶν καὶ ἡδονῶν, ὥστε μηδὲν ἄλλο δοκεῖν εἶναι ἀληθές, ἀλλ' ἢ τὸ σωματοειδές, οὗ τις ἂν ἄψαιτο, καὶ ἴδοι, καὶ πίῃ, καὶ φάγοι, καὶ πρὸς τὰ Ἀφροδίσια χρήσαιτο.

8. θαρρῶμεν δὲ—Κύριον. This is an *epanalepsis*, and a continuation of what was said before the parenthesis. "Now we (I repeat) are of good courage." The δὲ is paraphrased by Theophyl.: "since these things are so." Εὐδοκοῦμεν μᾶλλον ἐκδημησαι. It is thus explained by Theophyl.: σφόδρα ἐπιθυμοῦμεν τοῦ ἐκδύσασθαι τὸ σῶμα τοῦτο. But this is overlooking the μᾶλλον. The word signifies literally, "to think good, or well," and with μᾶλλον, "to prefer." The sense of the passage, however, seems to require, not *malimus*, but (as Rosenm. renders) *mallems*. And he adds, by paraphrase, "si nostram tantum conditionem respicimus." But it may also refer to the *will of the Lord*.

The ἐκδημ. and ἐνδημ. I have before explained. Πρὸς τὸν Κύριον, *apud Dominum, with*. This sense of πρὸς occurs both in the Gospels, Acts, and Epistle; and examples may be seen in Schleus. in v. § 8, who compares a similar use of the Hebr. לְ in Gen. 24, 11. and elsewhere. He has also some Classical

examples, which, however, are not of the same nature. Theophyl., with great taste, observes, that the Apostle does not say "partake of incorruption," but, *what is more, be with the Lord.*

9. διὸ καὶ φιλοτιμούμεθα, εἴτε ἐνδημοῦντες, εἴτε ἐκδημοῦντες, εὐάρεστοι αὐτῷ εἶναι. The διὸ, which is very significant, denotes *effect*, and may be rendered "wherefore, since we have such hopes of resurrection and glorification, having the earnest of the Spirit, &c. Φιλοτιμούμεθα, "we strive eagerly," προθυμούμεθα; as Rom. 15, 20. Φιλοτιμούμεθα εὐαγγελίζεσθαι. where see the note. Doddr. renders: "we make it the height of our ambition;" but this is being unnecessarily literal.

The εἴτε ἐνδημοῦντες and εἴτε ἐκδημοῦντες merely mean "whether in this world, or in the next." See the note on ver. 6 & 8. Εὐάρεστοι αὐτῷ εἶναι is synonymous with εὐαρεστῆσαι αὐτῷ; as in Hebr. 11, 6. χωρὶς δὲ πίστεως ἀδύνατον εὐαρεστῆσαι τῷ Θεῷ and ver. 5. and 11, 16. The present expression is however found in Eph. 5, 10. Phil. 4, 18. Sap. 4, 10. and elsewhere. Our Translators render it "to be accepted, or acceptable," or "to be pleasing." It signifies "to be well pleasing," and (from the adjunct) "accepted in his sight," or rather "to act so as to approve ourselves in his sight." For it carries with it a notion of *works* and *action*, as will appear by consulting the passage adduced by Schleus. in his Lex. So Theophyl. well explains it: τὸ εὐαρέστας αὐτῷ ᾄν. And he adds, that it reads the lesson ὅτι σπουδάσον εὐδόκιμος ἀπελθεῖν, διὰ τοῦ ἐνταῦθα εὐαρέστας αὐτῷ βιώσαι. And Theodoret remarks, that this shows that faith is not sufficient for salvation without obedience to the commands of our Benefactor.

I must observe, that throughout this and the preceding chapter Mr. Locke (and after him Dr. Mackn.) invariably expresses the plural pronouns by singular ones; which may sometimes be very proper; yet there are others when the Apostle uses the expressions he does, rather to suggest to them their duty;



as in the present verse : which may account for much of what would otherwise seem to savour of personality and vanity ; and to this the use of the plural is to be ascribed. But as the *ἡμεῖς* in the next verse is evidently meant to be applied *generally*, (thus, to make that *certain*, the Apostle has added *τοὺς πάντας*,) so by the use of *γὰρ*, which has reference to the preceding verse, it is evident that he meant that to be applied to their case as well as his own.

Here it is remarked by Wets. : “ *Tria tempora Paulus distinguit : primo vestiti sumus corpore, et in hac terrâ habitamus ; secundo nudi deposito corpore et exutâ veste dormimus, expectantes iudicium et resurrectionem ; tertio resurgimus, et iudicio sistimur.*”

10. *τοὺς γὰρ*—*Χριστοῦ*. This (as Theodoret observes) places in *another* light the necessity of acquiring virtue.

The *τοὺς πάντας* was (I imagine) added for the reason just suggested. The Commentators, however, think that the Apostle meant to refute the Jews, who held that the Gentiles alone would be brought to the judgment-seat of God ; for as to the *Jews*, their being God's people would secure *them* acceptance. And so Rosenm., who cites the saying of the Rabbins : “ *Universo Israeli portio et pars competit in mundo futuro.*” But this seems too limited a view.

10. *φανερῶνται*. On the import of this word Commentators are not quite agreed. The antients, pressing on the literal sense, remark that it imports more than *παραστῆναι* ; q. d. “ we shall be made manifest.” So Theophyl. : *μὴ γὰρ ὑπολάβῃς ὅτι ἐκεῖ τοῦ χροῦ, καὶ παραπετάσματα, καὶ βαθύτης καρδίας ἀποκρύπτει ἢ τὰ ἔργα, ἢ τὰ βουλεύματα, ἀλλὰ πάντα φανερῶνται*. And so Beza : “ *Non modo siste præsentes, sed etiam illic in nos inquiri, ut palam fiat qui fuerimus.*” So also Doddr. and Valpy. Yet Pisc., Grot., Rosenm., Schleus., and most recent Commentators render it *comparere*. And so our common version *appear*. And this seems more agreeable to the words

following. Yet I should wish for some *example* of this use of the word, which is not, I think, to be found in *Scripture*. In the mean time, I would not venture to say that the Apostle had *not* a reference to the manifestation of what was before the τὰ κρυπτά τῆς καρδίας.

10. ἵνα κομίσηται ἕκαστος τὰ διὰ τοῦ σώματος. Supply πεπράγμενα from the following ἐπραξεν. Here Bulkley compares Lucian Nicom. p. 78. Αὐταὶ τοιουν, (scil. σκίαι) ἐπειδαν ἀποθάνωμεν, κατηγοροῦσι τε, καὶ καταμαρτύρουσι, καὶ διελέγχουσι τὰ πεπράγμενα ἡμῖν παρὰ τὸν βίον. In κομίσηται the force of the middle verb is to be observed. In the *active*, the term signifies to *bear, carry*; in the middle, to carry off *as our own, receive*. Hence it is very applicable to the receiving of rewards, or punishments; as here, and in Eph. 6, 8. Col. 3, 25., in all which passages the *action* is put for the *merces*, or *reward* of the action, whether for good, or for evil. Διὰ τοῦ σώματος. Erasmus., Tiran., Vatab., and others render thus: “per corpus.” But that cannot be the sense, since under the πεπράγμενα must also be comprehended criminal *thoughts*, and all evil mental habits. Beza, and most recent Commentators, rightly, take it for ἐν τῷ σώματι, “in the body,” “in this life.” The words following are added, to explain and strengthen the preceding. Πρὸς signifies *according to, suitably to*.

It is remarked by Theophyl. and Œcumen., that in the εἴτε ἀγαθὸν, εἴτε κακὸν, motives are suggested both of reward and punishment; and all the antient Commentators are agreed that hence it is plain the soul will be punished in conjunction with the body which it occupied in this life. See Acts 17, 31. 1 Cor. 4, 5. 2 Thess. 1, 7. 2 Tim. 4, 1.

11. εἰδότες οὖν τὸν φόβον τοῦ Κυρίου, ἀνθρώπους πείθομεν. The Apostle again uses the plural of *himself* only: “since therefore we know.” Φόβον refers to the awful tribunal just mentioned. The sense, then, is: “well knowing how the Lord is to be feared,” Ἀνθρώπους πείθομεν. The antient Commentators, as

also Hamm. and others, assign to these words the sense: "we strive to *sway* men, by giving none occasion to stumble, providing things honest in the sight of all men." But, however that may be true of the Apostle, it does not appear to be *the* sense intended; neither is it necessarily required by the words following, on account of which the Commentators in question seem to have devised the interpretation. The plain and natural sense is that assigned by Grot. and most other modern Commentators, "we endeavour to persuade men, by means of these awful considerations, to embrace the Gospel, and obey what it enjoins, that they may avoid the evil, and attain the good."

The meaning of the next words is not very clear. Hence the variety of interpretations. The words come in very awkwardly after *εἰδότες πείθομεν*, whether *δὲ* be taken (with some) for a simple copula, or whether for an adversative. Of the attempts made in the way of critical conjecture take the following. Some insert an *οὐκ*, or make the sentence in effect negative, by placing a mark of interrogation. But this method produces a frigid sense; and the other is both unauthorized and harsh. Bishop Hoadley would render *πείθομεν* *convince*, and the *δὲ* "and thereby." But no reliance can be placed on any such violent and factitious interpretations. Various others may be seen in Rosenm., not one of which seems probable. To me it *rather* appears that there is an ellipsis, here harsh indeed, but such as is not unusual to the Apostle, namely, of *οὕτω πείθοντες* at *πεφ.*, and to be supplied from the preceding. The sense will then be: "In thus urging you to embrace the Gospel, by motives both of fear and hope, we are made manifest to God, and your consciences." Yet this has some of the harshness found in all the other interpretations. I may then be permitted to suggest a new mode of removing the difficulty, by a change of punctuation, thus: place *εἰδότες—πείθομεν* in a parenthesis, or, at least, put a period after *πείθομεν*, and

take *πεφαν.* in the sense "we are *already* manifest to God," namely, that such are our views. This use of *πεφ.* was doubtless suggested by the *πεφανερῶθαι* just before.

Ἐλπίζω δὲ—*πεφανερῶσθαι*, "and I trust I *am* so (manifest) to your minds," i. e. I trust it is also manifest to your minds and judgments. This sense of *συνειδ.* is found in many passages of the New Testament. See Schleus.\* *Lex.* It is strange that almost all Commentators should render it *consciences*. The syntax δὲ, *autem*, is often found in Thucyd.

Here Wets. compares a very beautiful passage of Plato *Gorg.*: χαίρειν οὖν ἑάσας τὰς τιμὰς τὰς τῶν πολλῶν ἀνθρώπων, τὴν ἀλήθειαν σκοπῶν πειράσασθαι τῷ ὄντι, αἷς ἂν δύνωμαι, βέλτιστος ᾧ καὶ ζῆν, καὶ, ἐπειδὴν ἀποθνῆσθαι ἀποθνήσκειν. Παρακαλῶ δὲ καὶ τοὺς ἄλλους πάντας ἀνθρώπους καθ' ὅσον δύναμαι.

12. οὐ γὰρ πάλιν—*ἡμῶν*. Here we have (as Schlit. observes) an anticipation (by prolepsis) of an objection, such as: "Why, then, if your views *be* so manifest to us, do you again commend yourself to us." To which the answer is: "I do it not for the sake of self-commendation, but I commend myself, in order to afford you matter and cause to glory of me, namely, that you have been converted by a true Apostle." Thus there is an ellipsis in οὐ γὰρ πάλιν ἑαυτοὺς συνιστάνομεν, or *συνιστ.* is a vox prægnans. Theophyl. well paraphrases: εἰς τοὺτους τοὺς λόγους ἦλθομεν, οὐχ ἑαυτοὺς συνιστῶντες, "we do not say this, as commending ourselves," i. e. for the purpose of commending ourselves. See also Theodoret. The above seems a far more probable mode of filling up the ellipsis than that adopted by Rosenm., who paraphrases thus: "Nec enim hanc in rem plura dicam, ne me denuo vobis commendare videar." Doddr. observes, that it is clear from hence, and ch. 3. that the Corinthians were ready to misrepresent the care St.

\* Thus Jasjnis paraphrases: "planè mihi est persuasum, vos quoque me bonum virum cognitum perspectumque habere."

Paul took to vindicate himself, as *pride* and *vain-glory*. On the other hand, they would have interpreted his *silence* as the effect of *guilt* and *confusion*. He therefore plainly, and very properly, tells them, that he said this in his own necessary defence, and to furnish his friends with an answer to those whose consciences condemned them, while they endeavoured to asperse him."

*Καύχημα* here denotes "matter for boasting," i. e. for feeling pride and satisfaction.

The words following more fully develop the sense of the preceding, and the expression *τοὺς ἐν προσώπῳ καυχωμένους*, is a periphrasis descriptive of the false teachers. *ἵνα ἔχητε*. Here there is someverbwanting. Theophyl. supplies *λέγειν καὶ καυχᾶσθαι*, which may be admitted, but the elliptical term, in regular construction, can only be *καυχ.*; as Rom. 4, 2. *Πρὸς* is rendered *against*. But in all this there is something harsh. I cannot but think that it were better simply to supply *καύχημα*, and render *πρὸς* "in comparison with," "that you might have a matter of boasting over us in comparison with," &c. That by the following words the *false teachers* are designated, there can be no doubt; but the *exact* sense of the terms it is not easy to ascertain. The antient Commentators regard them as descriptive of hypocrisy. Thus Theophyl. (from Chrys.) interprets *ἐν προσώπῳ* by *ἐν τοῖς πρὸς ἐπίδειξιν καὶ κατὰ πρόσωπον*, namely, such (he adds) as had an appearance, or wore the mask of piety, but carried nothing good in their hearts. But the *καυχωμένους* will scarcely admit of this interpretation. I therefore prefer (with Drus., Pisc., Grot., Est., and most modern Commentators) to interpret the words as descriptive of those (namely, the false teachers) who were proud of their outward advantages, their learning, eloquence, wealth, rank, &c.,\*

\* Thus Grot. compares *πρόσωπον* with the Hebr. *מַצֶּחֶת* in 1 Sam. 16, 7. where the Sept. has *ὕψιν*. He explains *πρόσωπ.* of all that which is highly esteemed among worldly-wise men. And so

as opposed to the virtues of the heart, that purity of heart, and that testimony of a good conscience of which Paul had reason to boast. See *supra* 1, 12. So Mackn., who observes that ἐν προσώπῳ here denotes those superficial outward qualities, which raise the admiration of the vulgar, and of which, it seems, the false teachers boasted; whilst he was deficient in the qualities of the heart, namely, sincerity, honesty, disinterestedness, benevolence, and concern for the glory of God." And, considering the circumstances of the Apostle, and of the false teachers, there can be no doubt but this is the true interpretation.

13. εἴτε γὰρ ἐξέστημεν—ὑμῖν. On the scope and exact sense of these words neither the antient nor modern Commentators are quite agreed. Some of both classes (as Locke) think this is a tacit reply to a charge from some of the Corinthians (See ch. 11, 1. 12, 6 and 11.), that St. Paul was a fool or madman, for what he said in commendation of himself; and then the meaning is, "You say I am distracted for my present conduct; but this is between God and myself. I am sure you Corinthians ought not to say it; for all my sober thoughts and most painful labours are for you." To this, however, Doddr. makes objections. He takes the ἐξέστ. to denote being transported beyond oneself and the due exercise of reason, through zeal for God's glory." But this comes to much the same thing.\* I cannot, however, regard this in the light of a tacit answer

Schleus. in his *Lex.*, who explains it of external advantages of every kind; as Matt. 22, 16. οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων and Mark 12, 14. Luke 20, 21. Job. 13, 8. 2 Cor. 10, 7.

\* Theophyl. pursues, but more successfully, the same kind of interpretation, by softening down the ἐξέστ. thus: "Ἄν τέ τι μέγα φθελγόμεθα (ἐκστασιν γὰρ τοῦτο καλεῖ, ὥσπερ καὶ ἀλλαχοῦ ἀφροσύνην) διὰ τὸν Θεὸν τοῦτο ποιούμεν, ἵνα μὴ ὑμεῖς νομίζοντες ἡμᾶς, εὐτελεῖς, καταφρονῆτε, καὶ ἀπόλυσθε. Ἄν τέ τι μέτριον καὶ ταπεινὸν εἴπομεν, δι' ὑμᾶς, ἵνα μάθητε ταπεινοφρονεῖν. Some antients, and also Grot. would understand those extacies which the Apostle had.

to any charge of madness or folly; though such is the opinion of some antient Commentators; since the γὰρ evidently confines it to what went just before: and therefore I most approve of the interpretation of Theodoret: Σωφροσύνην ἐνταῦθα τὴν ταπεινοφροσύνην ἐκάλεσε, ἔκστασιν δὲ τὴν τῶν κατορθωμάτων διήγησιν. And so the Schol. ap. Matth. And this exposition is supported by Vorst., Beza, Menoch., Tirin., Rosenm., Jaspis, and most recent Commentators.\* Schleus., in his Lex., also supports this interpretation; but he mistakes the true *ratio metaphoræ*, by aiming at being very literal. He says it means "to exceed due measure in my commendation of myself." But this weakens the force of the term, in which there is much acrimony. Ἐξέστασθαι or ἐξεστήκεναι τοῦ νοοῦ, or τῶν φρενῶν, or the like, were phrases used to denote *being mad*, or a fool; on which I have treated at Mark 8, 21. But the phrase seems to have been sometimes used metaphorically in the sense *to boast*, since all vain boasting is mere folly, and the vain boaster is the greatest fool. Thus ἄφρων and ἀφροσύνη, are used respectively of a fool, and folly, in 2 Cor. 11, 1 and 16 and 21. compared with 12, 6 and 7. I could, too, if it were

\* Of all the moderns, the true interpretation was most distinctly seen and ably discussed by Krebs, Obs. p. 301., in the following masterly note: "Non audiendi videntur, qui hoc verbum ad ecstasem Pauli, de quibus infra, putant referendum; cum totius orationis consilio et seriei non conveniat: propius ad rem accedunt, qui ἐξέστημεν de *insaniâ*, qualis scilicet nonnullis videbatur, interpretantur, adeo ut statuatur, Paullum, ob singularem zelum, quem in munere suo obscundo adhibebat, quibusdam visum fuisse insanire: quod ipsum quoque Jeremieæ prophetæ accidisse, testis est Josephus, l. 10, 7, 3. Οἱ ἡγεμόνες καὶ οἱ ἀσεβεῖς ὡς ἐξεστηκότα τῶν φρενῶν αὐτὸν οὕτως ἐξεφάνλιζον. Sed, ut verum fatear, nec hæc sententia mihi probatur, cum oppositioni τοῦ σωφρονεῖν nullo modo sit congruens. Nam σωφρονεῖν, totius orationis ratione exigente, hic est *modestè de se loqui*: ergo, ex lege oppositionis, ἐκστηναὶ gloriandi notionem obtinere debet.

I would add, that the complete phrase occurs in Eurip. Bacch. 340. ἐξέστης φρενῶν and Æschin. p. 28, 18. ἐξέστην δι' ἑμαντοῦ, καὶ τὴν αἰτίαν βάρεως ἤνεγκα, & 33, 21.

necessary, adduce many passages of the Classical writers where there is a similar allusion. Now the opposite to this was expressed by σωφρονεῖν. Thus in Acts 26, 25., in answer to a charge of madness, St. Paul says: ἀληθείας καὶ σωφροσύνης ῥήματα ἀποφθέγγομαι.

It is manifest that the verbs must here be repeated: a *breviloquentia* found elsewhere in St. Paul, as Rom. 2, 28. With respect to the words Θεῷ and ὑμῖν, the general sense intended by them is well traced by Theodoret thus: ἀμφοτέρα δὲ ὀρθῶ ποιῶ λογισμῶ. Thus Θεῷ may denote "for the glory of God, to whom the praise of my virtues is due, and not my own glory." By ὑμῖν is meant, "for your advantage," namely, by setting you an example of modesty and humility." So the antient and the best modern Commentators explain.

14. ἡ γὰρ ἀγάπη τοῦ Χριστοῦ συνέχει ἡμᾶς. This seems to rise out of the former; and the construction is (I think) traced by Dr. Whitby better than any other of our English Paraphrasts, as follows: "For the love of Christ constraineth us (thus to promote his glory and seek your good) because," &c. Or better thus: "For (your benefit, I say,) the love I bear to Christ compels, urges me to act as I do (and promote his glory, and zealously further your salvation, and that of all men)." Chrys. well explains συνέχει by οὐκ ἀφίησιν ἡσυχάζειν. Œcumen., by συνωθεῖ, which illustrates the ratio metaphoricæ.

Theodoret, however, thinks this sentence is properly connected with ver. 13. Διὸ καὶ φιλοτιμούμεθα—εὐάρεστοι αὐτῷ εἶναι, and, consequently, that ver. 10—13. are parenthetical. A very ingenious criticism, and which is adopted by Noesselt, but (I think) not well founded; since at that rate we ought to supply after ἡμᾶς the words εὐάρεστοι αὐτῷ εἶναι: which would be hardly consistent with the words following. The question, however, is, what are we to understand by the ἀγάπη τοῦ Χριστοῦ? Some take



it of the love which Christ bears to us, as *ἀγάπη τοῦ Θεοῦ* in Rom. 5, 8. 2 Cor. 13, 13., *ἀγάπη Χριστοῦ* in Eph. 3, 14. This interpretation was adopted by Theophyl. and Theodoret, and has been strenuously maintained by Rosenm. Most modern Commentators, however, as Beza, Grot., Calvin, and Schleus., take the *ἀγάπη τοῦ Χριστοῦ* to denote the love borne *towards him*; as in John 15, 9 and 10. Rom. 35. And this (they say) is favoured by the course of the reasoning. But such a point, in so irregular and desultory a writer as St. Paul, is not always easy to be ascertained: and perhaps the former interpretation may deserve the preference. The sense (which can only be expressed in a paraphrase) seems to be this: "For a love similar to that which animated Christ to die for the salvation of men, impels us to attempt all means whatever, encounter all dangers, and incur all sorts of obloquy." Then the words following will show the *motive* for this conduct, and may be rendered: "Since we reason and think that," &c.

Ei, "if (as is the case)," i. e. *since*. So Theophyl.: *ἐπεὶ*, &c. In the same sense it occurs in Matt. 22, 45. Eis, "one (even Christ)," i. e. if Christ died, as one for all, in the place of all, as an expiation and atonement for the sins of all." For I cannot approve of the version of Rosenm. and other recent Commentators "in commodum;" since though *ὑπὲρ* has sometimes that sense, yet when the subject is the expiatory sacrifice of Christ, it can have no other sense than that which I have assigned, and on which the antient and all the best modern Commentators are agreed. I cannot but consider it incumbent on me to caution students, and the younger part of my readers, against this gloss on *ὑπὲρ*, (too frequently countenanced by recent Commentators,) since its tendency is evidently very favourable to Socinianism; it being quite consistent with that system which rejects the fundamental doctrine of atonement; for even on *that* hypothesis Christ's death

tended to the *benefit* of man, but in no other way than the *death* of *Socrates*!

The very next words, ἄρα οἱ πάντες ἀπέθανον, are interpreted by the foreign Commentators in the same spirit with the preceding, in which folly and rashness (not to say irreverence) are equally prominent. None surely but those who wish to be deceived, can bring themselves to interpret this (as do Gabler, Noesselt, and Rosenm.) of the obligation under which all lie to be dead unto sin. The context and the scope of the whole passage forbid ἀπέθ. to have the metaphorical sense which they ascribe to it.\* This gloss, then, (cooked up from Est. and Schliting) must be given to the winds. The language of the Apostle is *popular*, and must not be judged by the rules of strict philosophical accuracy. The sense, however, is so obvious, that the antient Commentators have not one of them thought it necessary to explain what they thought no one could mistake. The early modern Commentators, on the contrary, chose, as usual, to dilate on what is plain. The most judicious moderns regard it as a figurative hyperbole, said *logicè*, since all were *as good as dead*, in a state of condemnation, and thus might be considered as dead.† But, in fact, the expression may be justified on the strictest principles of grammatical accuracy. There is an ellipsis of ἀν. Now

\* "For," to use the words of Whitby, "in these two verses the word ἀπέθανον, *dead*, is four times used, once before, and thrice after these words, *then were all dead*, and both before and after it undeniably signifies death in the proper acceptation of the word. Who then can think that in the second time, in the same sentence, it should import only an obligation to die to sin, or to ourselves? Whenever in the Scripture it bears a metaphorical sense, some other word is joined to it which enforces the sense; as when we are said to *die to sin*, Rom. 6, 2. *to die with Christ*, Rom. 6, 8. Col. 2, 20. *to die to the law*, Gal. 2, 19. *to die to the world*, Gal. 6, 14. Col. 3, 3. Here, therefore, nothing being added to it to enforce the sense, it must be deemed alien from the text."

† So Doddr. paraphrases: "For had not all, even the very best of men, been in a state of condemnation and death, there would have been no need of his dying for them."

(as I have before said, and proved,) that particle very frequently carries with it the ellipsis of *ἄλλως*. Thus the sense is as follows: "Then all would otherwise (i. e. if he had not died) have suffered death."\* This idiom, especially in the verb to be, is found in our own language: and when Theophyl. paraphrases πάντες ἡμεν ἀπολελυκότες, it is evident that he had it in view.

15. καὶ ὑπὲρ πάντων ἀπέθανεν—ἐγερθέντι. These words are meant to illustrate the *purpose* of Christ's death, namely, to redeem from spiritual and eternal death, not those who should rest content with bare *thankfulness* for the benefit, but such as should exert themselves to rise, as much as their human nature would permit, above that wretched state from which the mercy of Christ had delivered them; those who should aim at that *spiritual life* to which he had raised them, and the complete and eternal fruition of which he had purchased for them by his death.

By *living to themselves* is meant living subserviently to their own carnal inclinations, as opposed to Christ's plans for their spiritual regeneration. And this is further suggested by the words following: ἀλλὰ τῷ ὑπὲρ αὐτῶν ἀποθανόντι καὶ ἐγερθέντι.

The reasoning (which is popular) seems to be this: That it were most injurious to Christ to frustrate his holy and gracious purpose, which was not only our delivery from spiritual death and perdition, but our restoration to that spiritual life and happiness which we had lost in Adam. And this is what is meant by living to ourselves, and our carnal inclinations, without reference to those purposes of our Redeemer. Chrysost. (who has here risen above all the Commentators) had something of this in mind when he wrote the beautiful passage above cited. And

\* On which Chrys. observes: ἐσχάτης γὰρ ἐστὶν ἀθλιότητος, καὶ γέννης αὐτῆς χαλεπώτερον, αὐτοῦ πρᾶγμα τοσοῦτον ἐπιδειξαμένου, εὔρεσθαι τινὰς μετὰ τὴν τοσαύτην αὐτοῦ πρόνοιαν μηδὲν καρπομένους. Καὶ γὰρ πολλὴ τῆς ἀγάπης ἡ ὑπερβολή, καὶ τὸ ἀποθανεῖν ὑπὲρ τοσαύτης οἰκουμένης, καὶ οὕτω διακειμένης ἀποθανεῖν.

Theophyl. concludes his annotation with the following admirable reflection: *τις γὰρ ὅλως χρεία ἐκείνον ἀνέλθειν, εἰ μὴ ἐμέλλομεν καὶ ἡμεῖς τῶν ὁμοίων τυχεῖν; ὥστε καὶ διότι ἀπέθανεν ὑπὲρ ἡμῶν, καὶ διότι ἐζώωσεν ἡμᾶς, καὶ διότι τοὺς ἀρραβῶνας ἡμῖν τῆς ἀφθαρσίας ἔδωκεν, ὁφείλομεν αὐτῷ ζῆν, καὶ οὐχὶ τῶν ἑαυτῶν ἐπιθυμίαις.*

Mr. Valpy here observes, that from ver. 13. to 6, 12. the Apostle gives another reason for his disinterestedness in preaching the Gospel; and that is his life to Christ, who, by his death, having given him life who was dead, he concludes, that in gratitude he ought not to live to himself any more. He therefore being as in a new creation, had now no longer any regard to the things or persons of this world; but being made by God a minister of the Gospel, he minded only the faithful discharge of his duty in that embassy, and accordingly took care that his behaviour should be as he describes it below, 6, 3—10.

The passage is thus paraphrased by Wets.: "*Omnes mortui sumus. Prior vita, quam nobis vivebamus, finem habet: Incipit jam nova periodus novæ vitæ, quam Christo debemus.*"

16. *ὥστε ἡμεῖς—γινώσκουμεν.* The sense of {this verse is not a little obscure, from brevity of expression, and the Hebraic and mystic nature of the phraseology. Hence the variety of opinions, *all* of which it is impossible for me to detail, much less review. And it is unfortunate, that from the extreme flexibility of the terms it is easier to devise a tolerable sense, than to ascertain and establish the true one. The ancient Commentators (I conceive) have here failed in discerning the Apostle's sense, by explaining the words as meant to be affirmed of *all Christians*. The best modern Commentators have, more rightly, maintained that they are only to be understood of St. Paul, or at most his brother Apostles who had forsaken the errors of Judaism. Some modern Commentators (See Pole) increase the difficulty by grotesquely mixing together both these

senses. To me it appears that the words are naturally connected with the 12th verse, and that the 13th and 14th verses are parenthetical. The *ὥστε* is thus resumptive, (See Hoog. de Part.) and gives, as it were, an epilogus, or coda, to a former chain of reasoning. Grot. and other modern Commentators rightly notice that *κατὰ σάρκα* refers to those things on which men, nay, even teachers of religion, sometimes pride themselves, namely, external qualifications, as of form, appearance, learning, eloquence, wealth, rank, and all other carnal advantages.

Some eminent modern Commentators, as Rosenm., Est., Le Clerc, Locke, and Mackn., take the words to signify, "I have no particular regard for any one on the score of being circumcised, or a Jew." But that can only be *included among* the particulars of carnal privileges, and perhaps not occupy a prominent place among them. The *ἀπὸ τοῦ νῦν* is interpreted by most modern Commentators "from the time of my conversion." It may also have reference to what immediately precedes, and denote "from the time of this sacrifice of Christ." Certainly the *κατὰ σάρκα*, relates to the *οἱ ζῶντες—ἐαυτοῖς*, in the preceding verse, according to the most approved interpretation of those words. The *νῦν* may very well signify *that* time, since it is used of *any* time, especially present and past, but chiefly *recently past* time; as Acts 7, 52. and often in the Classical writers. Thus the Greek Lexicographers render it *ἀπρίως*.

*Οἶδαμεν* is used (by a Hebraism) in the sense, "we have respected no one," or "we respect no one." The words following *εἰ δὲ καὶ ἐγνώκαμεν—γιννώσκουμεν*, are not a little obscure, and admit of at least two senses. Some early modern Commentators, and Whitby, interpret them of Paul's knowledge of the nature of the Messiah before his conversion, which was doubtless carnal, yet such as even the Apostles themselves clung to till after the resurrection of Christ and the illumination of the holy spirit: q. d. "And though we formerly recognised in Christ a

temporal King, yet *now* we know him no longer in that light, but as a mighty Spiritual deliverer, whose kingdom is not of this world." Others, as Grot. and almost all recent Commentators, take the indicative for the subjunctive (more Hebræo), and render: "nay, *though* we *had* known Christ in the flesh, had conversed with him on earth, and enjoyed the benefits of his personal instruction, yet we should now recognise him no longer as the Jesus we knew, but as the glorified Saviour and judge of men, and the heavenly King." This Rosenm. thinks is levelled against some sojourners at Corinth, who, proud of having enjoyed the personal converse of Christ, and perhaps affinity by relationship, affected to lord it over others, as if they enjoyed a ground of just superiority. See 1 Cor. 1, 12. For further particulars in support of this interpretation, I must refer to the note of Rosenm. The interpretation, however, seems precarious, and the former (I think) deserves the preference.

Noesselt ap. Rosenm. offers the following exposition: "Etiamsi alias fuerimus Christiani sectantes Judaica; nunc tamen non porro tales oportet esse." But this is too formal, and evidently factitious.

17. ὥστε εἷς ἐν Χριστῷ, καὶ κτίσις. This appears to be a resumption of what was treated on in ὥστε ἡμεῖς—σάρκα, and meant to further develope the sentiment, and show that it was intended to be applied *generally*; i. e. there is here substituted a general maxim in the place of a particular one.

At each of the clausulas of this sentence ἐστὶ must be supplied. Ἐν Χριστῷ εἶναι is a formula signifying to be admitted (by baptism) into the society of Christ and his followers,\* to become a Christian. In καὶ κτίσις ἐστὶ, the ἐστὶ has what may be called a *popular* sense, i. e. "he is a new creature, being cleansed from original sin; and he becomes rege-

\* So Bp. Fell explains: "be ingrafted into Christ by the spirit of Christ received in his regeneration by baptism."

nerate, inasmuch as he has undertaken an obligation to abandon the lusts of the flesh," alluded to in the preceding verses. Schliting and Rosenm. interpret the *ἐστὶ debet*, "for it is his duty so to be; it is his profession; and this is the especial force of Christ's religion, and without which in vain will any one say he is *in Christ*." Thus the Christian is like an edifice rebuilt, being created in Christ Jesus unto good works."

17. τὰ ἀρχαῖα παρῆλθεν—πάντα. Here we have a farther illustration of the preceding. In the interpretation of these words many Commentators, both antient and modern, take the ἀρχαῖα to relate to the abrogation of the Jewish economy. And of this exposition the recent Commentators furnish abundant illustrations. I cannot, however, embrace it, as being too limited and hypothetical: for it proceeds on the supposition that the Apostle has here alone, or chiefly, in view certain Judaizing Christians, or persons who prided themselves on the external advantages of connection, or society with Christ. But I have already shown how precarious is that interpretation. I must therefore assign to ἀρχαῖα the *full* sense, since I conceive the Apostle meant it to be applied *generally*; and it seems to have especial reference to *adult* baptism. I say *generally*, since, as it regarded the *Jew*, it would include an abandonment of all his *former* (for that is the import of ἀρχαῖα) prejudices, and narrow views, also a going through that change of principles which may best be conceived by contrasting together the dispensations of the law and the Gospel: as it regarded the *Gentile*, it would denote a still greater change, even the *total* change especially expressed by the term *καινὴ κτίσις*, as implying a total abandonment of the errors and corruptions of Atheism, or Polytheism, and also those demoralizing principles which were generated and fostered by such opinions. Finally, as regarded both Jews and Gentiles, it imported a solemn abandonment of sin and immorality, a renouncing

the works of the flesh and the Devil, a ceasing to live after the flesh, and henceforth a living after the Spirit : a change which might well be called a *καινὴ κτίσις*.

It is true this cannot apply to *infants* : but when, after being admitted into Christ's Church by baptism, they, at years of discretion, take on themselves the solemn obligations entered into for them by their Sponsors, and faithfully perform the same, even to *them* the words will apply, because they *undergo* the same total change, and their life *is* a *καινὴ κτίσις* in comparison with what it would have been had they not become Christians ; for the *old man*, which is corrupt, is crucified and put off. See Rom. 6, 6. Eph. 4, 22. Col. 3, 9. To enlarge further on the subject would be here out of place, and I should not have said thus much, had I not observed the expositions of Commentators in general to be too vague and indeterminate to supply theological students with any clear or precise ideas.

Wets. here adduces numerous Rabbinical passages, which my limits will not permit me to introduce. And he compares Polyb. 4, 2. *μάλιστα δὲ ἀπὸ τούτων ἡρξάμεθα τῶν καιρῶν, διὰ τὸ καὶ τὴν τύχην ὥσανει κεκαينوποιηκέναι πάντα τὰ κατὰ τὴν οἰκουμένην ἐν τοῖς προειρημένοις καιροῖς.*

18. *τὰ δὲ πάντα ἐκ τοῦ Θεοῦ.* Theophyl. rightly explains : " All these things are given us by God." And it is well observed by Rosenm., that by *all things* must be understood all the things now in question, all that God had planned and effected by Christ for the salvation of men. The whole of the *καινὴ κτίσις*, the Apostle means to say, is to be ascribed to God. *Τοῦ καταλλάξαντος ἡμᾶς ἑαυτῷ διὰ Ἰ. Χ.,* " who hath reconciled unto himself by Christ (as Theophyl. says, *διὰ τῆς μεσιτείας τοῦ υἱοῦ αὐτοῦ*) us all (namely who embrace his gracious offers), whether Jews, or Gentiles ;" the offer being made to all by virtue of the sacrifice of Christ, which was efficacious for all. *Τοῦ δόντος ἡμῖν τὴν διακονίαν τ. κ.,* " and who



hath given to us (namely himself and the other Apostles) the ministry of reconciliation, i. e. the office of announcing this gracious offer to men, and pressing it on their acceptance. All this is fully illustrated at ver. 20.

19. *ὡς ὅτι Θεὸς ἦν ἐν Χριστῷ—καταλλαγῆς.* This is meant to further develope the sentiment propounded in the last verse; and therefore the best Commentators have rightly rendered *ὡς ὅτι* by *quippe quod*, or *nempe*. Others, however, defend the common rendering *sicut*. (on which see Hoogev. or Valpy in loc.) The sense is: "Namely, it was God himself who, by Christ, reconciled the whole world to himself.\* This seems to involve a point on which the ancient Commentators particularly dilate; namely, that God, in his mercy, sought out the world, and not the world him, for salvation. Some other such like reflections may be seen in the theological and practical Commentators.

It is obvious that by *κόσμος* is here meant the *human race generally*, without distinction of religion, nation, condition, *all without exception*.

19. *μὴ λογιζόμενος αὐτοῖς τὰ παραπτώματα αὐτῶν*, "not reckoning, or imputing to them, and (by the adjunct) not visiting with punishment their former transgressions." So Rom. 4, 8. *ὃ οὐ μὴ λογίσηται Κύριος ἁμαρτίαν*. Compare also Rom. 4, 3 & 6. and 1 Cor. 13, 5., where see the notes, in which the ratio metaphoriæ is explained.

19. *καὶ θέμενος ἐν ἡμῖν τὸν λόγον τῆς καταλλαγῆς.* Most Commentators, after Grot., regard *θέμενος ἐν ἡμῖν* as a Hebraism (referring to Ex. 4, 15.); in the sense "giving any one orders." It is, however, sometimes found in the Classical writers, and seems to be a metaphor derived from *putting any thing in any*

\*Wets. takes *ἦν καταλλάσσων* in the sense *reconciliavit, cathartēλαζε*.

On this subject there is the following remark in Theoph. Sim. 62. *τὸ σωτήριον πάθος (crucifixion of Christ) δι' οὗ τὸν κόσμον εἰσεποικίσαστο ὁ μονογενὴς παῖς τοῦ Θεοῦ.*

one's hands, or, figuratively, committing to him any trust. So here the sense is simply: "hath committed to our charge this word of reconciliation," i. e. the delivery of this message of reconciliation; this being suggested in the very term *Gospel*. Rosenm. thinks the *καταλλαγῆς* is governed of *περὶ* understood. But he is mistaken. The genitive is put, after the manner of the Hebrew, for its cognate adjective; q. d. "the message which bears this mode of reconciliation."

20. ὑπὲρ Χριστοῦ οὖν πρεσβεύομεν—Θεῷ. The οὖν is here very significant, and may be thus expressed. "Thus, then, by virtue of this office of reconciliation committed to us, the Apostles of Christ, we are now discharging this ambassadorial office." Ὑπὲρ Χριστοῦ, "on the part of (for so the *πρεσβ.* requires) Christ, the sender." In this sense ὑπὲρ occurs in Plato. *Menex.* (cited by Wets.) καὶ αὐτοὺς δεόμεναι ὑπὲρ ἐκείνων, *eorum nomine*. The word *πρεσβεύω*, in the Classical writers, signifies to discharge the office of ambassador, or sometimes merely to convey a message for another, without being empowered to do more than deliver and explain it.\* And this, from the nature of the case, must be the sense here.

The next words are explanatory of the ὑπὲρ, and show that, in delivering the message, they act *on the part of* God; and therefore God may be said to exhort and entreat them to be reconciled unto him; ambassadors and messengers delivering any one's message being supposed to represent their sender. The message and exhortation thus earnestly enjoined is *καταλλάγηθι τῷ Θεῷ*; on which Theoph. remarks that it is not *καταλλάξατε ἑαυτοὺς τὸν Θεόν*, but *ὑμεῖς καταλλάγητε αὐτῷ*. This, however, seems a needless refinement, the expression being used in the same manner as at Matt. 5, 24. *διαλλάγηθι τῷ ἀδελφῷ*. It therefore simply means: "embrace the means of

\* So Thucyd. 7, 9. (speaking of the messengers sent by Nicias to the Athenians) οἱ παρὰ τοῦ Νικίου, ὅσα τε ἀπὸ γλώσσης εἶρητο αὐτοῖς, εἶπον, καὶ εἴ τις τι ἡρώτῃ ἀπεκρίνοντο, καὶ τὴν ἐπιστολὴν ἀπέδοσαν.

reconciliation offered you, by embracing the Gospel and fulfilling the conditions of salvation."

21. τὸν γὰρ μὴ γνόντα—αὐτῷ. In γὰρ there is an ellipsis which may be thus expressed: "For (not to mention other proofs of his goodness and mercy)."

The expression τὸν μὴ γνόντα ἁμαρτίαν is (as Vorst. observes) an emphatic periphrasis of *Christ*; and, indeed, it has infinite dignity and beauty. It is explained by Theophyl. τὸν αὐτοδικαιοσύνην ὄντα: by Erasm., Beza, and others: "did no sin." But this is very inartificial. Others render: "knew no sin experimentally." Grot., Glass, and others, account the expression a Hebraism, and explain it: "was not conscious of sin." See Ps. 35, 11. and 25, 5. It should therefore seem to be a dignified and refined way of expressing the former sense, with which we may compare the "Hic murus ahenius esto, nil conscire sibi, nullâ pallescere culpâ."

21. Ἁμαρτίαν ἐποίησεν. These words are by some, as Hamm. and Whitby, considered as *sacrificial* terms. and to be explained by their use in the old law, when applied to legal sacrifices. Thus they take ἁμαρτία for *sin-offering*, like the Heb. חַטָּאת in Lev. 7, 2. חַטָּאת and חַטָּאת for חַטָּאת חַטָּאת in Ps. 40, 7 Exod. 29, 14. (where the Sept. has περὶ ἁμαρτίαν) and elsewhere. And so Œcumen., who explains it τὸ περὶ ἁμαρτίαν θύμα. Others, however, as Vorst. and Schoettg., regard the expression as an abstract for concrete, i. e. ὡς ἁμαρτανόντα ἐποίησεν, "treated him as a sinner." So the Ps. μετὰ ἀνόμων ἐλογίσθη. On either interpretation, indeed (as Mr. Slade observes) the doctrine of atonement is clearly deduced. And though the latter is represented by Whitby as wholly indefensible, yet it is adopted by no less a critic than Bp. Bull.\*

\* His words are as follows: "Certum est (quod notant plerique interpretes doctissimi) in utroque membro hujus ἀντιθέσεως abstractum poni pro concreto, more Hebræo, peccatum pro peccatore, justitiâ pro justo.—" Ut Christus propter nos peccatum, sive peccator, factus fuit, ita nos justitiâ Dei, sive justî, coram Deo facti sumus propter Christum; hoc est, ut propter nostra peccata Chris-

The peculiar use here of *ἀμαρτ.* was introduced to strengthen the antithesis; and it is well observed by the ancient Commentators that *ἀμαρτίαν ἐποίησεν* is a much stronger expression than *ἀμαρτωλον ἐποίησεν*.

21. *ἵνα ἡμεῖς γινώμεθα δικαιοσύνη Θεοῦ ἐν αὐτῷ.* Here there is a Hebraism, abstract for concrete, namely *δικαιοσύνη Θεοῦ* for *δίκαιοι Θεοῦ*, i.e. *ἐνώπιον Θεοῦ*, "be accounted justified, and accepted." So Theophyl.: *Τοῦτο γὰρ ἐστὶν ἡ τοῦ Θεοῦ δικαιοσύνη, ὅταν τις χάριτι δικαιωθῇ, ὅταν μηδεμία κηλὶς εὐρεθῇ.* And it is well observed by Doddr., that "this is a very strong phrase to signify our being accepted of God, as perfectly righteous, when considered as by faith united to him who was perfectly so." There is (he adds) an evident and beautiful contrast between *Christ being made sin*, and *our being made righteousness*, that is, treated as perfectly righteous. Slade here refers to Dr. Magee, Illustr. No. 27., and Vitranga on Is. 53, 10., as there quoted, and also Barrow's Serm. 32. vol. 1. fol.

21. *ἐν αὐτῷ*, "by him." So the Heb. 1.

The sense of the verse is thus neatly expressed by Theodoret: *Ἀμαρτίας γὰρ ἐλεύθερος ὢν τὸν τῶν ἀμαρτωλῶν ὑπέμεινε θάνατον, ἵνα τῶν ἀνθρώπων λύσῃ τὴν ἀμαρτίαν, καὶ τοῦτο κληθεὶς ὅπερ ἤμεν ἡμεῖς, ἐκάλεσεν ἡμᾶς ὅπερ ὑπῆρχεν αὐτὸς τὸν γὰρ τῆς δικαιοσύνης ἡμῶν ἐδαρήσατο πλοῦτος.*

#### CHAP. VI.

VERSE 1. *συνεργοῦντες δὲ καὶ παρακαλοῦμεν—ὑμᾶς.* Most Commentators, ancient and modern, are agreed

tus tanquam peccator tractatus fuit, cum reverà peccati expers fuerit; ita nos, propter ejus justitiam et satisfactionem, tanquam justì a Deo tractamur, cum reverà perfectè justì non simus, scil. propter Christi sacrificium, remissis nobis poenitentibus peccatis nostris, concessoque jure ad vitam æternam." Exam. Cens. sive Resp. ad Animadv. 11.

The learned Prelate further shows, that these words of the Apostle afford no countenance to the notion of Christ's righteousness being imputed to believers.

that at *συνεργῶντες* we are to understand τῷ Θεῷ. Rosenm., however, thinks this harsh; and remarks that the Apostles are only so called as being joint workers for the same end, the conversion of men. And so Jaspis. But the propriety of the common interpretation is defended by ver. 20. in the last chapter, where they are said to act as *πρεσβείς*, or procurators, on the part of Christ. And at 1 Cor. 3, 9. the Apostles and Christian teachers are called *συνεργοὶ Θεοῦ*. Theophyl., indeed, conjoins *both* the above senses, as also does Doddr. Theodoret understands it of the latter *only*, αὐτοῖς τοῖς παγκαλουμένοις συμπράττουσιν οἱ πρεσβεύοντες.

1. *μὴ εἰς κενὸν—ὑμᾶς*, “we exhort you not to receive the grace of God in vain,” i. e. not so to act as to seem to have received it in vain. By the *χάρις* is meant the *gracious offer* of salvation and *opportunity* thereof, the grace contained in the Gospel,\* and reconciliation with God, offered through Christ, of which there is mention at 5, 18—21. Wets. compares a similar passage of Plut. p. 125 F. *παρεσκευασμένος ἀφίγμαι τε χάριν εὐμενῶς διαλλαττομένον*.

1. *εἰς κενὸν* is for *κενῶς*, “without any fruit or benefit to you.”† The Apostle does not here advert to the positive injury attendant thereon; though the neglect of offered grace manifestly increases condemnation. It is rightly remarked by Mr. Slade, that this may be regarded as a very plain intimation.

\* Grace of every kind, both *ordinary*, as in the case of general Christians, and *extraordinary*, which was confined to the Apostolic age. See the able note of Whitby in loco, and the masterly *Appendix*, in which he has successfully shown that God, in every succeeding age, has vouchsafed to men not only the outward dispensations of his Word to be the ordinary means of their conversion and sanctification, but also some inward assistances and operations of the Holy Spirit. In this he shows that these assistances may be so explained as to be no more unintelligible than are *all* the influences of God on the soul, or the temptations of the Devil.

† Of *εἰς κενὸν* Wets. adduces an example from Diod. Sic. 19, 9. *τὴν ἔχθραν εἰς κενὸν οὐκ ἐτόλμων ἐνδείκνυσθαι*.

of the possibility of finally departing from grace given.

2. λέγει γὰρ Καίρῳ δεκτῷ ἐπήκουσά σου—σοι. For he (i. e. God) saith (at Is. 49, 8., where he is represented as addressing himself to the Messiah): "In an accepted time I have heard thee, and in a day favourable to the saving of thee have I succoured thee." Theodoret remarks on the propriety with which the testimony of *prophecy* is called to strengthen *admonition*.

Though Θεός may be supplied (as Rom. 15, 10.), yet Jaspis renders the λέγει γὰρ not amiss by: "scriptum enim exstat." The words of the Prophet, it may be observed, are adduced in their spiritual and mystical sense, such as has always been assigned to them even by the Jewish Interpreters.

Καίρος δεκτός, קצב תעב, time of acceptance, or the time when he will receive our prayers for help.\* Thus it will answer to the antithetical phrase ἡμερᾶ σωτηρίας, "time of, or suitable to, deliverance." So the Psalmist: "Seek thee in a time when thou mayst be found." Theophyl. explains it καιρὸς εὐπρόσδεκτος, "the time of grace, in which is remission of sins, and a bestowing of justification; the time in which God hearkens to and saves us." The sense is: "Now is (κατ' ἐξοχήν) the accepted time and the day of salvation; since now it is offered by those whose Divine mission is confirmed by signs, and wonders, and mighty deeds." Though, in a certain sense, the present is the only accepted time, or day of salvation, because on the future we cannot calculate.

The terms ἐπήκουσα and ἐβοήθησα elegantly correspond to each other. The former has here a sense also found in 2 Paral. 13, 20. Gen. 16, 2., namely, "to hearken to, and grant any one's prayers for

\* This is not (as some suppose) a mere Hebraism: which will appear from Seneca Med. 3, 7. Meus dies est: tempore accepto utimur.

help." So Lucian (cited by Wets.) ἐπακούσας τῶν εὐχῶν. This notion of *listening to* or *granting* the request, seems *contained* in the ἐπὶ, which is expressed in our phrase "to lend an ear." Thus *hearken* (which has perplexed the Etymologists) come from *hear* and *ken* (to know or mind).

These verbs may be rendered as *presents*, nay, (*more prophetic*o,) as *futures*; which, indeed, the mystical and spiritual sense requires. This the Apostle, in the next verse, skilfully *applies* to the case in hand.

The present verse is evidently parenthetical, and in the next and following ones the Apostle proceeds, in a style unusually ornate, and in expressions most pathetic, to remind them of his labours and perils for their spiritual benefit, as an additional reason why they should not *receive the grace of God in vain*.

3. μηδεμίαν ἐν μηδενὶ δίδόντες προσκοπήν. Erasm., Vatabl., and Mackn. render, "give no offence," as if it regarded the *Corinthians*, and the following were moral precepts. But this is very harsh, and the δίδόντες will not admit of such a sense. Both the ancient and the best modern Commentators are agreed that the δίδόντες belongs to παρακαλοῦμεν at ver. 1., ver. 2. being parenthetical. A Classical writer, indeed, would not have so written; and therefore some take the participle for a verb, or supply ἔσμεν. But this would be too arbitrary, and the former method is preferable. The Apostle (I conceive) means to connect with the term παρακαλοῦμεν (which is a general designation of the office of a Christian Minister), as it were, by apposition, a more *special* exposition of the *mode* in which he discharged this office of earnest exhortation; q. d. "We are continually exhorting you, we (I say) who give no offence—*who—who*," &c.

This seems to be the true *ratio* of the construction. And it may be observed that the Apostle enters into these particulars, in order, thereby, to call upon them for greater attention to his exhorta-

tions, and also, that they may, in some particulars, follow his example. For as Theophyl., with great taste, observes, ἐν τάξει δὲ διηγήσεως συμβουλεύει, ἵνα καὶ αὐτοὶ πρὸς αὐτὸν ἀφορῶσιν. Such is the scope of the passage, which merits attention, since otherwise this long and affecting paragraph might seem to savour of vain-glory.

The participle μηδεμίαν ἐν μηδενὶ διδόντες seems to be put first, as being the most general of all, and invariably kept in view. Διδόντες προσκοπήν, "putting no stumbling-block (πρόσκομμα, Rom. 14, 13.) by which the course of any Christian may be interrupted, and he be made to trip, or fall," i. e. be shaken in his religious faith, or be altogether turned away from it. This must, of course, import, "*endeavouring* to throw no stumbling-block; not intentionally throwing any." Theophyl. well paraphrases thus: Οὕτω ἀπευθύνω τὸν βίον μου, ὥστε οὐ λέγω ὅτι κατηγορίας, ἀλλ' οὐδὲ μέμψεως ψιλῆς, μᾶλλον δὲ σκανδάλου χαίραν οὐ δίδωμί τινι, ἵνα μὴ μαυνηθῇ ἡ διακονία ἡμῶν. And Theodoret: σπουδῇ γὰρ ἡμῶν μὴδε τὴν τυχούσαν πρόφασιν σκανδάλου παρέχειν τινι.

By διακονία some ancient and modern Commentators understand the preaching of the Gospel, or the Gospel itself. But this sense is destitute of authority, nor is there any necessity to inculcate it here, since the frequent signification, *office*, and *ministry*, yields a sufficiently good one. Most recent Commentators render, "*our ministry*." But though the article sometimes bears this sense, yet here it must have its usual one; as appears by the next verse; and ἡ διακονία will denote the *ministry* in general, i. e. *all ministry*. For the misconduct of *one* minister throws a sort of stigma upon the others, indisposes men to listen to their exhortations, and thus injures the religion itself. Indeed, *this also* the Apostle probably had in view; for it is well observed by Theophyl., that the Apostle here means to hint an *admonition to them* not so to act as to throw any stumbling-block in the way of unbelievers, and hin-



der their conversion, by giving them occasion to speak or think ill of the religion.

4. ἀλλ' ἐν παντὶ συνιστῶντες ἑ. ω. Θ. δ., "But (what is yet more) approving, manifesting, ourselves as the ministers of God." Συνιστάνειν here denotes to *show, manifest, demonstrate*; as in Rom. 3, 5 & 8. Gal. 2, 18., and especially in a similar passage infra 7, 11. ἐν παντὶ συνεστήσατε ἑαυτοὺς ἄγνοους εἶναι ἐν τῷ πράγματι. So Theophyl. explains it ἀποδεικνύοντες. This signification arises out of the primitive one "to place together," and imports the juxta-position of two things, for the purpose of *showing* their comparative size. At ὡς Θεοῦ διακόνι there was no occasion for the early modern Commentators here to stumble. The true ellipsis is ὄντες, nor is there any solecism. The συνίστ., &c. seems to have especial reference to *unbelievers*; q. d. "showing and proving ourselves to be (what they deny) persons to whom is committed a divine legation.

4. ἐν παντὶ, "in every circumstance and business, both by words and deeds."

The ἐν ὑπομονῇ must be taken with the *following*, and seems to be a general term implying endurance of every kind, which is then followed up by several words exemplifying it *in specie*,\* where (as Theoph. observes) the ἐν denotes *mode*. The observation of Theodoret, however, deserves attention. "The Apostle (says he) gives various instances of the things which invaded him from without, namely, *external troubles*. He first details his involuntary, and then his voluntary labours." The first remark seems well founded; but not the second. And I would add, that here, as in other similar lists, the Apostle does not throw the particulars together in a confused manner, but distributes them into groups. Thus after the general term ὑπαμόνῃ πολλῇ, denoting endurance of hardships and trials of every kind,

\* Rosenm. wraps all up by treating the terms following as *synonyms*, expressing various kinds of calamities.

comes the *first group*, ἐν θλίψεσιν, ἐν ἀνάγκαις, ἐν στενοχωρίαις, which seems to denote such afflictions, necessities, and *pinching adversity* as he every where endured. There moreover appears to be a climax: for ἀναγκ. is a stronger term than θλιψ.,\* and στενοχ. stronger than either, denoting pinching necessity and dire calamity. Thus, in a similar group, infra 12, 10. εὐδοκῶ ἐν ἀσθενείαις, ἐν ὕβρεσιν, ἐν ἀνάγκαις, ἐν διαγμοῖς, ἐν στενοχωρίαις and Rom. 8, 35. and supra 5, 8. θλιβόμενοι, ἀλλ' οὐ στενοχωρούμενοι, where see the note. The strength of the term was not unobserved by Chrysost.

The next words ἐν πληγαῖς, ἐν φυλακαῖς advert to those actual and *direct persecutions* which he sometimes encountered, by stripes and imprisonments. Theophyl. remarks on the accumulation of *both*, where *one* would be hard enough to bear. Ἐν ἀκαταστασίαις. This is usually rendered *tumults, sedition*; and in such, indeed, the Apostle had sometimes to encounter the assaults of the idolatrous rabble at various places. This sense is strenuously, but not (I think) successfully, supported by Grot. I prefer, with all the ancient Commentators, and, of the moderns, Casaub., Beza, Pisc., Sclater, Schmid, Rosenm., and Schleus., to understand it of the life of exile and banishment from place to place, which resulted from persecutions, insomuch that, like his Divine Master, he scarcely had where to lay his head; yet I would *include* (what some take to be the principal force of the term) that *unsettled and wandering life* which his very office of Apostle of the Gentiles necessarily brought upon him. And this is countenanced by what he says at 1 Cor. 4, 11., where, in a very similar passage, he says: πεινώμεν καὶ διψῶμεν, καὶ γυμνητεύομεν, καὶ ἀστατοῦμεν. And so ἀκατάστατος in Is. 54, 11.

5. ἐν κόποις, ἐν ἀγρυπνίαις, ἐν νηστείαις. Some an-

\* So Theophyl.: τοῦτο ἐπίτασις τῆς θλίψεως, ὅταν ἀδιεξοδεντα ᾖ τὰ κακὰ ἀγχοντα τὸν ἄνθρωπον.

cient Commentators understand these as the Apostle's *voluntary* sufferings. But this seems an unfounded notion. The interpretation was, I imagine, devised to afford a countenance to Monkish austerities. The words may very well refer to his corporeal labour at his trade; the ἀγρυπ. to the abridgment of his nocturnal rest, occasioned by the necessity of making up at *over-hours*, and in the *night time*, for part of the day consumed in his Evangelical labours;\* and the νηστείαι may very well refer to that scanty fare which a trade followed up with such divided attention would necessarily occasion. The above view (which is completely established by the parallel passage at 1 Cor. 4, 12 & 13. πεινώμεν, καὶ διψῶμεν, καὶ γυμνητεύομεν, καὶ κολαφιζόμεθα, καὶ ἀστατοῦμεν καὶ κοπιῶμεν, ἐργαζόμενοι ταῖς ἰδίαις χερσὶ) is partly supported by Chrys. and Theophyl. The *latter* Commentator, in conjunction with some modern Interpreters, thinks that by the νηστείαι, *voluntary*, irreligious fastings are meant. But though they may be *included*, I cannot think they were principally intended by the Apostle. Others (see Hardy) recognise in the ἀγρυπνίαις, ἐν νηστείαις an agonistical metaphor. But that notion seems utterly unfounded.

6. ἐν ἀγνότητι. This seems to denote *integrity*, *purity*, and *sanctity* of life in general, like the “*integer vitæ scelerisque purus*” of the Poet. Many Commentators unjustifiably *limit* the sense of the term, by explaining it of one or other of the *species* of which this genus consists.

6. ἐν γνώσει. On the sense of this term Commentators are little agreed. Some early modern ones, as Sclater, would understand by it *prudence* or skill in right action. So Rosenm.: “*ut quidquid faciam, suo loco et tempore faciam.*” And so Schleus. explains it, “*cognitio religionis practica, quæ se ipsis*

\* In which view I would compare Æschin. 42, 33. προσέθηκε τὴν ἐπιμέλειαν τὴν αὐτοῦ—καὶ φυλακὰς τινὰς καὶ ἀγρυπνίας. The term is often found united with words expressive of *care*, *trouble*, &c., as ταλαιπωρία, φρόντις. See Wetstein's examples.

factis et virtutis studio exserit." Others explain it, "a firm and stable knowledge and persuasion," as opposed to one that is wavering. Grot. interprets it of a *knowledge of the law*, literal and mystical. But both these last interpretations are hypothetical and precarious. The first *may* possibly be the true sense. I am, however, inclined to give the preference to that assigned by Chrysost., who takes it to mean, "the wisdom that is from above, the only true wisdom;" not (he adds) like the wisdom of those who *seemed* to be wise, and boasted of their Gentile knowledge, but were, in Divine wisdom, miserably deficient." Indeed this interpretation is (I conceive) placed beyond doubt by an altogether kindred passage of James 3, 17. ἡ δὲ ἀνωθεν σοφία πρῶτον μὲν ἀγνή ἐστι, &c., where it would seem that the Apostle had this passage of St. Paul in mind. And the interpretation is also supported by Theophyl. Theodoret, indeed, takes it for διδασκαλία, which (he adds) is itself laborious. But this signification is utterly unauthorized; nay, it is so harsh that *authority itself* could not justify it. That Commentator was (I suspect) led into this interpretation from fancying (as many moderns have done) that the Apostle is solely speaking of *practical virtues*; whereas this class, I imagine, though it consists chiefly of practical virtues, yet has some few ones intermixed in it which are not properly such (as, for example, ἐν πνεύματι ἀγίῳ), since they were such as especially distinguished him from the false Apostles, with whom he seems here to intend a contrast. Besides St. Paul here enumerates qualities which were not his *own*, and which therefore could not be called practical, as they cost him nothing, namely, ἐν πνεύματι ἀγίῳ, and ἐν δυνάμει Θεοῦ. Now as the γνώσει occurs before these, (and considering the peculiar sense given to λόγος γνώσεως in ver. 12—14. of the former Epistle,) I have sometimes thought that the Apostle might mean by the γνώσις the λόγος γνώσεως, in the sense in which it is there employed; and that the terms here are placed in order, *by climax*, namely, ἐν γνώσει,

ἐν πνεύματι ἁγίῳ, ἐν δυνάμει Θεοῦ. But these are difficulties attendant on the sense of πνεῦμα ἅγιον and δύναμις Θεοῦ, which (though it is supported by eminent Commentators) induce me to abandon it.

6. ἐν μακροθυμίᾳ, ἐν χρηστότητι. These terms (I conceive) form another group, since they are closely related to each other, and are conjoined at 1 Cor. 13, 4. Rom. 2, 4. and Gal. 5, 22. They are explained conjointly by Theophyl., who observes (from Chrys.) Ἀδαμαντίνης ψυχῆς, τὸ πάντοθεν παροξυνόμενον καὶ κεντούμενον, οὐ μόνον μακροθυμεῖν, ἀλλὰ καὶ χρηστεύεσθαι. Yet I cannot but think that the χρηστ. is not meant to be represented as exercised towards the *same kind* of persons as the μακροθυμία. Theodoret has alone seen the sense, who observes, that the Apostle intended μακροθυμίαν as shown περὶ τοὺς ἄλλοτρίους, τὴν χρηστότητα περὶ τοὺς οἰκείους. I also assent to some modern Commentators, as Erasm. and Est., that in the latter term there is intended an opposition to superciliousness, and starched austerity of manners.

6. ἐν Πνεύματι ἁγίῳ. Some antient and modern Commentators (as Grot.) understand this of the χαρίσματα, or gifts of the Holy Spirit, such as we read of in the former Epistle, and such as the Apostle undoubtedly *possessed*. But it is difficult to conceive why they should be placed *here*. Bishop Middleton has remarked, that the absence of the article will not permit us to interpret it of the Holy Spirit, in the personal sense. Now this reason would also be fatal to the interpretation above detailed, which is also refuted by *this*, that ἐν δυνάμει Θεοῦ *includes* it. Other interpretations may be seen in Pole, and a very ingenious and able note of Schoettg. may be consulted. The only interpretation that bears the stamp and impress of truth is that of Chrysost., who understands, "the sanctifying graces and aids of the Holy Spirit," to which the Apostle ever yielded. And so Theodoret, and, of the modern Commentators, Est., Menoch., Bishop Middleton, and Dodd., which last Commentator, of all the other moderns,

has best expressed the sense in his paraphrase: "And these amiable dispositions we cultivate, in humble dependence on the sanctifying influences of the Holy Spirit, who dwells in our hearts, as a continued principle of that undissembled love which we exercise without limitation, not only to friends and benefactors, but enemies and persecutors." Here I see nothing to object to, except that I could wish the clause *καὶ ἀγάπη ἀνυποκρίτως* had not been interwoven with this,\* since it is (I conceive) naturally connected with the words following. Moreover, instead of the words "in dependence on," I should prefer "by the aid of:" for Chrysost. has truly observed: *ἐν αὐτῷ γὰρ πάντα ταῦτα κατορθούμεν.*

I cannot but notice the disgraceful error into which Mackn. has fallen, who renders *ἐν πνεύματι ἁγίῳ* "of a *well regulated mind*." The word *πνεῦμα* (as Bishop Middleton rightly remarks) is no where so used, when associated with *ἅγιον*. I am surprised Dr. Mackn. did not see that this is betraying a strong hold of orthodoxy, and playing into the hands of the Socinians. Most of the recent Foreign Commentators unwarrantably lower the sense by rendering "in mente Christianá."

6. 7. *ἐν ἀγάπῃ ἀνυποκρίτως*. 'Εν λόγῳ ἀληθείας. These, I think, go together. And they are conjoined by Theodoret, who explains the former "undissembled, pure, and genuine love," confirmed by deeds, such as becomes a spiritual father to his flock; not such as that of the false teachers, dissembled and self-interested. He loved *them*, not *their's*. The expression occurs in Rom. 12, 9. And Schleus. compares 2 Tim. 1, 5. James 3, 17. 1 Pet. 1, 22. Closely connected with this is the next quality, namely, an ab-

\* He seems to have been led into this by Beza, who remarks: "Commemoratis aliquot speciebus, eas ad duo quasi genera revocat, nempe Spiritum Sanctum, ut causam efficientem; et charitatem, ut finem universalem." This indeed sounds well, but (I think) wants solidity. I presume not, however, to determine positively in so uncertain a case.

staining from any dissimulation, or suppression of the truth; preaching the Gospel ἐν λόγῳ ἀληθείας. So Chrysost. and Theophyl.: οὐ δουλοῦντες τὸν λόγον τοῦ Θεοῦ, speaking the word of truth, not corrupting it, as did the false teachers, with impure mixtures of Gentile Philosophy, or Jewish tradition. And on this sense the best modern Commentators are agreed. The connection which I have indicated between these two clauses may (I think) be confirmed by Eph. 4, 15, "but that, speaking the truth in love, ye may grow up," &c.

7. ἐν δυνάμει Θεοῦ. This clause has been strangely interpreted by certain modern Commentators. Some, as Sclater and Est., attending solely to the words immediately preceding, explain it of the Divine δεινότης, or *eloquence* which St. Paul employed; either for refutation or conversion. But this is utterly unfounded. Grot. (and after him Doddr.) connects it closely with what *follows*, rendering: "Dei virtute nobis arma subministrante, tam dextrâ quam sinistrâ, ad justitiam implendam." But this, though supported by most recent Commentators, seems using too great a license. I see no reason to desert the common interpretation, as found in the antient Fathers, and Greek Commentators, who explain it of the power of working miracles.\* So Chrysost. 615, 27. "Ὅπερ αἰεὶ ποιεῖ, οὐδὲν ἑαυτῷ, ἀλλὰ τῷ Θεῷ τὸ πᾶν ἀνατίθεις, καὶ αὐτῷ λογιζόμενος τὰ αὐτοῦ κατορθώματα, τοῦτο καὶ ἐνταῦθα πεποίηκεν· ἐπεὶ γὰρ μεγάλα ἐφθέγγετο; καὶ ἔφησεν ἄληπτον παρεσχῆσθαι βίον διὰ πάντων, καὶ φιλοσοφίαν ἄκραν· τῷ πνεύματι, καὶ τῷ Θεῷ ταῦτα ἀνατίθουσιν. And Theophyl.: οὐδὲν ἑμὸν, ἀλλὰ πάντα ταῦτα ἐν δυνάμει Θεοῦ ἐγένοντο, ἧ καὶ ἐν σημείοις καὶ τέρασι. And Theod.: ἅπαντα δὲ ἐξήρτησε τῆς θείας δυνάμεως. A strong proof, moreover, that the Apostle uses ἐν in the sense of *per*, is, that after so

\* Of the few modern Commentators who have supported this interpretation is (mirabile dictu) Schliting, to whose acuteness and learning I bear a willing testimony.

using the ἐν, and intending to add another clause, where he meant to express the *means whereby* he had been supported, he changes the preposition ἐν to the more familiar one διὰ.

I would observe, that in almost all editions the punctuation is here incorrect, by a comma only being put after Θεοῦ, when it ought to have been a colon; as was (first of the moderns) seen by Griesbach. Certain it is, that Chrysost. and the antients so pointed.

7. διὰ τῶν ὅπλων τῆς δικαιοσύνης τῶν δεξιῶν καὶ ἀριστερῶν. In the interpretation of these words, many Commentators have been much perplexed, and even our venerable guides, the antients, here fail us. They lose their accustomed good sense and tact, and run into mysticisms about Christians being armed (like those soldiers who fought with arms in both hands) as well against the temptations of prosperity, as of adversity. All which (however ingeniously supported) is quite unfounded. The question is, what is the scope of the passage? Now the Apostle has just been adverting to the *power of God*, by whose aid he had done signs and wonders and mighty deeds, and been defended against his enemies. *Here* he (I think) intends to advert to the *human means* of defence, namely, simply the *armour of righteousness*.

As therefore the Apostle is speaking of *defence*, it were absurd to interpret (as do most Commentators) the ὅπλα of swords and spears, or other *offensive* weapons. The Apostle can only mean defensive arms, as a *shield*, and *armour*; in which last sense (as Schleus. rightly observes) the words allude to the armour of a Grecian *hoplite*, who when completely encased, was said to be ἀμφιδέξιος. The sentiment, which is *popular*, and therefore not to be *pressed* upon, is as follows: That he employs no other arms of defence against the attacks of calumny and prejudice than those of righteousness; namely, refuting their slanders by good deeds. Now this interpreta-



tion has simplicity to recommend it, and bears the stamp of truth. As to *authority*, it has little or none in its favour. For the modern Commentators, in general, err egregiously by confounding together offensive and defensive armour. Rosenm. and Valpy think there is an allusion to a proverb by which ἔχειν ὅπλα δεξιὰ καὶ ἀριστερὰ imported “ad utrumque paratus.” But they have not proved the existence of the proverb, and if they did, it would have little bearing on the present case.

8. διὰ δόξης καὶ ἀτιμίας. Here again many Commentators err, by mistaking the scope of the passage, and especially by closely connecting the words with the preceding; whereas there ought rather to be a colon placed at ἀριστερῶν, since there is a change of the idea; διὰ not signifying *through* as denoting the *means*, but the *medium*; for this is plainly what is had in view in the διὰ δόξης καὶ ἀτιμίας διὰ δυσφημίας καὶ εὐφημίας. The sense therefore seems to be as follows: “This is the only armour we use: these are the only defences we employ. This is the tenour of conduct pursued by us under all circumstances; and whatever be the consequences of such conduct, though ever so disastrous, through honour and dishonour,” &c. On which it is well remarked by Theodoret: πάντα ἐκ διαμέτρου ἐναντία—καὶ διὰ τῶν ἐναντίων τὴν μίαν ἐκέρασεν ἀρετὴν· οὔτε γὰρ δόξα αὐτὸν ἐπῆρεν, οὔτε ἀτιμία κατήνεγκεν· οὐκ εὐφημία ἐφύσησεν, οὐ δυσφημία ἠνίασεν, ἀλλὰ διὰ τῶν ἐναντίων ὁδεύσας, ἀμετάβλητος ἔμεινε. So Theophyl. (from Chrys.) finely observes, that δυσφημία is ill to be borne by the generous and virtuous mind, being worse than bodily tortures; these affecting the *body only*, but those pressing, with their whole weight, on the *mind*.

8. ὡς πλάνοι, καὶ ἀληθεῖς. Here again the construction is changed, and one adopted in which the Commentators think there is an ellipsis of *habemur*, and *sumus*. But this, though it may sufficiently well represent the *sense*, the construction will not bear, according to which, we can only supply after ὡς πλά-

νοι the participle *ὄντες*; which, by a usual change in these pliable terms, is very common; q. d. "being (forsooth), or thought to be." Thus *καὶ* is for *καίτοι*, *and yet*. The *πλάνοι* doubtless refers to some appellation which had really been given to him, either by the opposite faction at Corinth (as Mr. Locke thinks), or rather (as I should imagine) by the Jewish Priests and Heathen Philosophers and Priests every where; those being times when impostors of every kind swarmed, to whom was commonly applied the terms *πλάνος* and *Planus*. Thus in Matt. 27, 63. we find the name applied to Christ by the Jewish Priests: in the note on which passage I have explained the force of the term; and to the citations there adduced I add a most curious one from Athen. 20 A. where after giving a list of the names first of the most notorious *jugglers*, he then subjoins: *γεγόνασι δὲ καὶ πλάνοι ἔνδοξοι*; and, after giving their names, adds that of a *γελωτοποῖοι*, or merry-andrews. I must not omit to notice an excellent remark of Chrysost. and Theophyl., namely, that these words were meant to *express* the *εὐφημ*, and *δυσφημ*; as the *ὡς ἀγνοούμενοι καὶ ἐπιγινωσκόμενοι* the *δόξης καὶ ἀτιμίας*. I had myself imagined that the *ὡς πλάνοι*, &c. referred to the *διὰ δόξης*, &c., and the *ὡς ἀγνοούμενοι*, &c. to the *δυσφ.*, &c. But the antients must be supposed, in criticism of that kind, better judges than we can pretend to be. Chrysost. well illustrates the force of the *ἀγν.* and *ἐπιγ.* thus: *Τοῖς μὲν γὰρ ἦσαν γνώριμοι, καὶ περισπούδαστοι οἱ δὲ οὐδὲ εἰδέναι αὐτοῖς ἤξιουν*. "With some we are in great estimation; others do not chuse to know us; affect to treat us as *obscure nobodies*. Grot. refers to his note on Matt. 19, 29.

Thus it appears, that after *ἀληθεῖς* there ought to be only a comma.

9. *ὡς ἀποθνήσκοντες, καὶ ἰδοῦ ζῶμεν*. The Apostle here uses a sort of *Oxymoron*. *Ὡς ἀποθνήσκοντες* is explained by Chrysost. and Theophyl. *ὡς ἐπιθανάτιοι καὶ κατὰδικοι*, namely, "in the opinions of our enemies, and those that plot against us, condemned to

death, and, as it were, dying." This Grot. parallels by *Semper casuris similes, nunquamque cadentes*. And one may compare 1 Cor. 15, 31. "I die daily." Καὶ ἰδοῦ, "and yet *strange to say*, we live." For that is the sense of ἰδοῦ. The Commentators add: "and this by the aid of God, and until God shall chuse to honour us with a glorious death. The ἀποθνήσκοντες, it may be observed, refers to death by persecution.

9. ὡς παιδευόμενοι, καὶ μὴ θανατούμενοι. Most modern Commentators (as Est., Menoch., Vatab., Cajetan, Schlit. and Rosenm.,) explain this of punishment from the magistrates, whether Hebrew or Gentile, to hinder them from preaching; q. d. "when we are scourged as malefactors, men regard us as chastized for our crimes. Yet we are not *put to death*." But this is very harsh; and the words καὶ μὴ θανατούμενοι are thus incongruous. The true interpretation seems to be that of Chrysost. and the other Greek Commentators, and, of the moderns, Erasm., Pisc., Calvin, Doddr., and Schleus.: "we are *chastened* by God, but not given up to death." Thus the καὶ μὴ θανατούμενοι will be very apt. And the words are meant to farther develop the idea contained in the preceding. This interpretation, moreover, is required by the words of the Psalmist, 117, 18. (Παιδεύων ἐπαίδευσέ με ὁ Κύριος, τῷ δὲ θανάτῳ οὐ παρέδωκε με.) to which there is here (as the antient Commentators remark) an evident allusion; q. d. "God permits these things as chastenings intended for our good in the end, and to work out for us a far more exceeding and eternal weight of glory." So Hebr. 12, 6. "whom the Lord loveth he chasteneth" (from Prov. 3, 12.) Compare Apoc. 3, 19. Sap. 3, 5. Sir. 10, 28. 2 Macc. 6, 15. And so especially 2 Cor. 11, 32. κρινομένοι δὲ ὑπὸ Κυρίου παιδευομεθα. This, it may be added, is the *filial correction*.

10. ὡς λυπούμενοι, ἀεὶ δὲ χαίροντες. These words arise naturally out of the preceding; q. d. "Under these corrections and difficulties we seem (to the

heathens) to be suffering grief, and to be always *in mœrore*, but (in fact) always rejoicing, namely, in the testimony of a good conscience; exulting that we are accounted worthy to suffer in God's cause, and comforted with the strong consolations of the Gospel, in the hopes of a glorious reward." The Commentators remark on the magnanimity evinced in these words; and it is finely observed by Chrysos. 116, 42. τί τοίνυν ταύτης ἰσὺν γένοιτ' ἂν τῆς ζωῆς, ἐν ᾗ τοσούτων ἐπίοντων δεινῶν, μείζων ἢ χάρα γίνεται.

10. ὡς πτωχοί, πολλοὺς δὲ πλουτίζοντες. The πλουτ. is by some explained in a physical sense, with allusion to the sums of money which Paul was continually collecting and distributing to the poor Christians. And this mode of interpretation is preferred by Chrysost., Est., and others, on account of the words following. Yet it seems unfounded; as will appear by the note infra. Others understand it of *spiritual* and *eternal riches*. See Matt. 6, 10. So Hamm. explains: "by conferring on multitudes that which is the true, the most valuable riches." And this interpretation is adopted by Grot., Menoch., Tiren., Rosenm., and Schleus. I see no reason why *both* significations may not have been intended. And such is the view taken by Theophyl., who, very properly (I think) places the spiritual *first*. His words are these: καὶ κατὰ τὸν πνευματικὸν πλοῦτον πολλοὺς ἐπλούτιζε, καὶ κατὰ τὸν αἰσθητὸν δέ. It is judiciously remarked by Theodoret, that having said ὡς πτωχοί, the Apostle does not subjoin τῶν δὲ ἀναγκαίων εὐποροῦτες, but πολλοὺς δὲ πλουτίζοντες.

10. ὡς μηδὲν ἔχοντες, καὶ πάντα κατέχοντες. I am surprised that the Commentators should not have seen that here again the Apostle intends what he says to be taken in a two-fold sense; 1st. physical, namely, the possessing nothing, and yet, in a manner, possessing all things; q. d. "all that my converts possess being at *my disposal*," namely, for the benefit of others: for the Apostle does not appear in these words (which evidently correspond to the preceding

clause) to have had in view any use of his own of that wealth; though most Commentators here explain, "having all things necessary for me," which spoils the sense; \* 2d. spiritual, namely, "though we literally have no property or possessions in this life, we in fact have, in the glorious promises of another and a better, what infinitely outweighs all that earth can give." Whitby explains: "*possessing all things*, in contentedness of mind," Phil. 4, 18; in the favour of that God who giveth all things *richly to enjoy*, 1 Tim. 6, 17; in Christ Jesus, who is all in all, Col. 3, 11; and in whom we are blessed with all spiritual blessings, Eph. 1, 3; and in the promise to inherit all things," Rev. 21, 7.

"This (observes Doddr.) is one of the sublimest passages ever written." In which I entirely coincide; and I would remark on the long sustained point and antithesis, in which I know no one comparable with it except that inimitably fine passage of Thucyd. 1, 70. where he contrasts the character of the Lacedemonians and the Athenians.

11. τὸ στόμα ἡμῶν ἀνέωγε πρὸς ὑμᾶς—πεπλάτυνται. The expressions ἀνέωγε and πεπλάτυνται, it may be observed, have great propriety, considered in reference to that impassioned strain of fervid *oratory* in the preceding verses, poured forth as from the mouth of a cataract.

\* And therefore, in this view, the Classical citations of Wets. are not quite to the purpose, though curious, as exemplifying the oxymoron. Thus Athen. 124 A. ἀλεξίς—ἐξορτες οὐδὲν, εὐποροῦμεν τοῖς πέλας. Terent. Eunuch. 2, 2. Omnia habeo, neque quicquam habeo: nil cūm est, nil desit tamen. Curt. 4, 1, 25. nihil habenti nihil deficit. Philostr. 105. εἶδον, φησιν, Ἰνδοὺς Βραχυμῆνας οἰκούντας ἐπὶ τῆς γῆς καὶ οὐκ ἐπ' αὐτῆς· καὶ ἀτειχίστως τετειχισμένους· καὶ οὐδὲν κεκτημένους, καὶ τὰ πάντων. Ταῦτι δὲ ἐκεῖνος μὲν σοφώτερον ἔγραψε. To which I add Liban. Orat. 380 c. ἐπλούρουν, οὐδὲν κεκτημένοις. Quintill. 4, 5. quam tacent, clamant, nihil habentes, omnia possident. In the above cited passage of Philostr. I am surprised Wets. did not notice the manifest imitation of the present one of our Apostle. Many such have been pointed out in the course of this Work.

The force of the ἀνέωγε will be best understood by considering that the mouth may be said to be opened, when the oratorical faculty is exerted; and there is an even philosophical exactness in the words following, since, as Schliting observes, *ex cordis dilatatione etiam oris hæc assertio consecuta est*, or fervent oratory proceeding from the heart, which, as it were, being warmed, pours forth its affections in correspondent words. So Matt. 12, 34. "Out of the abundance of the heart the mouth speaketh." (where see the note.) Wets. here refers to Deut. 11, 6. Ps. 34, 21. 80, 10. 118, 32. Esaj. 5, 14. 60, 5. Prov. 24, 28. 1 Kings 2, 1. 1 Joh. 3, 17. Phil. 2, 1. Luke 1, 78. Acts 16, 14. He also cites from a Rabbinical writer: "an latum est mihi cor tuum." The sense therefore is: "I pour forth my whole soul:" for (as the Poet says), "thoughts that breathe" easily find vent in "words that burn." Moreover, as πλατύνεσθαι is applied to the heart in such cases, it may be observed that in joy, and all the impassioned feelings of the mind, the heart really *feels* as if *loosened* and *enlarged*; whereas in the contrary affections, as sorrow, fear, alarm, &c. the heart seems *tightened*.

This, too, seems the most natural account of the phraseology. The Commentators, however, in general (too formally) interpret it solely of παρρησία; q. d. "I venture to speak freely to you." And they compare 1 Sam. 2, 1. רַחֵם נָא יְהוָה עַל פִּלְגֵּי שֵׁן: and Grot. observes, that ἀνέωγε has an Hithpahel sense; as 1 Cor. 16, 9. But the Apostle does *not merely*, as it were, *apologize* for his freedom of speech, but means to say, that what he utters *comes from the heart*, and proceeds from his great affection for them. So Theophyl. ἡ γὰρ θερμὴ τῆς ἀγάπης καὶ τὸ στόμα μου ἀνοίγει, καὶ τὴν καρδίαν μου ἐκλάτυνε. The Apostle, it must be observed, intended to *make* use of this profession of affection, the better to introduce a subject on which they required admonition, the *want* of mutual ἀγάπη; a remark for which I

am indebted to Chrys. and Theophyl., the former of whom has, in a very masterly manner, traced the connexion; and the latter has well abridged this matter thus: Τους οἰκείους ἀγῶνας καταλέξας, καὶ δείξας αὐτοῖς, ὡς ἐν τάξει διηγήσεως, ὅπως χρὴ αὐτὸν μιμῆσθαι, μέλλει λοιπὸν καθάπτεσθαι αὐτῶν, ὡς οὐ σφόδρα αὐτῶν ἀγαπῶντων. Πρὶν δὲ τοῦτο ποιῆσαι, δείκνυσιν αὐτοῖς τὴν οἰκείαν ἀγάπην, καὶ φησιν, ὅτι αἰεὶ βούλομαι προσλαλεῖν ὑμῖν καὶ διαλέγεσθαι, καὶ ἀνυποστόλως, καὶ μετὰ παρήσias λαλεῖν· τοῦτο γὰρ δηλοῖ διὰ τοῦ, ἀνέρωγε τὸ στόμα. Also Theodoret excellently thus: Ἀπὸ τοῦ περὶ ὑμᾶς ταῦτα λέγειν ἀναγκάζομαι φίλτρον· πάντας γὰρ ὑμᾶς ἐν ἑμαυτῷ περιφέρω· τοιαύτη γὰρ τῆς ἀγάπης ἡ φύσις, εὐρυχώρους ἐργάζεται τὰς τῶν κεκτημένων καρδίας.

12. οὐ στενοχωρεῖσθε ἐν ἡμῖν· στενοχωρεῖσθε δὲ ἐν τοῖς σπλάγχχναις ὑμῶν. The sense of this passage has been strangely misunderstood by some Commentators, who take the στενοχωρεῖσθε as an imperative. So the Arabic Version, Luther, Wolf, and Schleus., the last of whom thus translates: "rogo vos, me de nobis anxii et solliciti sitis, quanquam vos, nostrum amore ductos sollicitos esse haud ignoro." But this sense the following words will by no means permit. Besides, it would require, not *οὐ* but *μη*. The *indicative* is confirmed by all the antient Commentators, of whom Chrysost. best saw the complete sense, and from whom Theophyl. gives the following exposition: Ὑμεῖς μὲν, φησιν, ἐν τῇ ἐμῇ καρδίᾳ, πλατεῖα οὖση, ἀστενοχωρήτως χορεύετε, (read *χωρεῖσθε*, from Chrys.), καὶ ταῦτα τοσοῦτοι ὄντες. Ἐν δὲ τοῖς ὑμετέροις σπλάγχχναις στενοχωρίαν πολλὰν ἔχετε, καὶ οὐ δύνασθε πλατεῶς χωρῆσαί με, καίτοι ἔπαυτα· τούτεστιν, ἐγὼ μὲν σφόδρα ὑμᾶς ἀγαπῶ, ὑμεῖς δὲ ἀγαπᾶτε μὲν με, καὶ ἔχετε με ἐν τοῖς σπλάγχχναις, ἀλλ' ἐστενοχωρημένως, καὶ οὐ πλατεῶς. Thus any one who is hated is said to have no place in our affections. The above interpretation is also supported by Theodoret and Œcumen. and, of the best modern Commentators, by Beza, Grotius, and many others ap. Pole, especially Hamm., who explains, "Ye have no small place

in my affections; but ye are straitened in your affections towards me." And so Rosenm.: "Non exiguum locum possidetis in animo meo. Sed vos mihi non pariter locum facitis in animis vestris," i. e. *justo pauciora documenta mihi datis amoris vestri.*" On the sense of στενοχ. See the note on 4, 8. It here signifies to be *straitened*.\* The τὰ σπλάγχνα, by a common Hebr. metaphor, denotes the tender affections, which occupy the inmost place in the heart. (See Vorst., Est., Grot., and other Commentators ap. Pole.) Yet it sometimes occurs in the Classical writers; as Eurip. Med. 215. σπλάγχνον ἐκμαθεῖν. Orest. 1, 201. δοκῶ μεν χρονῶ μαλαξεῖν σπλάγχνον. Hipp. 118. σπλάγχνον ἔντονον φέρων. Alc. 1012. μομφὰς οὐχ ὑπὸ σπλάγχνοις ἔχειν.

When the Apostle gently reproved them for being straitened in their affection to him, he doubtless means, that they failed in giving the most unequivocal *proof* of love, namely, *obedience*. They had not sufficiently observed his admonitions on abstaining from heathen society, &c.

13. τὴν δὲ αὐτὴν ἀντιμισθίαν, (ὡς τέκνοις λέγω) πλατύνθητε καὶ ὑμεῖς. Such is (I conceive) the true punctuation, by which the sense is much cleared. It is, too, adopted by the most eminent modern Commentators, and is also sanctioned by the Syr., Arab., and Theophyl. At τὴν there is an ellipsis of κατὰ; and after καὶ an οὕτως must be supplied. The literal sense is, "Be ye also thus enlarged in your affection for us, according to (i. e. by making) the same (i. e. an equal) return of affection, which is due to us." The parenthetical words ὡς τέκνοις λέγω (similar parentheses to which are found with λέγω, &c. in Rom.

\* The force of the metaphor Wets. has illustrated from the following Classical passages: Arrian. Epict. 1, 25. σὺ παντὶ στενοχωρίαν παρέχεις, σὺ παντὸν θλιβεῖς—καθόλου γὰρ ἐκεῖνον μέμνησο, ὅτι ἑαυτοὺς θλίβομεν, ἑαυτοὺς στενοχωροῦμεν. Achmet 76. εἰάν τις ἴδῃ, ὅτι εὐρύνεται καὶ ἐξανοίγεται στερεῶς τὰ στήθη αὐτοῦ—μεταδοτικός ἐσται καὶ πλουτοδότης—εἰάν δὲ τις ἴδῃ, ὅτι τὰ στήθη αὐτοῦ ἐστενῶθησαν καὶ ἐσμικρύνθησαν—φειδωλὸς γενήσεται.



7, 1. 1 Cor. 6, 5. 2 Cor. 11, 23. and elsewhere) suggest the *ground* of the claim, namely, as a debt due on the score of paternity. So Theophyl.: τὴν αὐτὴν ἀμοιβὴν καὶ ἰσότητα τῆς φιλίας εἰσενέγκατε, καὶ πλατύνθητε καὶ ὑμεῖς, ὡς καὶ ἐγὼ.

14. μὴ γίνεσθε ἑτεροζυγούντες ἀπίστοις. Here the Commentators do not very clearly discern the connexion, which I would thus lay down: "Make me then this return of affection, and, as a proof of it, observe my admonitions, especially this, μὴ γίνεσθε, &c.

On the exact sense of the words themselves Commentators are not agreed; though, as it seems to me, there need have been no difference of opinion. Ἑτεροζυγέω is a very rare word, formed from ἑτερόζυγος, which occurs in Levit. 19, 19., and ἑτεροζυγία in Schol. Lucian 2, 35. The question, however, is, what is the *ratio metaphora*? Now as ζύγος signifies both a beam, and a yoke, that may be thought uncertain. The *former* is adopted by Chrys., Theophyl., Œcumen., and several moderns, especially Cam., Hamm., Wets., and Rosenm. And as σταθμός ἑτερόζυγος was the name given by the Greeks to steelyards that draw wrong, i. e. draw *one* way, when they ought to hang equal,\* so they think the Apostle here means, as Theophyl. expresses it, μὴ ἀδικεῖτε τὸ δίκαιον, ἐπικλινόμενοι καὶ προσκείμενοι οἷς οὐ θέμις, or, as Phot. Epist. 135., οὐ δεῖ ὑμᾶς ἑτερόρορεπῶς ἔχειν πρὸς τοὺς ἀπίστον, καὶ ἐκείνων μᾶλλον μυθοῖς προσέχειν, ἢ περ τῶν πιστῶν διδασκαλίᾳ. But this seems somewhat harsh. The *latter* therefore (namely, the allusion to a yoke) is (I think) with reason preferred by some ancient, as Phot. and Theodoret, and almost all the moderns. It should seem, then, that ἑτεροζυγεῖν signifies "to draw on the other side of a yoke with another:" "*be a yoke-fellow*," like ὁμοζυγεῖν and συζυγεῖν. So the Vulg.: "nolite jugum ducere cum infidelibus." And so Phot.: οὐ δεῖ ὑμᾶς ὡς οἰκείοις καὶ ἐταίροις ἑαυτοὺς τοῖς ἀπίστοις συζευγνύναι. The sense, therefore, may be thus expressed: "Do not maintain any intimate society, or form any close connexion or friendship with unbelievers." So 1 Macc. 1, 15. ἐζεύχθησαν τοῖς ἔθνεσι. And this interpretation, which is supported by Grot., Erasm., Pisc. Scater, and most modern Commentators, seems to deserve the preference.

I must not omit to notice one or two other opinions. Theodoret, and some moderns, as Schwarz, and recently Mr. Valpy, think there is an allusion to animals which, when yoked together, draw con-

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\* As in Phocylid. 13. (cited by Wets.) σταθμὸν μὴ κρούειν ἑτεροζυγίαν τοὺς ἀνδριάντας. And Wets. compares many similar words as ἑτερόγαμος, ἑτερόγλωσσος, ἑτερόφθαλμος, ἑτεράλκης, ἑτερομήκης, ἑτερόρροπος, ἑτερόγναθος, ἑτερόμαλλος, ἑτερόσκιος, ἑτεροσκέλης, ἑτερόποδος, ἑτερόγλαυκος, ὄδοντες ἑτερόμεγεθίσαντες.

trary ways,\* as if it were meant to admonish them not to make schisms from Paul and their brethren. But this is very harsh, and at variance with the words following. Finally, Kypke and Schleus. think that the term has a sense the opposite to *ὁμοζυγεῖν* and *συζυγεῖν*, and denotes, metaphorically, to associate themselves with persons unequal, dissimilar, &c. And Schleus. renders: "nobite societatem inire cum paganis, vobis planè imparibus, eorumque mores imitari, et ita consortio, vobis indigno, uti." Such seems to have been the opinion of our common translators; and it is countenanced by the use of *ἑτεροζύγος* in Levit. 19, 19. τὰ κτήνη τὸν οὐ κατεχέουσιν ἑτεροζύγῳ (as a horse and an ass, or an ox or an ass). And this interpretation (which differs very slightly from, and indeed comes to the same thing with, the second mentioned one) may be admitted; but it seems scarcely accordant with the *usus loquendi* and the *analogia linguæ*. At least it seems incongruous to jumble the two allusions together. If the Apostle had a reference to the passage of Levit., then he could not also have in view *συζυγεῖν* in the military sense.

I cannot conclude without adverting to the opinion of almost all Commentators (though few else), that the Apostle had here no reference to matrimonial connections. This is (I think) ill founded; since the spirit of the Apostle's injunction must be contrary to such connexions. For a marriage with a heathen could not but bring the Christian party into close contact with heathen society, in the family and connexions of the heathen party. And it is in vain to urge that the Apostle at 1 Cor. 7, 12—16. seems to permit this, since there he has in view only those cases where one of a married couple had been converted, and the other not, and he directed that the believing should not separate from the unbelieving, or break the marriage bond on the ground of the heathenism of the other party. But that will not prove that he authorized the marriages of Christians with heathens. To me it appears that the Apostle purposely used a word which admitted of a double sense, i. e. *intimate connexion*, or *marriage*, in order that while he condemned the former, he might delicately repress the latter. That the *ζύγος* suggests the *idea* of marriage, cannot be doubted; as appears from the following passages which I find noted down in my Adversaria. Eurip. Suppl. 791. εἰ γάμων ἀρεζύγην\* and 823. ἐμὸν δὲ μὴ πορ' ἐζύγη δέμας εἰς τιν' ἀνδρὸς εὐνάν. Yet that the Apostle had *general society chiefly* in view, is quite clear from the air of the words following; and that he meant *habitual*, and not *casual society*, and this did not intend to exclude *all* communication whatever,† I would infer from his writing *μὴ γίνεσθε ἑτεροζυγοῦντες*, and

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\* In which view I would compare Eurip. Med. 244. καὶ μὲν τὰδ' ἡμῖν ἐκπονουμενάσιν εὖ Πόσις ξυναικῇ, μὴ βία φέρων ζυγόν, ζηλωτὸς αἰών· εἰ δὲ μὴ, θανεῖν χρεών.

† Indeed otherwise, as he himself observes at 1 Cor. 5, 10., the good must go out of the world.

not μὴ ἐρεπεζυγεῖτε: for, though the two modes of expression are thought by the Commentators synonymous, yet the former, I think, generally imports what is *habitual*.

14. τίς γὰρ μετοιχὴ δικαιοσύνη καὶ ἀνομία—σκότος; This and the next verse assign the *reasons* for this keeping apart from heathen society; and as *those* are expressed *populariter*, they must not be too minutely scanned or pressed upon; it must, too, be observed, that interrogative sentences with τίς have a strongly negative force. Schliting has therefore well expressed the sense thus: “nullum est justitiæ iniquitati consortium.” The Apostle means there is no affinity, there is not the *idem velle* and *idem nolle*, and thus there cannot be the *firma amicitia*. Opposites cannot *unite* any more than oil and vinegar can amalgamate.\*

Of these clauses one cannot but admire the δεινότης. Wets. here compares Philo T. 2. p. 56, 29. τις οὖν κοινωνία πρὸς ἀπόλλωνα τῷ μηδὲν οἰκείον ἢ συγγενὲς ἐπιτηδεύοτι; I add Aristoph. Thesm. 137. τί βάρβιτος μέλει κροκωτῶ; τί δὲ λύρα κεκρυφάλῳ; (So the Latin proverb: Quid asinus cum lyrâ.) τις δαὲ κατόπτρου καὶ ξίφους κοινωνία; Comicus Epicharmus ap. Stob. p. 501, 4. τις γὰρ κατόπτρῳ καὶ τυφλῷ κοινωνία; Philostr. p. 662. σοι δὲ τί καὶ Προστεσιλέῳ κοινόν; & 867. fin. τις ἢ κοινωνία δρακόντος τε—τοῦ τε ἵππου. Eurip. Iph. Taur. 254. καὶ τις θαλάσσης βυκόλοις κοινωνία;

Here there is, as in ver. 12., a parallelism of members; and to μετοχὴ in the first correspond κοινωνία, συμφώνησις, μερίς, συγκατάθεσις, and the following ones.† Δικαιοσύνη and ἀνομία are for δικαίοις and ἀνόμοις. Thus by φωτὶ (as Schliting well observes) is denoted those enlightened by the Gospel, and by σκότος those who are involved in the darkness of Pagan ignorance. So Theophyl.: Οὐκ εἶπεν, ὅτι τις κοινωνία τοῖς τοῦ φωτὸς πρὸς τοὺς τοῦ σκότους; ἢ τοῖς τοῦ

\* For as Philo Jud. says (1. p. 584.), ἀγαθὸν οὐ θέλει (i. e. δύναται) κακῷ συνέρχεσθαι.

† Theophyl. explains: Ὑμεῖς δικαιοσύνην αἰνέοντες ἐστέ· ἐκεῖνοι δὲ ἀνομία· τίς τοίνυν μετοχὴ ὑμῖν κείνοις;

Χριστοῦ πρὸς τοὺς τοῦ Βελίᾳρ; ἀλλ' αὐτὰ τὰ πράγματα ἀντὶ τῶν προσώπων τέθεικε, φῶς καὶ σκότος, ὃ πλέον ἦν.

15. Here again, by Χριστῶ and Βελίαλ (like the Heb. <sup>הַיִּי</sup> <sup>יְלֵב</sup>, *who will do no one any good*, i. e. who will do evil to him,\* the author of all evil, *the Evil Spirit*, the Devil, the Prince of this world, who works in the children of men disobedience†) we are to understand the Gospel, as opposed to the systems and plans of the world and the flesh.

15. τίς μέρος πιστῶ μετὰ ἀπίστου; The term μέρος is here rightly put in parallelism with κοινανία. It primarily signifies *portion*, and *party* (as in 1 Kings 12, 16.), as cognate with *society*, *communication*, &c. Πιστῶ μετὰ ἀπίστου; “hath a believer with an unbeliever.”‡ In believing and unbelieving is included the correspondent actions.

16. τίς δὲ συγκατάθεσις ναῶ Θεοῦ μετ' εἰδάλων; Jaspis compares the well-known: Ἐκὰς. ἐκὰς ὅστις ἄλιτρος! Here one cannot but remark the surprising copia verborum evinced by the Apostle, which cannot (I think) be easily paralleled in the best Classical writers.

By this *vinculum* συγκατάθεσις is brought into the parallelism. The word properly denotes *assent*; but that implies *consent*; and that, again, *conjunction*. It is explained by Theophyl. ὁμοιούτης, συνέλευσις. So the ancient Lexicographers explain it: *adsensio* and *consensio*; and Cyr. συμφώνησις: both with a view to the present passage. Though Schleus. compares Polyb. 4, 17. It is well remarked by Theodoret: διὰ τούτων δὲ πάντων ἔδειξε τοὺς ἐναντίους διδασκάλους ἀνομίας καὶ σκότους προξένους καὶ ὑπουργοὺς διαβόλου. The sense is: “What hath a temple of God

\* So the Scotch A neer-do-weel.

† Theophyl. reads Βελίᾳρ, and explains it *the Apostate*. And he observes that the term is used in *terrorem*.

‡ It is well remarked by Theophyl., that the Apostle makes a transition from *things* to *persons*, that he may not seem simply to censure vice and commend virtue.” Would that some of those to whom is committed the preaching of the Gospel more followed this example, instead of confining themselves so much to *generalities*.

to do with (a worshipper of) idols?" For εἰδ., according to the mode in which the former terms are employed, may very well be tolerated.

The words following ὑμεῖς γὰρ ναὸς θεοῦ ἐστε ζῶντες are to be regarded as exegetical of the preceding. The sense is: "For ye (Christians) are (each of you\*) a temple of the living God." By *temple* is meant a place where He dwells, and exerts his influence, namely by the Holy Spirit. So 1 Cor. 6, 19 & 20. τὸ σῶμα ὑμῶν ναὸς τοῦ ἐν ὑμῖν ἁγίου πνεύματος ἐστίν· where see the note. Compare also 1 Cor. 3, 16. and Eph. 2, 21. And so Hierocl. Aur. Carm. p. 24. καὶ ναὸν εἰς ὑποδοχὴν τοῦ Θεοῦ φωτὸς τὸν ἑαυτοῦ παρσκευάσατε νοῦν. Who can doubt but that the Philosopher borrowed this, as well as some other spiritual sentiments, from the New Testament? Some who aim at being exceedingly literal, here translate "a living God." But that would surely be frigid. The truth is, the article is often omitted when the participle to which it belongs is so common an epithet as to form a *kind of regular appellative*; as in the present case, and in that of παντοκράτωρ at ver. 18. Yet there is no doubt but that epithet was first applied to Jehovah, as denoting a real and existing God, as contrasted with the pretended Gods of the heathens which were but stocks and stones. On this subject, (on which omnia sunt protrita,) it will be sufficient for me to refer my readers to an instructive note of Mackn. On the *indwelling* of God in all Christians by the Spirit, the theological Commentators must be consulted, and especially Doddr. in loc.

16. καθὼς εἶπεν ὁ Θεός, &c. See Levit. 26, 11 &

\* Such is (I conceive) the true sense; notwithstanding that recent Commentators (as Rosenm.) stumble at it, and would understand the ὑμεῖς of all the Corinthian congregation, taking collectively, and forming a *Church*; than which nothing can be more harsh, frigid, and devoid of foundation. But why this tortuous interpretation? Is it to get rid of the doctrine of spiritual influence altogether? But as this is impossible, why haggle about a few examples of it more or less.

12., and compare Ez. 37, 27. The sense is: "to employ and apply the words of God to the present case." For there is some slight change in the words, in order to fit them for this accommodation; though the solid sense remains the same. Can any thing, I would observe, more strongly prove the Divine inspiration of the Old Testament, (even that of the Pentateuch, which has been so much called in question) than such language as this, so decided, and at the same time thrown out in a sort of way which least of all induces us to suppose that the New Testament writers meant formally to enjoin such a belief!

16. ἐμπεριπατήσω, "versabor inter eos." The Sept. render: καὶ θήσω τὴν σκηνὴν μου ἐν ὑμῖν, which is a free translation. I would compare Joseph. 1068. αὐτὸς (Deus) ἐπιφειτῶν συσκηνῇ, παρατυγχάνων ταῖς εὐχαῖς. How this applies to the case of Christians, and in what respects it differs from that of the Jews is obvious, and may be sought in the doctrinal and practical Commentators.

16. ἔσομαι αὐτῶν Θεός. This promise (as Mackn. observes) which was originally made to the Israelites living under the Sinaitic covenant, was renewed to believers living under the Gospel covenant. See Jerem. 31, 33.

17, 18. διδὲ ἐξέλθετε. These words are taken, with a slight change, from Is. 52, 11.; what is there said of the *idolatrous Babylonians* being here applied to the *Gentiles in general*. Ἀφορισθῆτε. A passive in a reciprocal sense: "Keep yourselves separate from them." Rosenm. observes that this means a separation of counsels and plans, not accompanied with that hatred in which the Jews always held foreign nations.

17. καὶ ἀκαθαρτοῦ μὴ ἄπτεσθε. Our English Versions (except Mackn.) render: "touch not the unclean thing;" which, though it admits of *some* sense, yet is very far-fetched and frigid.\* It is therefore

\* Though Grot. observes that the wiser Jews supposed that by the prohibition not to touch unclean animals, was also meant absti-

better, with some few Commentators (as Drus., Mackn., and Schleus.), to render it, "an unclean person." The sense, then, is: "have no close connection with idolaters, the singular being put for the plural." Now whatever may have been the meaning of the *Prophet*, this is clearly the sense (at least the primary one) of the *Apostle*.

The words following are not (it is supposed) to be found *totidem verbis* in any one passage of the Old Testament; though by some referred to Jer. 31, 1. or 31, 9., or rather 2 Sam. 7 & 14., where God says of David: "I will be his father, and he shall be my son." There can (I think) be no doubt but that the *Apostle* especially meant to *apply* that very passage; though that he had some similar ones in mind there can be no doubt.

The εἰσδέξομαι signifies, "I will receive you to my especial society." Yet, as Rosenm. observes, "separatio hæc non pertinet ad externum discrimen agentibus et infidelibus, sed distinctionem internæ indolis. Hæc perfectior mentis indoles facit nos conjunctiores cum Deo." With this last reflection I would compare, from Theophyl.: ὅταν γὰρ ἀπαλλαγῇς τῶν πονηρῶν, τότε ἐνωθήσῃ Θεῷ.

On παντοκράτωρ it is observed by Wets.: "Deus omnipotens et vivus comm. 16. opponitur idolis et mortuis." And he gives examples of the term from Polycarp, Origen, and the Symb. Apost.

#### CHAP. VII.

After having adduced the *words of Scripture* to inculcate this important truth, and after comforting them with the promises therein attached to its ob-

nence from society with idolaters. And Theophyl. (from Chrys.) has some beautiful remarks on the necessity of mental as well as corporeal purity.

servance, the Apostle proceeds to subjoin his *own admonitions*, and that in the way of *inference*.\*

VERSE 1. ταύτας οὖν ἔχοντες τὰς ἐπαγγελίας ἃ. κ. εἰ. ἃ. π. μ. σ. κ. π., "Having therefore these promises, dearly beloved, let us," &c. In these words the Apostle meant (I think) to more fully *explain* the ἀκαθαρτοῦ μὴ ἄπτεσθε just before, in order to still further extend its sense, and show that he intended it not only of persons, but of things. He says καθαρισαμεν ἑαυτοὺς, "let us studiously keep ourselves pure ἀπὸ παντός—πνεύματος, from all pollution both of the flesh and the spirit." By the former are obviously meant not only the gross vices of lasciviousness, drunkenness, gluttony, and idolatry, but *all* such actions (including all such *words as have the force of actions*, namely, lies and slanders) as are inconsistent with the virtue and purity with which the body, as a temple of the Holy Spirit, should be kept holy. By the latter are meant all such *thoughts* as lead to evil actions, and therefore (to use the words of our Saviour) defile the man, such as lascivious or revengeful thoughts, or any meditation on future, or reflection on past sins. Thus Wets. observes: "Corpus polluitur impudiciâ, animus cupiditate." And he cites Tacit. Ann. 3, 50. mentem suam et aures hominum polluerit. He also adduces several sentiments inculcating *mental* as well as corporeal purity (and the former, as tending to the latter, from the Philosophers and Philo Jud.); as Simplic. on Epict. 208 & 218. Lucian Vit. Auct. 3. καθαρὰν πρότερον

\* And as such it is closely connected with the last verse of the preceding chapter; so that the division was here (as in many other instances) made at a very improper place. If the authority of Theoph. and Theodoret be pleaded in favour of the present division, I would answer, that those Commentators are too modern to be of much weight. Whereas it is certain that in *Chrysostom* the verse was *not* separated from the preceding; since he concludes his Homily with that verse, and commences a fresh one with the second verse of ch. 8. Œcumen. also begins the new chapter with ver. 2.



τὴν ψυχὴν ἐργασάμενος, καὶ τὸν ἐπ' αὐτῇ ῥύπον ἐκκλύσας.  
Porphyr. de Abstin. 1, 51.

1. ἐπιτελοῦντες ἀγιοσύνην ἐν φόβῳ Θεοῦ. Most modern Commentators (and the Syr. Translator) render this simply *working, doing, studying*. But the examples of this sense, adduced by Schleus., are all such as have a *sacrificial* sense only. I therefore prefer the usual signification of the word, and that adopted by most Interpreters, “ad finem perducentes; *perfecting, accomplishing*. This, too, is confirmed by the preceding καὶ πνεύματος. For he that is not pure in *thought* as well as *action*, does not complete and *perfect* the work of holiness. There is, however, another mode in which, if this signification be retained, the verb may be rendered; and this is supported by the ancient Commentators, and, of the moderns, by Grot. and Rosenm.; viz. not resting in mere mental resolutions and intentions, but accomplishing and carrying them into action by a virtuous life. On either of these latter interpretations the word must be emphatical.

The next words ἐν φόβῳ Κυρίου are by some explained: “out of a fear of God rather than man: for there is a certain holiness which is intended to please *men*.” But this would suppose *another* strong emphasis, and would therefore be too bold. They must, I think, be taken in the usual sense, “*præ reverentiâ Dei*,” “out of fear and reverence for God;” as in Acts 9, 31. Rom. 13, 7. 2 Cor. 5, 11. εἰδότες τὸν φόβον τοῦ Κυρίου. Eph. 5, 21. ἐν φόβῳ Χριστοῦ. 1 Pet. 2, 18. & 3, 2. Ps. 5, 8. 101, 9. Prov. 1, 7, 9 & 10. 16, 4. 22, 4.

2. χαρήσατε ἡμᾶς. Most recent Commentators explain this: “locum date; admittite admonitiones meas. But the ancients rightly (I think) recognize here a continuation of the metaphorical language employed a little before at στενοχωρεῖσθε and πλατύνθητε: for the words following, μὴ γίνεσθε—παντοκράτωρ from ver. 14—18., are an independent paragraph containing the admonition concerning absti-

nence from heathen society. The sense therefore seems to be this: "give us a large place in your affections,\* and (which is connected therewith), observe these our earnest and affectionate admonitions." Then at the words οὐδένα ἠδικήσαμεν, οὐδένα ἐφθείραμεν, οὐδένα ἐπλεονεκτήσαμεν there is a clause omitted, equivalent to: "We may claim to possess, or retain this place in your affections, for we have injured none of you." &c. These words all Commentators suppose to be levelled against the false teachers: and they think that the words also have reference to some charges against the Apostle, which had been made by the Anti-Pauline party at Corinth. But the latter opinion seems not well-founded. It is little probable that they would have brought any such serious charges against St. Paul, whose character was least of all liable to them. Besides, on this supposition, ἐφθείραμεν must signify: "we have not corrupted any by false doctrines, or deceiving words:" which is somewhat harsh: and ἠδικήσαμεν does not then admit of a tolerable sense; for it cannot be referred (as Mr. Locke would have it) to the Apostle's decision in the case of the incestuous person. It is (I think) clear that the words are *not* (as the ancient Commentators have thought) spoken in the way of *apology*, any more than those of Samuel, which the Apostle seems to have had in mind (though the Commentators do not notice it), 1 Sam. 12, 3. "Witness against me before the Lord, and before his anointed: whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received any bribe to blind mine eyes therewith?" The Apostle merely reminds them that he *deserves* to hold a place in their affections, since he has not, like the false teachers, been guilty of those actions which especially alienate the affections of a people from their ministers; q. d. "We have (as you know) injured no one," &c. Perhaps the ἡ

\* So Theophyl.: δέξασθε ἡμᾶς πλατέως, καὶ μὴ στενοχρῶμεθα ἐν ἡμῖν.

may be better rendered, "we have *aggrieved* no one," viz. in the exercise of our ministerial office, by unjustifiable harshness, or undue severity."

2. ἐφθείραμεν seems to mean: "we have wasted no one's substance by extorting gifts." Pagninus well renders it *expilavimus*. Οὐδένα ἐπλεονεκτήσαμεν is well translated by Schleus.: "neminem pecuniâ emunximus (as 2 Cor. 12, 17 & 18. 1 Thess. 4, 16.);" "we have cheated no one of his money." This certainly refers to *more* than (what some would explain it of) receiving a stipend for the office of instruction.

3. οὐ πρὸς κατάκρισιν λέγω. The sense has here been best expressed by Theodoret thus: οὐ μικρολογίαν ὑμῶν ἀειδίζων ταῦτα ἔφην; q. d. "I do not say this for condemnation, or to reproach you of want of liberality towards *me* (whatever you have shown towards others)." Grot. paraphrases thus: "*corrigere* vos volo, non *traducere*, ut ingratos." The antecedent (he observes) is here put for the consequent. By the Greek Commentators the words are explained: "I say these things not for reproach, but from motives of love and affection." And this latter exposition seems preferable. Though the sense may be better expressed thus: "I say not this to hint any reproach of illiberality to *me*; but I speak merely to show my claim to a large place in your affections (as ye have in mine); for, as I have before said, ye are in our hearts," &c. As to the *προεῖρηκα*, it is not to be interpreted strictly of the *very* words, but similar expressions, which occur at 5, 13, 8, 2. 2, 4. 12, 13. 1, 6—8.

In the words ἐν ταῖς καρδίαις the phraseology is somewhat irregular, and, as it seems, idiotical. It is for ἐν ταῖς καρδίαις ἡμῶν (οὕτω) ὅστε ὥστε (ὑμῖν) συναποθανεῖν καὶ συζῆν (ἡμᾶς). Indeed εἰς τὸ and ὥστε are often interchanged. The εἰς τὸ συναποθανεῖν καὶ συζῆν savours of a proverbial phrase. So Athen. 249. (cited by Wets.) τούτους δ' οἱ βασιλεῖς ἔχουσι συζῶντας καὶ συναποθνήσκοντας and the well known Horatian; "Te-

cum vivere amem, tecum obeam libens." And so Mark 14, 31. ἐὰν με δέη συναποθανεῖν σοι, &c.

4. πολλή μοι παρρησία πρὸς ὑμᾶς. This verse, like the last, is meant to soften the seeming harshness of the preceding expressions, as στενοχωρεῖσθε, χωρήσατε, &c.; q. d. "Out of the love which I bear to you (and which is, I trust, in some degree mutual,) I venture to use this freedom of speech to you, which, however, is not from any ill opinion of you, for great is my boasting concerning you to others, but rather for your good, and spiritual improvement." The words following seem added by way of *climax*; q. d. "not only do I *boast* of you to others, but your spiritual progress gives me the greatest private *comfort* in all my afflictions."

4. παρακλήσει, *solace, comfort*. There is a climax in καύχησις, πεπλήρωμαι παρακλήσει, and ὑπερπερισσεύομαι τῇ χαρᾷ. On παράκλησις I have before treated. Ὑπερπερισσεύομαι, which also occurs at Rom. 5, 20.. is a very rare word, occurring (I believe) no where but in St. Paul. Indeed there is nothing like it but the ὑπερπερισσῶς at Mark 7, 37., from which it appears that the expression was in use in the common dialect; though it did not find its way into the Classical writers, who indeed never use an ὑπὲρ in composition with περὶ. St. Paul, however, from the fervency of his temperament, frequently employs this ὑπὲρ in composition, as in ὑπεραυξάνω, ὑπερεκτερισσοῦ, ὑπερεκτείνω, ὑπερλίαν, ὑπερνικάω, ὑπερπλεονάζω, ὑπερυψώω. The other sacred writers use scarcely one of them. St. Luke, however, has ὑπερεκχύνω, Gosp. 6, 38. The consolation and joy here mentioned were doubtless occasioned by the account Titus brought of their state.

4. ἐπὶ πάσῃ τῇ θλίψει ἡμῶν. The ἐπὶ Rosenm. renders *post*. But it rather signifies *at, in, under*; a signification found sometimes in the Classical writers. It is well observed by Rosenm., that the Apostle, after mentioning this *generally*, proceeds to explain

particularly what were the tribulations, and the origin of this gladness.

5. καὶ γὰρ ἐλθόντων ἡμῶν εἰς Μ. "When, for instance, we went," &c.; for that seems to be the meaning of γὰρ. On the thing itself see Acts 20, 3. seqq. and supra 1, 16.

The expression ἡ σὰρξ ἡμῶν may be compared with similar ones at 2 Cor. 2, 12. Acts 29, 23. infra 8, 13., all which savour of Hebraism; the body or the soul being put for the *person*. The sense, then, is simply, "*we had no rest,*" namely, from the perpetual persecutions and plots of our bitter and unrelenting foes, the Jews and Pagan zealots. Ἀλλ' ἐν παντὶ θλιβόμενοι (scil. ἔσμεν). Here must be supplied τόπω, or χρόνῳ, or both. Θλιβόμενοι may be rendered: "pressed down with affliction." So supra 1, 6. and 4, 8. where see the notes.

5. ἔξωθεν μάχαι, ἔσωθεν φόβοι. These words are explained in two ways. Some, as the antient Commentators, and, of the modern ones, Cajetan, Est., Vorst., Sclater, and others, take the ἔξωθεν to have reference to the *opposition of unbelievers*, both Jews and Gentiles; and the ἐνδοθεν to the fear from false teachers, lest the weaker brethen should be drawn away by their seductive arts. And, in that view Wets. cites Thucyd. 7, 71. ἐλπίσας—χειρωθῆναι σφίσιν—διὰ τὸν ἐνδοθεν τε καὶ ἔξωθεν κατὰ τὸ εἶκος γενησόμενον θόρυβον where the Schol. explains: τὴν πόλιν ἐνδοθεν τετεθρουβημένην διὰ στάσιν, καὶ ἔξωθεν διὰ τοὺς πολέμους. Others, as Pisc., Vorst., and most recent Commentators, take the ἔξωθεν to denote the body, or exterior state and situation; and ἔσωθεν, the mind of Paul. Both interpretations, indeed, are supported by the *usus loquendi*, but the former far more than the latter; since for ἔξωθεν in the sense which the recent Commentators assign to it there is no decided authority; whereas in the other sense it is unquestionably used by the Apostle; as in 1 Tim. 3, 7. δαί δὲ αὐτὸν μαρτυρίαν καλὴν ἔχειν ἀπὸ τῶν ἔξωθεν. And ἔσωθεν,

which must be interpreted according to the sense assigned to ἐξωθεν, the plural φόβοι is (I think) more agreeable to the former than the latter interpretation. On these accounts, then, and because it is supported by the united authority of the antients, it seems to deserve the preference. Yet it is not impossible that the Apostle had *both* in his mind.

6. ἀλλ' ὁ παρακαλῶν; τοὺς ταπεινούς "But God, who is the comforter of the afflicted, comforted us under these trials, by the coming of Titus, which was sufficient to dissipate our affliction." This, Theophyl. observes, was mentioned, to do Titus credit in their eyes, and excite their reverence for him.

7. ἀλλὰ καὶ ἐν τῇ παρακλήσει ἢ παρεκλήθη ἐφ' ὑμῶν. There is something in these words not a little awkward, and what we should have little expected. The *sense* is tolerably clear; but how to *establish* it on any principles of construction, is not easy. The best Critics, as Grot. and others, say that παρακλήσει is put, by a *metonymy of the subject*, or by a *metalepsis*, such as is found elsewhere, i. e. παρακλήσει is to be taken for the *narration* of the παράκλησις. And this is supported by Theophyl., who takes the words as if written thus; ἀλλ' ὅτι καὶ τοιαύτην τὴν ἀρετὴν ὑμῶν ἀπήγγειλεν, ἐξ ἧς καὶ αὐτὸς παρεκλήθη, τούτέστιν, ἐχάρη ἐφ' ὑμῶν, ἀποδειξάμενος ὑμᾶς διὰ τὰ κατωρθώματα ὑμῶν. Perhaps, however, the sense may be expressed thus: "but also in the comfort and joy with which he rejoiced over you (and which he imparted to me) on telling me," &c. So ver. 13. ἐχάραμεν ἐπὶ τῇ χάρα Τίτου, i. e. at the joyful tidings which Titus brought."

7. τὴν ὑμῶν ἐπιποθήσιν. Some interpret this, "your love towards me." Others (with far less probability) "your desire to reform the abuses which I had censured." But both these interpretations are too arbitrary. The most simple and natural sense that can be assigned to the word here, and at ver. 11. is that adopted by the antient Commentators and some moderns, as Grot. and Rosenm., namely, "desire of seeing you." And this is confirmed by a similar use

of ἐπιποθία at Rom. 15, 23. Theophyl. explains it τὴν σφαδρὰν ἐτιθήτησαν.

7. τὸν ὑμῶν ἰδορμὸν. By this some would understand *penitence for sin*. Others, with more reason, *grief for sin*, i. e. that it had been committed. It seems, indeed, to have been a combined feeling, consisting of mourning over sin, and deep regret that any thing should have happened to keep their beloved Father in God from visiting them. The term in question is a very strong one, and, as Theophyl. observes, imports *more* than δάκρυα. It is in Matt. 2, 18. joined with κλαυθμός.

7. τὸν ὑμῶν ζῆλον ὑπὲρ ἐμοῦ, “your zeal, and well affectedness towards me against calumniators, and your desire to fulfil all my injunctions.” Both these particulars ought (I think) to be united, though almost all Commentators separate them; some taking one, and some the other. It is well observed by Theophyl. (partly from Chrys.) that the Apostle not only says this, to heal the stripes of former reprehension, but as really giving approbation to those who had conducted themselves aright; though there might be also some persons ill affected to him, and unworthy of these praises. Yet he draws no invidious distinction between them, but makes both the encomiums and the censures common and in medio, leaving it to the conscience of each to appropriate to himself what belonged to him.”

7. ὥστε με μᾶλλον χαρῆναι. A very brief, and therefore somewhat obscure clause, which is explained by Theophyl. thus: “And, though rejoicing at his presence, I the more rejoiced at what he told me respecting you.”

8. ὅτι εἰ καὶ ἐλύπησα ὑμᾶς ἐν τῇ ἐπιστολῇ—μεταμελόμην, “Wherefore if I ever did pain your feelings in the Epistle (which I wrote to you) I do not (now) repent; though I did repent (during the time after I had sent it off, and before I saw Titus).” On the sense of these words it is not necessary to minutely refine or press. For, after making due allowance for

the laxity of *popular* phraseology, it cannot be inferred, because the Apostle felt regret, that he had written with undue, or unjust severity. The warm-hearted kindness of his disposition might generate that feeling, though, strictly speaking, it were unwarranted. When, however, he found the good his well-meant rebukes had done, he would abandon all feelings of regret. Theophyl. says he so speaks, not as having really rebuked them too severely, but with a view to raise the encomium the higher. But this is one of those ingenious but too refined fancies which we occasionally meet with in the antient Commentators.

8. οὐ μεταμέλομαι, εἰ καὶ μετεμελόμην is rendered by Grot: "non doleo, quamquam doluit mihi," namely, when I was writing the letter. (See 2 Cor. 2, 4.) But this is doing too great violence to the plain sense of *μετ.* to be admitted. Nor indeed is there any difficulty that requires to be removed by so desperate a method. As little necessary, and still more objectionable, is the mode by which Doddr. would elude the difficulty of supposing any actual repentance of what was done under the guidance of the Spirit. He renders: "However anxious I *might before* have been." Yet his own excellent judgment and good taste, on after thought, guided him to the *truth*, which yet his timidity made him hesitate to embrace. "It *may* (subjoins he) also signify a *kind of misgiving* of heart, natural when the reproof, however necessary, is given to a person one tenderly loves, where the event is dubious, as in this instance it might be." It is remarked by Wets.: "Interpretes, qui putant, et consilium scribendi epistolam, et ejus consilii pœnitentiam, et pœnitentiæ pœnitentiam ab afflatu spiritus S. fuisse profectam, parum consentanea dicere videntur." But the remedy to which the learned Commentator alludes is too violent to be thought of, and most irreverent to be hinted at. It is strange that his acuteness did not at once



show him, that the *inspiration* of the Apostle at *all the three times* is not in the least affected.

8. βλέπω γὰρ—ὕμᾱς, “For I find (or understand) that that Epistle *did* give you pain, though it were but for a short season.” It is remarked by Theophyl. : πρὸς αἶσαν ἡ λύπη· τὸ δὲ κέρδος διηγεκές.

9. νῦν χαίρω, οὐχ ὅτι ἐλυπήθητε—μετανοίαν. A sentiment more delicate than this is not (as far as I remember) to be found in the whole range of Classical literature. The words are very well paraphrased by Rosenm. thus: “Grata fuit mihi tristitia vestra, non in se, sed quatenus per eam declarastis vestram resipiscentiam.” See also the other Commentators. The delicacy of the expression has been alone seen by Chrysost. He observes that the Apostle ascribes the τὸ λυπήσαι to the Epistle, yet does not expressly say: “but I rejoiced that it benefited you;” though that was true; but gives such a delicate turn to the expression as rather ascribes it to their own good feeling. This remark, indeed, is in the spirit of true Criticism, such as it was professed in the School of Longinus and the other mighty Aristarchi of antient times. Theodoret paraphrases thus: ἐγὼ δὲ χαίρω, οὐ γυμνῇ τὴν λύπην, ἀλλὰ τῆς λύπης θεωρῶν τὸν καρπὸν· ἡ λύπη γὰρ ἐκείνη βεβλάσθηκε τὴν ἐπαινουμένην μετανοίαν.

8. ἐλυπήθητε γὰρ κατὰ Θεὸν. The sense of these words is somewhat obscure. Rosenm. renders thus: “Tali enim tristitiâ estis affecti, cujus Deus auctor et suasor fuit.” vel, “quâ Deus afficere solet homines.” But this seems harsh, and is little suitable to the sense of κατὰ, which must here have its usual signification, *suitably to, conformably with, &c.*; and so it seems to have been understood by the antients. Thus Œcum. observes, that *this* is the ἡ καλὴ λύπη, whereas the κατὰ ἄνθρωπον λυπεῖσθαι is κακόν. Rosenm. remarks, that there is meant a sorrow which arises from causes out of which God would have it arise, and which has the effects which he

wishes them to have. "Now (continues he) God afflicts men by calamities with the intent of working reformation of mind, and promoting their true happiness." This is indeed very true; but the λύπη here seems simply to denote the *pain* they felt at the reproof of the Apostle; and that was κατὰ Θεόν, because the tendency and result of it was moral reformation, and a life conformed to the will of God.

The next words, ἵνα ἐν μηδενὶ ζημιωθῆτε ἐξ ἡμῶν, show the *result*, or *consequence* of that wholesome pain; ἵνα being put for ὥστε. Rosenm. lays down the sense thus: "Jam non opus fuit, fatali pœnâ et morbo quodam corporis afficere sotes." And he adds: "quod haud dubiè accidisset, sic auctoritatem Apostoli temerè sprevisset. De ejusmodi fatali et inusitato pœnæ publico genere agitur, 1 Joh. 5, 16." But this seems to be founded in error. The term will by no means warrant any such sense, which involves something too serious to be introduced on such insufficient grounds, and is destitute of any authority from either antient or modern Commentators. In fact, though ζημιόω signifies properly to *impose a mulct*, or *punishment*, and ζημία denotes a mulct, yet in the Classical writers the words are often used in the sense of *injury*, *hurt*, &c.; and in the New Testament, though often used, they have scarcely ever any other sense. Here, therefore, assigning the usual signification to ζημ., the sentiment will be simply this: So that no real injury was in any respect done you on my part.

10. ἡ γὰρ κατὰ Θεὸν λύπη μετάνοιαν εἰς σωτηρίαν ἀμεταμέλητον κατεργάζεται. The ἡ κατὰ Θεὸν has already been explained at ver. 9. Wets. here refers to Sirach, 30, 23. and cites from a Rabbinical writer: "Sapiens quidam, videns hominem mœstum et tristem, dixit ei; si mœror tuus est propter mundum hunc, Deus tibi eum minuat: si vero mœror tuus est propter mundum futurum, Deus illum tibi augeat." And also Plut. de tranquill. p. 476 F. τὰς μὲν

γὰρ ἄλλαις ἀναιρεῖ λύπας ὁ λόγος, τὴν δὲ μετάνοιαν αὐτὸς ἐργάζεται.

10. κατεργάζεται, *efficit, produces*; as Rom. 4, 15. 5, 3. θλίψις ὑπομονὴν κατεργάζεται and elsewhere. In *εἰς σωτηρίαν* the *εἰς* denotes the *end, result, consequence*. The recent Commentators either pass over the *σωτηρίαν*, or explain it *felicity*. But the sense they assign is too vague. The word generally signifies the being placed, or kept in a state in which we receive the blessings, present and future, of the Gospel of Christ.

Μετάνοια plainly here denotes not so much repentance (i. e. sorrow for sin) as the consequences of it in amendment of life, and moral reformation.

It is not so easy to decide as to the mode of taking ἀμεταμέλητον, on which Theophyl. and some Latin Fathers and modern Commentators, as Erasm., Zeger, Est., and Schleus., connect with σωτηρίαν. But on the sense they are not agreed: nor does it seem to admit of any but a very harsh one. Others, as Œcumen., and most moderns (as Grot.) write it with μετάνοιαν. Grot. notices the *quasi antanaclasis*; since had there been ἀμετανοητόν, it would have been perfect. And so also Wets., who compares Curt. 10, 7, 12. Nec velle nec nolle quicquam diu poterant; pœnitebatque modo consilii, modo pœnitentiæ ipsius. Plin. Epist. 7, 10. ne rursus provinciæ, quod damnassee dicitur, placeat, agatque pœnitentiam pœnitentiæ suæ." I would also observe that there is a *meiosis*. Schleus. compares Polyb. 21, 9, 11. ἀμεταμέλητος προαίρεσις and 24, 12, 11. ἀμετ. πίστις. Julian, Or. p. 447. ἀμετ. προθυμία. I add Antisthenes ap. Athen. 513 A. Ἀντισθένης δὲ τὴν ἡδονὴν ἀγαθὸν (a good) εἶναι φάσκων, προσέθηκε τὴν ἀμεταμέλητον. Max Tyr. Diss. 1. ἡδονὴν ἀμετάγνωστον. Liban. Or. 683 D. λυπῶν λύπην τὴν λυσιτέλουσαν. Joseph. 737, 80. αἰς ἀμετάγνωστον ποιῆσαι τὸ μῖσος. See also some passages of Dionys. Hal., and Porphyry., cited by Wets. on Rom. 11, 29. Upon the whole, it seems advisable to take ἀμετ. with μετάνοιαν. Yet I know not whe-

ther it might not be better to treat it as an adverb, and construe with it *κατεργάζεται*.

10. *ἡ δὲ τοῦ κόσμου λύπη θάνατον κατεργάζεται*. I am surprised Rosenm. should have rendered *τοῦ κόσμου* "hominum improborum et vanorum," by which he would understand, either the sorrow felt by worldly and wicked persons, or (with Schulz, Tittman, and Storr.) that produced by bad men. Both interpretations equally harsh and unsuitable to the words and the context. The true sense was (I think) best seen by the antient Commentators. Thus Theophyl. (from Chrysost.) observes, that the Apostle here *φιλοσοφεῖ περὶ τῆς λύπης*, and shows that it is not always an evil, but only when it is *κατὰ κόσμον*, i. e. on account of wealth, or honours, or death of friends [to which may be added sorrow from disappointment in our just expectations, or that from unmerited ignominy, &c. Edit.]: for the tendency of *that* is death, both spiritual and temporal." I would compare Soph. Aj. 259. *καὶ νῦν φρόνιμον νέον ἄλγος ἔχει*.

11. *ἰδοὺ γὰρ αὐτὸ τοῦτο τὸ κατὰ Θεὸν—σπουδῇ*. The *ὑμᾶς* is meant to be emphatical; q. d. "for see now in *your own* case," &c. So Theophyl. well paraphrases: *οὐκ ἀπ' ἄλλων δείκνυμι τῆς κατὰ Θεὸν λύπης τὴν ἀφελείαν, ἀλλ' ἀπὸ τῶν καθ' ὑμᾶς*. Οὐ μόνον γὰρ οὐ μετεμνήθητε ὅτι ἐλυπίθητε, ἀλλὰ μᾶλλον καὶ σπουδαιότεροι γέγονατε. Here *σπουδῇ*, which properly signifies *hurry, bustle*, denotes *diligence, industry, care*, &c. Indeed it seems to be here used as a general term denoting the diligence with which they exerted themselves to remove the abuses complained of by the Apostle: and it is then followed up by a more particular detail of that disposition.

The *ἀλλὰ* signifies not simply *καὶ* (as some antient and modern Commentators explain it), but *nay even*. The *πόσῃν*, by the rules of all regular construction, must be repeated with every one of the following nouns of this chain. And it was by a most injudi-

cious deviation from our common version that Mackn. omits it.\*

It is strange that Calvin and some other eminent Theologians should have here fallen into so gross an error as to suppose that these verses contain *seven distinct marks of true repentance*, to be found in every sincere penitent, whereas (as Doddr. observes,) these are not characters of the temper of *each*, but of different persons, according to the part they respectively acted in the affair in question. And so Mackn. Thus the ἀπολογία, addressed (we may suppose) to Titus, would be a justification of certain persons, by which the faults complained of would be confined to fewer persons.

11. ἀγανάκτησιν, i. e. indignation against the persons who, by their individual sins, had drawn down this general censure. Φόβον, *fear*. This is variously interpreted. Some understand by it fear of the punishments which Paul might call down from heaven for their disobedience. But this is very harsh. It should seem to denote a combined feeling of fear towards Paul, and an anxious care that all he complained of should be corrected. So in Phil. 2, 12. "work out your salvation with fear and trembling."

11. ἐπιπόθῃσιν. Some interpret this "desire of removing the cause of complaint." But, conformably to its signification at ver. 7. (where see the note) it must import, as the antient Commentators and the best modern ones are agreed, their well affectedness to Paul, and desire of seeing him, and evincing to him their repentance. It is meant to soften the φόβον.

11. ζῆλον, *zeal*. This, and the next word ἐκδίκησιν seem to belong together: the former denoting zeal and diligence in inquiring into abuses and offences;

\* He however well observes, that in describing the effects of the sorrow of the Corinthians, the Apostle speaks of the emotions of their minds, without mentioning the objects of these emotions. This he did (Mr. Locke remarks) from modesty, and from respect to the Corinthians.

and ἐκδίκησις, the reforming of the abuses, and punishing the offences. (See Theophyl.) These words are rightly referred to the Presbyters and Ministers.

11. ἐν παντὶ συνεστήσατε ἑαυτοὺς ἄγνους εἶναι ἐν τῷ πράγματι. Some antient and modern Commentators here seek needless refinements; and since ἄγνος seems to denote the not being guilty of any sin, and offences not a few had been laid to their charge by the Apostle; so Theophyl. takes ἐν τῷ πράγματι to allude to the *being puffed up*, with which the Apostle had charged them generally. "Now of this they had shewn themselves *clear* by their ready obedience." But this exposition is harsh; and still more so Mr. Locke's version of ἐν τῷ πράγματι, *in fact*: a signification destitute of authority. He also stumbles at ἄγνους, and thinks it can only mean that they are *now* resolved on a contrary course, and were so far clear, i. e. "were set right and in a good disposition again." So Whitby (after Sclater) remarks, that true repentance clears us from the guilt of it, not only in the sight of God, but man: so that it is both uncharitable and unchristian to stigmatize or reproach any man for the sin which we know or believe he hath truly repented of. But making the whole sense depend on a supplied *now*, is harsh and precarious. After all, there need be no difficulty raised, if the words be only taken in their plain and natural sense. Ἐν τῷ πράγματι is used *populariter*, and can only denote the matter which the Apostle had had in hand with them, by his endeavours to reform the abuses mentioned in his former Epistle, and correct the unreasonable prejudices many had taken against him personally. Now the most effectual way of removing all scruples about the ἄγνους is that which was first propounded by Sclater, and afterwards adopted (without acknowledgment) by Doddr.; namely, that the Apostle by *you* means the *people as a body*, or Church, and does not advert to *individuals*: for (as Sclater observes) the misconduct of a few had redounded to the disgrace of the rest; though it might

be displeasing to them. Thus Doddr. paraphrases: "there is no further stain remaining on the church, where I was so much afraid of lasting infamy and reproach." In nearly the same way the passage seems to have been taken by Chrysost. And so Theodoret: 'Εδείξατε σαφῶς ὡς οὐ συνήσθητε τοῖς κακίῃς ὑπ' ἐκείνων γεγενημένοις· τοῦτο γὰρ λέγει ἄγνους εἶναι. Even individually, indeed, those were pure that had no hand in the sins complained of, especially after they had shewn their non-participation by the measures they took to repress offences, and reform abuses. And to these only the Apostle's words properly belong; though, with his usual delicacy, he applies them generally. Whether the term ἄγνους is applicable to those who have repented of, and forsaken any sin, is only a *question of words and names*, tending to a mere λογομαχία.

12. ἄρα εἰ καὶ ἔγραψα ὑμῖν. This is meant to answer a tacit objection, namely: "Why, then, if clear, did you rebuke us." The Apostle, therefore, explains his purpose in writing as he did.

The ἄρα is by most interpreters rendered *therefore*. But it seems rather to signify *sanè, profectò, utique*; as a particle of asseveration. So in Gal. 2, 21. 1 Cor. 5, 10. and elsewhere. See Schl. Lex. in v. § 2. Εἰ καὶ ἔγραψα ὑμῖν, "if I wrote to you (what I did)." Some Commentators, as Rosenm. and Mackn. supply *harshly*. But this is too bold. Οὐκ εἶπεκεν, &c. "(I wrote) not so much on his account who had done the wrong," &c. This use of οὐκ ἀλλὰ, *non tam quàm*, is of perpetual occurrence; though (as here) it is seldom noticed by the Commentators.

In the interpretation of the words following, the antient and early modern Commentators raise needless difficulties. Some understand by the τοῦ ἀδικήσαντος the *adulteress*. But this is frigid, nay, even absurd, not to say ungrammatical. Theodoret, of the antients, and some of the best modern Commentators, have seen that it must refer to the *father of the in-*

*gestuous person*, who was especially the aggrieved party, and that whether he were alive, or dead. Though I think with Doddr. and Mackn. that one may reasonably infer that he was then *alive*. To refer the words to the *family*, or to the *Corinthian Church*, were absurd.

The next words show the *purpose* which the Apostle had *principally* in view, namely, to evince his affectionate anxiety for the spiritual good of the generality: for (as Theophyl. observes) he feared lest the contagion should spread to *them* also; for which reason he took measures that they should wipe away the stain.

The ἐνώπιον τοῦ Θεοῦ, may be referred to φανερωθῆναι τὴν σπουδὴν (as is done by Theophyl. and others), as denoting that it was genuine and true, i. e. "that it might appear to be what in the sight of God it is, namely, true."

13. διὰ τοῦτο παρακεκλήμεθα ἐπὶ τῇ παρακλήσει ὑμῶν. This sentence is obscure from its *brevity*, which brevity was occasioned by its being a repetition of what had been said more at large ver. 7., where see the note. The sense seems to be: "we were comforted in the exhilarating news of you which Titus brought." The next words περισσotέρως δὲ μᾶλλον—Τίτου, are also best explained by comparison with ver. 7. The Apostle means, that his own joy was exceedingly increased at the evident satisfaction which Titus felt at his reception among them. The expressions, it may be observed, have great energy, and, at the same time, much simplicity and beauty. With the ἐχάρημεν ἐπὶ τῇ χαρᾷ Τίτου, we may compare "rejoice with them that do rejoice, and weep with them that weep." The use of μᾶλλον, with the comparison, is justified by the examples of the best writers. See the note on Mark 7, 36. It may be remembered that these double comparatives have great energy.

The words ὅτι ἀναπέπαιται—ὑμῶν are exegetical of the χαρᾷ. With this expression, which savours



of Hebraism, and occurs in the Old Testament, may be compared similar ones at 1 Cor. 16, 18. ἀνεπαύσε γὰρ τὸ ἐμὸν πνεῦμα καὶ τὸ ὑμῶν and Philem. 7 & 20. Thus ἀναπ. signifies to *recreate, exhilarate*, or in a general way to *make happy*. From the above passage it appears, that we cannot infer from this word (as has been done by Rosenm.) that Titus had gone on his mission to Corinth in great fear and doubt as to what would be his reception there.

14. εἴ τι αὐτῷ ὑπὲρ ὑμῶν κεκαύχημαι, κατησχύνην. The εἴ τι is for ὅτι. And the sense is: "For, whatever I had boasted of you to him I was not ashamed of it;" i. e. (says Rosenm., from Grot.) "I could not in this be convicted of telling an untruth," in κατησχύν. the effect being put for the cause; "for those who are convicted of lying, are usually put to shame." It is a sort of *meiosis* very common. Theophyl. well paraphrases thus: διὰ τοῦτο ἐχάρην, ὅτι εὗρεν ὑμᾶς ὁ Τίτος τοιοῦτους, οἷους ἐγὼ αὐτῷ ἔλεγον εἶναι ὑμᾶς· καὶ ἀνεπαύθη καὶ αὐτὸς εὐραῖν ὑμᾶς τοιοῦτους, καὶ οὐδὲν δυσχερὲς αὐτῷ ἢ ἀηδὲς ἀφ' ὑμῶν ἀπήντησε.

14. ἀλλ' ὥς πάντα—ἐγενήθη. The sense of these words is somewhat obscure, or at least uncertain, and this from the dubiousness of the expression ἐπὶ Τίτῳ, which would seem at first sight to signify *de Tito*, for περὶ Τίτῳ. And so some antient and modern Commentators. And this interpretation, as is observed by Phot. ap. Œcumen., who learnedly discusses the point, seems to be confirmed by what precedes. Yet the air of the whole context evidently points to the explanation of *apud Titum*, in which that most erudite critic acquiesces. And this is embraced by the most eminent modern Commentators, as Erasm., Beza, Grot., and almost all the recent Commentators. It is also confirmed by the antient Versions, the Vulg. and Syr. &c. This signification of ἐπὶ is somewhat rare. Schleus. thinks it founded on a similar use of the Hebr. ב, to which ἐπὶ generally corresponds in the Sept.; yet he cites an example from Demosth., as Grot. had done be-

fore him from Lucian. As to the reading of some antient MSS., πρὸς Τίτον, it is evidently a gloss.

Ἀληθεία is put *populariter* for ἀληθής.

15. καὶ τὰ σπλάγχνα αὐτοῦ. The word σπλάγχ. is used, after the manner of the Hebr. צדק, to denote the *innmost affections of the heart*. It is therefore a very strong expression, and Theophyl. says the Apostle uses it, ἵνα τὸ ἐνδιαθετὸν καὶ διάπυρον τῆς γησίας ἀγάπης δηλώσῃ. Grot. compares Ps. 145, 19., and renders ἐστὶ *fertur*. But Pagn., Pisc., and Beza supply *affecta*, which perhaps may be preferable. Theophyl. seems to have supplied περικαίόμενα. It is well observed by Theophyl., that this is intended to recommend Titus to their warm affections.

Ἀναμιμνησκομένου τὴν πάντων ὑμῶν ὑπακοήν. The ἀναμ. is put in apposition with αὐτοῦ, i. e. "while he remembers the obedience of you all." Ὡς μετὰ φόβου καὶ τρόμου ἐδέξασθε αὐτοῦ, "that with great respect and deep reverence\* ye received him," or "recognised his authority, and followed his admonitions, whenever he opposed them. For the expression implies *obedience*, as to a ruler; and as the Apostle had before mentioned the affection they bore him, so he now notices their obedience, (as Theophyl. says) ἵνα μήτε ἡ ἀγάπη χωρὶς φόβου οὔσα ἐκλυθῇ, μήτε ὁ φόβος χωρὶς τῆς ἀγάπης ὦν. ἄχαρις ἦ. He also judiciously observes, that all this is meant to inculcate a continuance of the same feelings towards Titus.

16. χαίρω ὅτι ἐν παντὶ θαρρῶ ἐν ὑμῖν. These words, from their great brevity, admit of some slight variety of interpretation. In such a case, our best course is to carefully attend to the context. Ἐν παντὶ is used as at ver. 11., with the subaudition of μέρει, for πάντως. Theophyl. proposes two interpretations: 1. "I rejoice that I have found you not to have

\* This expression occurs elsewhere; as in 1 Chron. 3, 3, Eph. 6, 5, Phil. 2, 12., and must (as Rosenm. observes) be every where interpreted according as the context may require.

falsified my commendations, but have enabled me to have confidence in you in every business, and at all seasons. 2. "I have a trust in you, that whatever I shall do or say ye will receive with alacrity, and apply to your improvement whatever I may have to rebuke, or commend, or enjoin, however irksome it may seem." These interpretations may, however, be conjoined. *Θαῖψω* may (with Tirin. and Menoch.) be taken *populariter* for "I *may* rejoice." And Grot. very well paraphrases thus: "Gaudeo quod tales sitis, ut de vobis mihi omnia optima passim polliceri." Est. observes that there is a metonymy of the effect for the cause. The sense, then, is: "I rejoice that, from the experience I have had of you, I may in every thing feel confidence in your ready obedience to all my admonitions or suggestions." This forms a very easy and natural transition to the subject which the Apostle now enters upon, and which forms the second part of the epistle, namely, the exhortation to make eleemosynary contributions for the relief of the poor Christians at Jerusalem, c. 8 & 9. Schoetg. observes, that the arguments by which the Apostle urges this liberality are (*semotis ἡθικοῖς interspersis*) the following. 1. Because the Macedonians had afforded it liberally, 8, 1—3. 2. Because the Corinthians would thus testify their firm faith, 7 & 8. 3. Because they would thus imitate Christ, 9. 4. Because they had before been liberal, 10. 5. Since they will thus confirm the authority of the Apostle in what he had boasted of them, 9, 3—5. 6. Because the divine blessing would compensate all that they bestow, 6—11. 7. Because others would on that account praise God, and intercede with Him in their behalf, ver. 12—14.

## CHAP. VIII.

The Apostle, having expressed his confidence in their ready obedience, paves the way for the requi-

sition he was about to make, that they should form a contribution for poor Christians at Jerusalem, by informing them of what had been done elsewhere, thus prompting *them* to follow so good an example.

VER. 1. *γνωρίζομεν δὲ ὑμῖν, &c.*, "I have to announce to you, brethren, the grace," &c. The expression *χάριν τοῦ Θεοῦ τὴν δεδομένην ἐ. τ. ἐ.* has occasioned the Commentators no little trouble. Some take it to denote the virtue of patience in adversity. But that is refuted by ver. 3. *ὅτι, &c.*, which is an epanalepsis of ver. 1., and evidently has reference to almsgiving. Besides, *ἐν* would not then have been used. Others, as Hamm., Knatchb., and Pyle, take *τοῦ Θεοῦ* as used, by Hebraism, for *great*; as *the cedars of God, the mountains of God*. But that idiom is confined to a very few nouns (of which this is not one), and is not of universal application. They were induced to have recourse to this idiom in order to avoid the difficulty of accounting for *τοῦ Θεοῦ*, if *τὴν χάριν* is to be interpreted, with Whitby and several others, of alms-giving to the poor. That *χάρις* does sometimes signify *gift*, is certain even from ver. 4 & 7.; and this signification is acknowledged by the antient Lexicographers. Some antients, however, regard *χάριν* as equivalent to *χάρισμα*. But this need not exclude the notion of eleemosynary gifts: for, as Grot. observes, the *cause is put for the effect*, in order to show that all that is done by Christians is owing solely to the goodness of God, who hath remitted so many sins, hath revealed his will so openly, hath, of his own good pleasure, called to him those that were alienated, and hath confirmed this call by so many miracles." These (he adds) are the causes why there is so much more said of grace in the New than in the Old Testament.

The above mode of interpretation is embraced by Wolf, Locke, Hardy, and Doddr.; and is perhaps the true one. The *name* denoting these alms *may*, however, be regarded as a compound appellative; q. d. *God's-gift*, i. e. something given *for God's sake*.

And this seems to be confirmed by the *εν* following. The alms were so called, as Theophyl. suggests, out of delicacy.

2. *ὅτι ἐν πολλῇ δοκιμῇ θλίψεως, &c.* The Apostle now proceeds to show under what circumstances this gift was made, by way of enhancing its merit. *Ὅτι, namely, that.* *Ἐν πολλῇ δ. θ.,* "amidst great trials of affliction," i. e. amidst much trial occasioned by affliction. So Theophyl.: *πολλὰ θλιβέντες, καὶ οὕτως ὥστε δόκιμοι γενέσθαι διὰ τῆς ὑπομονῆς ὁμῶς οὐ κατέπεσον, ἀλλὰ μᾶλλον καὶ χαρὰν ἔσχον.* Here may be compared Rom. 5, 4. *ἡ ὑπομονὴ δοκιμὴν κατεργάζεται.* The affliction in question was doubtless by persecution for religion's sake, both from the Gentiles (Acts 16, 20.), and the Jews, 17, 5 & 13.

2. *ἡ περισσεία τῆς χαρᾶς αὐτῶν.* An Hebraism for "your abundant joy;" namely, arising from the influence of the doctrine and precepts, the glorious hopes, supports, and consolations of the Gospel, in this age of the special outpouring of the spirit.

2. *ἡ κατὰ βάθος πτωχεία αὐτῶν.* Here we have a phrase for an adjective, which, in this instance, has not been exactly paralleled. Soph. Aj. 130. (cited by Schleus.) comes the nearest: *ἡ μακροῦ πλούτου βάθει.* The reading *βάθος* found in some MSS. and in Theodoret, would be less harsh. Of *κατὰ βάθος* for *βάθος*, examples are adduced by Wets. from Theoph. H. P. 3, 10. *ῥίξας οὔτε πολλὰς, οὔτε κατὰ βάθος,* and 15. The adjective *βαθὺς* is often used by the Classical writers in a similar manner; as *πλούτους βάθος*, Ælian V. H. 3, 18., and the adjective *βαθόπλουτος*. *Πτωχεία* properly signifies *beggary*. But as that term, even in our own language, is sometimes used *comparatè*, of one in narrow circumstances, so such is the idiomatical use of the word here and at ver. 9., as also Apoc. 2, 9. Ps. 30, 11., and elsewhere in the Old Testament. (See Schleus. Lex. V. T. and Tromm.) Wets. too adduces an example from Lucian. Suid. (cited by Schleus.) explains it *the being utterly destitute of property*. Rosenm. thinks the

term is applied to them, since the Macedonians were poor in comparison with the Corinthians. But the strong expression used by the Apostle seems hardly to admit of this exposition. Probably the converts were persons chiefly of the lower orders, and the poorer classes. Grot. thinks they had become poor by confiscation, and by the desertion of the rich converts. But this is little more than mere speculation.

2. ἐπερίσσευσεν εἰς τὸν πλοῦτον τῆς ἀπλότητος αὐτῶν. This is a somewhat difficult sentence, and that from the antithesis in the words βάθους and ἐπερίσσευσεν. The sense of the latter seems to be *redounded unto, tended unto*; as in 2 Cor. 4, 15. and perhaps 9, 12. The meaning, then, of the words (by a sort of Oxymoron) seems to be this: "their deep poverty ended in their rich liberality." Rosemn. explains: "their liberality appeared much greater than could be expected from persons so poor." And Theophyl. thus: ὥσπερ ἡ πολλὴ θλίψις ἐπερίσσευσεν εἰς χαρὰν, οὕτως ἡ πολλὴ αὐτῶν καὶ βαθεῖα πτωχεῖα, οὐ μόνον οὐκ ἐνεπρόδισεν εἰς ἐλεημοσύνην, ἀλλὰ μᾶλλον καὶ ἐπερίσσευσαι αὐτοὺς παρέπεισεν εἰς τὸν πλοῦτον. See also the elegant paraphrase of Theodoret. In πλοῦτον τῆς ἀπλότητος there is a Hebraism; as just before in ἡ περισσεία τῆς χαρᾶς. Yet I find in that classical jackdaw, Aristænetusp. 10, 3. ὑπὸ πλούτου τῆς εὐπρεπείας. It must be observed, that ἀπλότης, which properly signifies *simplicity*, yet, like the Latin *simplicitas* (as in Tacit. H. 3, 86.) also denotes free-heartedness, and liberality; as in Rom. 12, 8. and infra 9, 12 & 13. Krebs observes, that this signification is frequent in Joseph. and the Sept. See Schleus. Lex.

It is remarked by Mackn. (after Grot.) that this is a very masterly, and yet delicate, mode of exciting the rich Corinthians to liberality.

3. ὅτι κατὰ δύναμιν. Theophyl. rightly observes, that this is explanatory of the preceding. It is indeed a kind of *epanalepsis*, and γινώριζω may be supplied from ver. 1., but with a slight accommodation of sense; q. d. "I say that," &c. Μαρτυρῶ

cannot be used as *the* verb, since it is purely parenthetical. Yet again at αὐθαίρετοι, some verb must be supplied, namely, ἦσαν, or ἐγένοντο. But some verb is yet wanting to complete the construction; and that (I think) is διδόναι, which may be supplied from the context; since δεδομένην has preceded, and ἔδωκαν follows. Then δέόμενοι will be in apposition, and require a verb to be supplied after it. Αὐθαίρετος is a strong term, denoting what is wholly voluntary.

In the next sentence δέόμενοι—δέξασθαι ὑμᾶς, the construction will depend upon the question whether δέξασθαι ὑμᾶς is to be retained. The words are omitted in very many excellent MSS., almost all the Versions, all the Greek Commentators, and many Fathers, and have been rejected by the best critics. There can be no doubt but that they are from the margin: and this, indeed, is proved from the circumstance that this verb is proposed by the Greek Commentators to be *supplied* for the purpose of completing the construction; and yet this is not necessary. If the words were genuine, the construction and sense would be as follows: δέόμενοι ἡμῶν (ὥστε) ὑμᾶς δέξασθαι ὑμᾶς τὴν χάριν καὶ τὴν κοινωνίαν, &c. The τὴν χάριν, will denote the *beneficium*, like the χάριν τὴν δεδομένην, &c. at ver. 1, according to *one* of those words. But χάριν, in this sense, would scarcely be necessary; and there would be a dilogia in δέξασθαι, which, as applied to κοινωνίαν, must be for ἀναδέξασθαι. It seems better, therefore, to dismiss the words δέξασθαι ὑμᾶς, and then τὴν χάριν will have the sense of *the favour*, and there will be an Hendiadis for τὴν χάριν τῆς κοινωνίας, “the favour of taking part in,” i. e. “they asked of us to do them the favour of taking part in the trouble of conveying this collection for the saints to Judas.” Now the hendiadis was necessary, in order to avoid the offensiveness of having *three* genitives in succession dependent upon one another.

1. τῆς διακονίας is put for the sum of money collected,

which was to be administered to the necessities of the saints. At Rom. 15, 31. it denotes the *conveyance* of the collections; and in some MSS. there occurs the gloss *δαροφορία*.

5. καὶ οὐ καθὼς ἤλπισαμεν. The Commentators here supply *ἐποίησαν* and *μόνον*. But *ἐδίδουσιν*, taken from the following *ἔδωκαν*, would be a more regular ellipsis. The sense is, "they did not give what we expected only," i. e. some small sum. And so, I find, it was taken by Theodoret: for he says the words *οὐ καθὼς ἤλπ.* are not said *περὶ τῆς γνώμης*, but of the amount of the money. And he paraphrases thus: ἀφαιρῶντες σμικρὰ τινα πρῶσεδοκήσαμεν συλλογήσασθαι, ἀλλ' ἐνίκησε τὴν πενίαν ἢ μεγαλαυχία. Ἐλπίζω, in the sense *expect*, is not unfrequent; especially in Thucyd. as 7, 38. 5, 7 & 9. The most remarkable example I know is Aristoph. Av. 956. τοῦτο—τὸ κακὸν αὐτὰτ' ἤλπισαν and Thucyd. ἡ ἔλπις τοῦ φόβου.

The words following, ἀλλ' ἔδωκαν—Θεοῦ, are very energetic, and in some measure hyperbolical. The sense seems to be; "They not only gave more than we expected for the use of the poor, but they gave and devoted themselves first to the Lord, to do his will in every good work; and then to us, to fulfil all our wishes, and observe our admonitions." And Theodoret well paraphrases thus: αἰτία δὲ τούτων ἡ περὶ τὸν Θεὸν ἀγάπη, ἑαυτοὺς γὰρ ἀνέθηκαν τῷ Θεῷ, καὶ ἡμῖν δὲ ὡσαύτως ὡς διακάνοις Θεοῦ. The phrase *ἑαυτὸν διδόναι* is properly used of nations yielding themselves to the subjection of another power; of which Wets. adduces examples from Theodoret. 3, 19. 5, 13. 6, 108. 7, 130, 132 & 139.

We may observe that *καὶ*, when it follows *πρῶτον*, necessarily carries with it an ellipsis of some particle suitable to the sense of an ordinal, as *ἔπειτα*. The accompanying phrase *διὰ θελήματος Θεοῦ* is variously interpreted. Grot. and Rosenm. render it "*Deo ipsorum animos movente*." But I should prefer taking it for "*Deo ita permittente*;" as 2 Cor. 1, 1. "Paul an Apostle *διὰ θελήματος Θεοῦ*" and Rom. 1, 10.



ἐκ θελήματος Θεοῦ, and 15, 32. And so Est. and Calvin. Theophyl. explains: *ὡς ἀρέσκει Θεῷ, καὶ οὐκ ἀνθρώπινῳ λογισμῷ.*

6. *εἰς τὸ παρακαλέσαι ἡμᾶς* T., &c. There is, it must be observed, much sense concealed under the *εἰς τὸ*, of which few Commentators seem aware, since they simply render *itaque, insomuch that*. The truth is, *εἰς* here, as often, signifies *result*; and *εἰς τὸ* is for *ὥστε*. Yet the full meaning of the Apostle cannot be elicited without supplying more words than can regularly be accounted for by any principle of grammatical ellipsis. The sense may be thus expressed. "The result of this unexpected success with the Macedonians was, that (fearing lest you should be outstripped by the Macedonians) we desired Titus, that as he had formerly *begun*, so he would also go on, and *finish* among you this collection."

6. *εἰς ὑμᾶς*, "apud vos," for *ἐν ὑμῖν*. The verb *προεν*, which also occurs at ver. 10, is somewhat rare.

7. *ἀλλ' ὥσπερ ἐν παντὶ περισσεύετε*. The Apostle follows this up with *exhortation*; and *ἀλλ'* ought not to be rendered *therefore*, but "now then;" as is done by Mackn. This particle indeed is not unfrequently prefixed to hortative and precatory sentences; as Mark 9, 22. *ἀλλ' εἰ τι δύνασαι, βοήθησον ἡμῖν*. Schleus. well renders it *quæso*, and among other Classical passages, cites Arist. Nub. 188. *ἀλλ' ἄνοιγε τὴν θύραν*. See Hoogev. de part. Now this hortative sense is here the more necessary to be insisted on, since from it alone can we account for the ellipsis of a *verbum hortandi* before *ἵνα*. Commentators subaud *σπουδάσετε*.

The words following (*πίστει, λόγῳ, and γνώσει*,) are too vaguely rendered by our modern interpreters. The scope of the Apostle seems to be, to remind them of their great obligations to God, in order thereby to excite them to make a due return, *by charity, to men for God's sake*: now of these obligations the most remarkable were the *spiritual and*

*extraordinary gifts* with which so many of them had been favoured, and which are so copiously treated of in the former epistle. Now these, as the antient Commentators rightly saw, the Apostle here intends. See Chrys. and Theodoret. The best commentary on this passage may be found in 1 Cor. 12, 8 & 9. ὃ μὲν γὰρ διὰ τοῦ Πνεύματος δίδεται λόγος σοφίας, ἄλλω δὲ λόγος γνώσεως, κατὰ τὸ αὐτὸ Πνεῦμα· Ἐτέρω δὲ πίστις, ἐν τῷ αὐτῷ Πνεύματι· ἄλλω δὲ χαρίσματα ἰαμάτων, ἐν τῷ αὐτῷ Πνεύματι (where see the notes). To these *extraordinary gifts* the Apostle subjoins some *ordinary endowments*; as πάσῃ σπουδῇ, i. e. zealous performance of every religious duty, the following after piety and virtue; examples of which are found in Rom. 12, 11. τῇ σπουδῇ μὴ ἄκηροί. Heb. 6, 11. and 1 Pet. 1, 5. πᾶσαν σπουδὴν παρεισενεγκάντες. Wets. adduces several Classical examples of the phrases πᾶσαν σπουδὴν ποιεῖσθαι or τίθεναι.

7. καὶ τῇ ἐξ ὑμῶν ἐν ἡμῖν ἀγάπῃ, “and in love from you to us:” ἐν ὑμῖν being put for εἰς ἡμᾶς. The ἐξ may seem pleonastical, and certainly is not Classical: but it answers to the Heb. ד. The Apostle, it may be observed, with the most delicate address, endeavours to work on them, by appealing to their well-known affection to him: and this motive he urges further in the next verse.

8. οὐ κατ’ ἐπιταγὴν λέγω. The κατ’ ἐπιτ. is not well rendered “by commandment,” as if it meant, by command from God, as Rom. 16, 26.; whereas, it simply signifies *ex imperio, authoritatively*; as 1 Cor. 7, 6. τοῦτο δὲ λέγω κατὰ συγγνωμὴν, οὐ κατ’ ἐπιταγὴν & ver. 25. So also μετ’ ἐπιταγῆς at Tit. 1, 3. & 2, 15. Theophyl. well explains it: οὐ κατουσιάζων. The Apostle then subjoins *two reasons* for the injunction.

8. ἀλλὰ διὰ τῆς ἐτέρων σπουδῆς, “on account of the alacrity shown by the Macedonians, lest ye should be outstripped by them.” Καὶ τὸ τῆς ὑμετέρας ἀγάπης γνήσιον δοκιμάζων, “and in order to try the genuineness of your love:” τὸ γνήσιον being put for γνησιότης.

So elsewhere ἀνυπόκριτος ἀγάπη. Δοκιμάζειν signifies to *put to the proof*, δοκιμὴν ποιεῖσθαι. Some modern Commentators, as Grot. and Rosenm., interpret the ἀγάπη of love to the poor Christians in Judea. But I rather think, with Phot. ap. Œcumen., that it denotes their love towards God and Christ, and also towards the Apostle, (see the able note of Phot.); this indeed is required both by what precedes, and what follows. This, too, is further enlarged on in the next words, where the argument is the same as at 1 Joh. 4, 19. “we love him because he first loved us.” See ver. 7—21., which admirably illustrate this subject.

9. γινώσκετε γὰρ τὴν χάριν—πλουτήσητε. This is meant to suggest another reason why they should give liberally, namely, as bestowing some portion of those riches conferred by the Lord of the universe, who, for their sakes, left his supremely exalted state in the bosom of his Father, and assumed the condition of lowliness and poverty, that they might become spiritually rich, rich in the blessings of his religion, in the means of grace afforded them here, and in the hopes of glory hereafter.

Such I conceive is the sense. And hence it is not without reason that this passage is thought to afford a decided confirmation of the pre-existence of Christ.\* Theodoret well paraphrases thus: Ἀπο-

\* It is truly remarked by Mr. Slade, that the Socinian interpretation, that he was rich in power and in the Holy Ghost, has no force at all; this might be said of the Apostles as well as of Christ; neither would there be, in this case, any remarkable contrast between *rich* and *poor*, nor any thing in the circumstance peculiar to Christ; since it was usual, at that time, for *all* who were rich in miraculous endowments to lead a life of poverty. The context (adds he) furnishes no argument in favour of such an hypothesis: Christ became poor that the Corinthians might become rich. Now this is addressed to the converts at large, for all were concerned in the Apostle's exhortation. In what sense, then, were all the disciples of Christ to be made rich? not *merely* in spiritual gifts, but also in the eternal “recompense of reward;” rich in glory, rich in heaven. It is consistent, therefore, to interpret the word *πλούσιος*, when applied to Christ, in a similar manner, viz. of the “glory which he had with the Father before the world was.” Joh. 17, 5.

βλέψατε γὰρ εἰς τὸν τῶν ὅλων ποιητὴν καὶ Δεσπότην, τὸν μονογενῆ τοῦ Θεοῦ υἱόν, ὃς τῆς ὑμετέρας ἕνεκα σωτηρίας τὴν ἐσχάτην μετελήλυθε πενίαν, ἡμῖν τὸν ἐκ τῆς πενίας φερόμενον πραγματευόμενος πλούτον. The word *πλούσιος* must here mean, "rich in dignity, greatness, felicity, as having the dominion of all things." So Schleus. in his Lex.: "Intelligitur autem *δόξα* illa quam Christus ab æterno habuisse apud Deum disertè in N. T. traditur, Joh. 17, 5." And he refers to Heb. 12, 1. The Vulg. well renders: "cùm esset dives." And this is justified by the participle *ῶν*; since participles present (as they are called) are often used in a past sense. In fact, what is termed the participle present, might be called the *participle present and imperfect*, the imperfect having none.

9. ἐπτώχευσε is also well rendered by the Vulgate, "egenus factus est;" examples of which signification may be seen in Schleus. Lex., who rightly regards this expression as equivalent to that of Phil. 2, 7. ἐκένωσεν ἑαυτὸν, μορφὴν δούλου λαβὼν, ἐν ὁμοιώματι γενόμενος. Theophyl. well explains thus: εἰ μὴ γὰρ ἐκείνος ἐπτώχευσε, τουτέστι, τὴν κάτω κειμένην καὶ ἄτιμον σάρκα ἀνέλαβε, καὶ τᾶλλα πάντα τῆς ἀτιμίας ὑπέστη, καὶ ταῦτα δι' ἡμᾶς τοὺς ἀναξίους, τοὺς ἐχθροὺς, οὐχ ἂν ἡμεῖς ἐπλουτήσαμεν. Of course the *πτωχεία* must be interpreted in accordance with *ἐπτώχευσε*.

The *πλουτήσητε* (which Theophyl. explains of the riches of piety, purity, holiness, and all the other benefits which Christ hath given, and will give) may be understood of the various endowments and blessings of the Gospel, both in this world, and in the next. So *πλουτίζοντες* supra 6, 10. "making many rich;" where see the note. The argument is well stated by Whitby thus: "Now if Christ thus emptied himself of his glory, that we might be spiritually rich, it becomes us, in imitation of his great example, to part with our temporals, to supply the exigencies of his needy and afflicted members."

The words *γινώσκετε—δίδωμι* are supposed by many eminent modern Critics to be parenthetical,

And thus the words *καὶ γνώμην ἐν τούτῳ δίδωμι* will be united with *δοκιμάζαν*. For *γνώμην δίδωμι* the Classical expression is *γνώμην ποιῶμαι* (as at 1 Cor. 7, 25. *γνώμην δίδωμι*), or *συμβουλὴν δίδωμι*. It is observed by Theophyl., that the Apostle is here *ἀνεπαχθὴς*, merely gives counsel, does not issue orders. And Grot. remarks, that it was, indeed, a precept of Christ to assist the poor, but the *degree* of that assistance was left to every one's liberty. Thus what the Corinthians had done was a matter rather of persuasion than order."

10. *τοῦτο γὰρ ὑμῖν συμφέρει*. The *γὰρ* does not (I think) refer to what immediately precedes, but to ver. 7. (*σπουδάξετε*) *ἵνα καὶ ἐν παντὶ τῇ χάριτι περισσεύετε* for I cannot but regard the whole of the words *οὐ κατ' ἐπιταγὴν—δίδωμι* as parenthetical; q. d. "I bid you abound in this gracious and good work, for *συμφέρει*, which is rendered by the best Commentators, *expedit, decet, decorum est*. So Grot.: "*expedit vobis tueri bonam famam quam cœpistis consequi. Vetustum jam vobis exemplum proponam. Non est pulcrum audire, cœpisti melius quàm desinis: ultima primis distant.*" Others, however, as Theophyl., Est., Menoch., Erasm., Montan., Pisc., and Beza, render *confert, conducit, utile est*, viz. "for their spiritual and eternal profit." And this may be very true: but the former interpretation is more suitable to what follows, which shows that the Apostle (as Vorst. observes) argues not *et utili*, but *et honesto*. It was (he means to say) expedient for the support of their reputation, that what they had begun they should accomplish. The words are plainly connected closely with *οἵτινες*, &c. following. But in these words there is something not a little singular. One would have expected *οὐ μόνον τὸ θελεῖν ἀλλὰ καὶ τὸ ποιῆσαι*. And so some have conjectured: but neither MSS. nor Versions support this conjecture. Others, thinking of the *si superos non flectem, Acheronta movebo*, endeavour to work out the same sense by *grammatical levers*, calling in the *Θεὸς ἀπὸ μηχανῆς*, as

*Hysteron proteron.* Thus many Commentators suppose, with Grot., that we have here a *genus loquendi inversum*, where, in the comparison of things unequal, that precedes, which, by the natural order, ought to follow. And in this manner (they say) the words were understood by the Syriac and Arabic Translators. So, too, Doddr. But they appear to have alike founded their interpretation on mere conjecture, and thus their authority will be entitled to no more regard than that of other Interpreters. Indeed, the principle is too precarious, and too little established, to be safely admitted. Here we must recognize one of those *things hard to be understood*, which are found in this Apostle; and it must be laid to the account of Hebrew or idiotical phraseology, and explained in the best manner we are able. All the ancient Commentators, and some modern ones, as Cajetan, Est., Calvin, Vorst., Sclater, Beza, Whitby, &c. have (rightly I think) supposed that *θελεῖν* must be understood of *free will* and *zeal* (*ποιῆσαι* being repeated after it) i. e. to do it *μετὰ προθυμίας*. And this interpretation is placed beyond doubt by ver. 11. *ἡ προθυμία τοῦ θέλειν.*

The *ἐπιτελέσαι*, at the next verse, is very significant, denoting the actual accomplishment of the thing. The expression *ἀπὸ πέρυσι* (which also occurs at 9, 2.) is Hellenistical, and formed from the Heb., where there is a similar use of *ב*. The Classical writers only use the *ἀπὸ*; which, indeed, is harsh, since *πέρυσι* is properly a dative plural of the obsolete word *περὺς*, and depends on the preposition *ἐν*; and *περὺς* comes from *πέρω*, cognate with *πείρω*, *transeo*, and literally signifies *time past*, which, by usage, came to mean the *year past*. So the French *l'année passée*. The *ἀπὸ*, however, is not pleonastic, but answers to our *back*, or *ago*. It was (it seems) about a year since they had *begun* to collect. See 1 Cor. 16., and consult Whitby.

11. *νυνὶ δὲ καὶ τὸ ποιῆσαι ἐπιτελέσατε*, “But now *accomplish* the doing of it (and do not rest content

with having begun it, with whatever alacrity).” Grot. notices this use of the infinitive of a verb in the place of a substantive; a very common Grecism. Yet a Classical writer would not have so written, but rather ἐργῶ ἐπιτελ.; as in Thucyd. 1, 70. οἱ μὲν γε, νεωτεροποιοὶ, καὶ ἐπινοῆσαι ὄξεις, καὶ ἐπιτελέσαι ἔργῳ, ὃ ἂν γνῶσιν. Isocrat. ap. St. Thes. ταῦτα τοῖς ἔργοις ἐπιτέλει. Procop. 56, 20. ἔργῳ ταῦτα ἐπιτελεῖν οὐδαμῇ ἔπειθεν & 77, 13. ἔργῳ ἐπιτελεῖ.

On the present verse it is remarked by Theophyl., that as the Apostle had before excited them to give from the motive of others’ zeal, so now he does it from their own past promptitude; q. d. ἐκόντες ἐπὶ τοῦτο ἦλθετε, καὶ οὐ μόνον ἀρχὴν κατεβάλεσθε πρὸς τὸ ποιεῖν, ἀλλὰ καὶ πρὸς τὸ θέλειν· τουτέστι, πρὸς τὸ ἐκούσιως ποιεῖν, καὶ μηδενὸς προτρεψαμένου. Νυνὶ οὖν γνώμην ὑμῖν δίδωμι, ἵνα καὶ τὸ ἔργον ἐπιτελέσητε.

The words following further develope the idea; and in them two verbs must be supplied: both, however, the verb εἶναι, viz. ἦν in the first clause, and ἦ in the second. Ἐπιτελέσαι signifies to bring the thing ἐπὶ τέλος, to perfect it.

11. ἐκ τοῦ ἔχειν. A very elliptical expression, at which must be supplied ὑμᾶς, and τὰ χρήματα, have to give: though a Classical author would not have thus written. So the Apostle elsewhere says: “be content with such things as ye have.” Theophyl. well illustrates the scope and sentiment thus: ἵνα μὴ ἄχρι τῆς προθυμίας στή τὸ καλὸν, ἀλλὰ καὶ ἐργασθῇ τελειότερον. Ὡσπερ γὰρ τὴν προθυμίαν καὶ προαίρεσιν τὸ θέλειν ποιεῖ· οὕτω καὶ τὸ ἔργον ἐκ τοῦ ἔχειν γίνεται.

12. εἰ γὰρ ἡ προθυμία—ἔχει. Grot. remarks that here also, as at 1 Cor. 14, 34. 1 Tim. 4, 3., a verb is to be supplied; and he paraphrases: “Grata est Deo voluntas pro facultatibus; supra facultates non exigitur;” i. e. God does not ask impossibilities. So Luke 11, 41. “Give alms of such things as ye have.” Rosenmuller paraphrases thus: “Placet Deo ista alacritas pro facultatū præsentium ratione,

ut non opus sit, tenuitatem prætexi a quoquam, quasi non sit Deo futurum gratum ipsius munus, nisi par fuerit locupletum collationi. Nam spectat Deus in probando munere, non id quod aliquis non habet, sed id demum quod habet: alioquin charitas esset divitum propria. Ef. Luc. 21, 3. Marc. 12, 43." There is, however, much acuteness in the observation of Theophyl. from Chrys. "Remark (says he) the wisdom of the Apostle. He bears testimony that the Macedonians gave ὑπὲρ δύναμιν: but he asks of the Corinthians only κατὰ δύναμιν, and tells them that God will accept it."

The Translators here do not attend to the force of the article; though the ἡ προθυμία τοῦ θέλειν just before, might have guided them to it. Kypke renders: "Si prompto et alacri animo consilium capimus beneficiendi." And he learnedly illustrates the sense of προκείσθαι, by which (with the subaudition of κατὰ νοῦν) it signifies *take counsel*, and generally *perform* any thing: a sense which has been embraced by most recent Commentators. Yet it seems too refined and far-fetched to be ascribed to the Apostle. Far more natural is the common interpretation, *adsit*, or *præcesserit*. See Exod. 10, 10. Sept. Thus Hesych. explains: παράκειται.

At εὐπρόσδεκτος must be supplied ἐστι, "is accepted." Some modern Commentators, as Rosenm., apply this to the *person*. But this seems harsh. Far more natural is it to apply it to the *thing*, i. e. προθυμία. So Rom. 15, 16. ἵνα γένηται ἡ προσφορά τῶν ἐθνῶν εὐπρόσδ. & ver. 31. Thus also, in the two other passages of the New Testament (1 Pet. 2, 5. & 2 Cor. 6, 2.) the word is used of a thing, never of a person. And so the antient Commentators, of whom Theodoret well paraphrases thus: Τὴν μὲν γὰρ προθυμίαν τελείαν εἶναι προσήκει· τὰ δὲ προσφερόμενα τῇ δυνάμει μετρεῖν εἶδεν ὁ τῶν ὅλων Θεός· οὐ γὰρ τὴν ποσότητα, ἀλλὰ τῆς γνώμης ὁρᾷ τὴν ποιότητα.

12. καθ' ὃ is equivalent to κατὰ τοῦτο ὅ. And εἰαν



is not (as Rosenm. treats it) pleonastical, but is for *ἀν*; on which use see Matth. Gr. Gr., and especially Weiner's Gr. Gr.

With the *sentiment* I would compare Aristot. Eth. L. 10. C. 8. p. 493. καὶ γὰρ ἀπὸ μετρίαν δύναιτο ἂν τις πράττειν κατὰ τὴν ἀρετὴν where some MSS. read κατὰ τὴν αὐτὴν; others, κατὰ τὴν ἀρχὴν: and others again, κατὰ τὰ κατὰ τὴν ἀρετὴν. But the common reading is preferred by Wilkinson, and with reason; since from it we may account for all the others.

13. οὐ γὰρ ἵνα ἄλλοις ἄνεσις, ὑμῖν δὲ θλίψις. The force of the γὰρ is not well discerned by the Commentators. This particle refers (as often) to a clause omitted, and may be thus expressed: "Misunderstand me not: *for* I mean not that," &c. Here there is an ellipsis of βούλομαι, on which see Bos Ellips. "Ἄνεσις, after which ἦ is to be understood, is not well rendered by our English Translators, "that they be *eased*, and you *burthened*; which suggests wrong ideas. "Ἄνεσις (in which there seems a musical metaphor) properly signifies a relaxation from any labour or trouble, pain, distress, &c. Theophyl. explains: οὐχ ἵνα ἄλλοι μετὰ ἀνέσεως τρυφῶσιν, χρὴ ὑμᾶς ὑπὲρ δυνάμιν δαῖναι, ὥστε καὶ ἐνδεῖαν, καὶ θλίψιν ὑπομεῖναι ἐκ τούτου. And some would take ἄνεσις to mean *idleness*, and θλίψις *work*; q. d. "I mean not that they should be idle, and you work like slaves (to supply their wants)." But the Apostle could not suppose that they would so understand him. The same objection will apply to the explanation of Rosenm. and Schleus., *prosperity, abundance*. Now θλίψις evidently here means *pinching distress, narrowness of circumstances*; as in Phil. 4, 14. συγκοιμήσαντες μου τῇ θλίψει: and, *ex ratione oppositi*, ἄνεσις (I think) means *relief from distress*. So Acts 24, 23. (in a physical sense) ἔχειν τε ἄνεσιν. And as ἄνεσις and θλίψις are here opposed, so in 2 Thess. 1, 2. καὶ ὑμῖν τοῖς θλιβομένοις ἄνεσιν μεθ' ἡμῶν. The sense, then, appears to be this: "My meaning is not that they should be relieved by you from dis-

treas, so as to occasion distress to *yourselves*, but that you should give what you can spare." This sense is more fully developed by the words following, ἀλλ' "but (my meaning is) that," &c.

The phrase ἐξ ἰσότητος is parenthetical, and very elliptical. It may be rendered, "there being now an equality." The construction is ἀλλ' (ἵνα) γένηται τὸ περισσεύμα· and εἰς signifies "for the supply of." Γένηται, *tend, serve*. The words may be rendered: "That, at the present time, your abundance may serve for the supply of their want, so that (at another time) their abundance may be for the supply of your want." The words following ὅπως γένηται ἰσότης are explanatory of the preceding ἐξ ἰσότητος, and signify: "that there may be an equal reciprocity, of giving and receiving, or of good offices, between you." The καὶ after ἵνα must mean "and, on the other hand." And there is an ellipsis of some phrase answering to ἐν τῷ νῦν καιρῷ in the preceding clause.

Such appears to be the real sense of this somewhat difficult passage, in which certain Commentators, by not attending to the context and the real sense of ἰσότης, have assigned to it senses most wild, (as if an equalization of property were meant to be inculcated), contrary to the context of the Apostle, and at variance with the course of things which must ever subsist in the world. What the Apostle here says is only meant of the *two countries*, Corinth and Judea, and is not to be extended to the case of *individuals*, except with careful accommodation. We may, however, hence infer, that it is the will of God that every person should give out of his superfluity, in order that there may be a mutual reciprocation (ἰσότης) of good offices; so that *he*, if he should ever fall into necessity, may receive out of the superfluity of *others*. And so the ἰσότης seems to have been taken by Theophyl., who thus annotates: Πῶς γένηται ἰσότης; εἴαν καὶ ὑμεῖς καὶ ἐκεῖνοι τὰ περισσεύοντα ἀντιδιδῶτε, καὶ τὰ ὑστερήματα ἀναπληροῦτε.

15. καθὼς γέγραπται· Ὁ τὸ πολὺ—ἡλαττόνησε. This

formula *καθὼς γέγραπται* must every where be interpreted suitably to the context. Here it may be rendered: "So that the saying of Scripture may be thereby fulfilled." The words quoted are from Exod. 16, 18., and are said of the manna which fell from heaven.

At *το πολὺ* and *τὸ ὀλίγον* there must be supplied *συλλέξαμενος* from the preceding *συνέλεξαν*. The verb *ἐλαττονέω* is found in no writer earlier than the Sept. translator, who appears to have used it to suit the antithetical term *ἐπλεόνασε*. It is sometimes employed by the Ecclesiastical writers. See Steph. Thes. in voc. Nov. Edit. The application of this to the point in question is too obvious to need explanation. The Commentators may be consulted. They have, however, fallen into great errors; and all omit to notice the *intent* with which the Apostle has applied the passage to the present case, namely, to teach that "as the manna gathered was from heaven, and the gift of God, and therefore to be equally distributed, so the riches which men 'heap up' and 'gather' are also the gift of God, and therefore to be communicated to those that are in need."

16. *χάρις δὲ τῷ Θεῷ—Τίτου*. The Apostle now returns to the subject of Titus, of whom he had been speaking at ver. 6. For the intermediate verses are, in a manner, parenthetical and digressive. He thanks God for having put into the heart of Titus a readiness to hearken to his request, &c. *Χάρις δὲ τῷ Θ.* is, very improperly, degraded by Rosenm. to a common proverbial expression of little or no meaning; whereas, whatever may be the case with other writers, the *Apostle* is not accustomed to use such phrases as words of course. And here the force of his requisitions is evidently meant to be strengthened by his making what was done the *work of God*.

*Διδόντι* is used for the more Classical *ἐντιθέντι*, and *τὴν αὐτὴν σπουδὴν* is an elliptical expression which the context requires should be expressed thus: "the same well-affectedness for you (that I feel)." *Ὡπὲρ*

ὁμῶν is by most Commentators explained, "for exhorting you to accomplish the collection." But this seems harsh. It rather (I think) signifies "for your good; for your credit and spiritual good," (as συμφέρει ὑμῖν, ver. 10.), which required that the collection so voluntarily and zealously commenced should be completed.

17. ὅτι τὴν μὲν παράκλησιν ἐδέξατο. The force of the apodosis μὲν and δὲ is here to be attended to.

Ἐδέξατο, "received, granted my request; acceded to my exhortation." For τὴν has here the force of the pronoun possessive. Σπουδαιότερος δὲ ὑπάρχων. The δὲ may signify "nay, on the other hand." The σπουδ. is very ill rendered by our English Translators, who, though they variously express the force of the comparative, yet have all (I think) failed in discerning its true import. It should rather seem that *no comparison* is here intended; nor is any recognised by the best Commentators. But if such be expressed, it must (I think) be this: "he being readier to engage in this service than I to put him upon it; anticipating my request."

17. αὐθαίρετος signifies *willingly*; as a little before.

17. ἐξῆλθε is not well rendered "he went out:" for Titus had not gone when the words were written, since he conveyed the present Epistle. To remove which difficulty various methods have been devised. Beza and Pisc. render it *iter suscepit*. And so Grot. Est. renders: "paratus est ad profectionem." But the same scruple might be raised on ἐπέμφαμεν just after. The true way of accounting for this expression is that which Est. (though too timidly) proposes, namely, to consider the past tenses as meant with reference to the time when the Corinthians *would read* the letter.

18. συνεπέμφαμεν δὲ μετ' αὐτοῦ τὸν ἀδελφόν, "and we have sent with him the brother," &c. *Who* is meant by this brother has been variously conjectured. The antient Commentators, and some modern ones, think it was *Luke*; others, *Mark*. Nor are there

wanting those who maintain it was *Silas*, or *Barnabas*. The *first* opinion seems to deserve the preference. See Whitby, Mackn., and Storr. Nothing positive, however, can be determined: and Chrys. himself regarded it as altogether uncertain. Indeed the matter is not of much importance, *if* (as it seems probable) ἐν τῷ εὐαγγελίῳ signifies, not “for writing the Gospel,” but “for preaching the Gospel.” And such is the sense assigned not only by the best modern Critics, but by Chrysost.

19. οὐ μόνον δὲ ἀλλὰ καὶ, “and not only (*that*),” i. e. “and he not only deserves *that* praise, but *also*,” &c. At χειροτονηθεὶς must be supplied ἐστὶ; as in the former clause. The word is not well rendered *elected*, or *chosen*; though that is its original sense, with allusion to the antient custom of publicly voting by the extension of the right hand. It merely denotes *appointed*, *constituted*; as in Acts 14, 23. χειροτονήσαντες δὲ αὐτοῖς πρεσβυτέρους κατ’ ἐκκλησίαν, where see the note. Συνέκδημος signifies *fellow-traveller*. So Acts 19, 29. συνεκδήμους τοῦ Παύλου. The συν is used *populariter* for “to go with,” i. e. in charge with. Χάρις here signifies the same as at ver. 1, namely, this gift of grace, *God’s gift*, *alms*. Διακονία includes every trouble which accompanied the collection, namely, the procuring, conveying, and distributing this gift.

19. πρὸς τὴν αὐτοῦ—ὑμῶν. Many MSS. here read ἡμῶν, which has been received into the text by Griesb. and Vater; but (I think) on insufficient grounds. MS. authority, in so minute a variation, is of no weight. The question as to the *reading* must depend upon the comparative suitableness of the words. Now the ἡμῶν admits of a tolerable sense, but one by no means so suitable as ὑμῶν, which is read and explained by Chrysost. and Theophyl., and strongly supported by the context, supra 11 & 12. and infra 9, 2. At προθυμίαν the preposition πρὸς must be repeated. The expression is explained by the Commentators as put for εἰς δόξαν τῆς προθυμίας

ὑμῶν; which may be admitted: or, more simply πρὸς may denote "for the manifestation of."

20. στελλόμενοι τοῦτο, μή τις ἡμᾶς, &c. This participle depends upon the συνεπέμψαμεν at ver. 18. Στελλ. is here used in a somewhat uncommon sense, namely, to *beware of*. The antient Commentators explain it to *fear*. And so Hesych. στέλλεται, φοβεῖται. But, from a comparison with a similar use of the word at 1 Thess. 3, 6. the former interpretation would appear to deserve the preference. The mode by which it came to mean this may be thus traced. Στέλλεσθαι, in the middle voice, signifies to go on an expedition, and, *generally*, to go off, retire, *keep off*. Hence it came to signify *keep off from* any person, or thing, *beware of* it, guard against it: and this seems to be the sense here. So Zonar. explains ἀσφαλίζεται. This use is rarely found in the Classical writers; though something like it is cited from Polyb. 5, 17.

20. μή τις ἡμᾶς μαμήσῃται, "lest any should have a handle for slander or calumny, as if I appropriated any part to my private use." So Hardy, who rightly observes that there is a metonymy of the adjunct for the subject. Ἐν seems to be used like the Hebr. עַל, and to have the sense of ἐπὶ, *on account of*. Ἀδρότης properly can only mean *abundance*, or *greatness*; but as ἀδρὸς was often applied to a *sum of money*, and thus of itself signified *wealthy*, (as in Isocr. cited by Wets. τοῖς ἀδροτέροις αὐτῶν, καὶ πολὺ βελτίουσιν εἶναι δοκοῦσιν), so ἀδρότης is here used to denote *wealth*, or rather a *large sum of money*; and (as Wets. says) it is four times used in Zon. to denote a *great gift*. It must be observed, that ἀδρὸς properly signifies *heavy*; and in Hesiod, Op. S, 71. (cited by Wets.) we have: ἀδροσύνη στάχυες νέουειν ἔραζε. So we say "a *heavy* crop." With the *sentiment* Wets. compares a similar one in a passage of Maimonides, where he enjoins great caution to avoid scandal in the administration of charitable collections.

21. προνοούμενοι—ἀνθρώπων. So Rom. 12, 17. προν.

καλὰ ἐνώπιον πάντων ἀνθρώπων, where see the note.

Here no further explanation of the expression can be necessary, as the phrase ἐνώπιον has been before considered. Wets. here compares a similar sentiment from Tanchuma, 128, 2. Homini necessarium est, æquè coram hominibus peccati suspicione carere, ac coram Deo debet innocens esse. Also Cic. de Offic. 2, 21. Caput autem est in omni procuratione negotii et muneris publici, ut avaritiæ pellatur etiam minima suspicio: and Sueton. Jul. 74. Interrogatus, cur igitur repudiasset uxorem? quoniam, inquit, meos tam suspicione quam crimine judico carere oportere.

22. συνεπέψαμεν δὲ αὐτοῖς τὴν ἀδελφὸν ἡμῶν—ὄντα.

It has been much debated *who* is here meant by *the* brother; as at τὸν ἀδελφὸν in ver. 18., and with as little success. It is easy to raise objections to almost every opinion that has been brought forward, but to *prove* whom the Apostle had in view is scarcely possible. See Whitby and Mackn. The least objectionable opinion seems to be that of the antients, that this was Apollos.

The words ὃν ἐδοκίμασαμεν—ὄντα may be rendered: "whose diligence we have often approved in many things." ὄντα is put, by a Hellenism, for εἶναι, "whom we have approved and found to be diligent and zealous." In the words following νυνὶ δὲ πολὺ σπουδαιότερον, &c. there is an ellipsis, which ~~must~~ be supplied from the context, namely, δοκιμάζεται (he will approve himself) ἐδοκίμασαν. The words following may be rendered: "by his great reliance on you," i. e. hoping the best of you in this matter. Theophyl. well remarks on the energy imparted to the sense by the union of ἐν πολλοῖς and πολλάκις. Such indeed is not unusual in this Apostle. And so Arist. (cited by Wets.) οἱ δὲ, τῆς ἀθηνᾶς ἐν πολλοῖς ἤδη πολλάκις δείξαντες ὡς ὀρθῶς εἰσιν ἐπ' αὐνομοί. The words are well paraphrased by Theophyl. thus: Νυνὶ δὲ σπουδαιότερος γέγονεν, ἅτε πεποιθὼς ὅτι ὑμεῖς δαψιλεστέραν τὴν ἐλεημοσύνην ποιήσετε, ἣν μέλλει διακονῆσαι. It seems that he repeated ἐδοκίμ. before σπουδαιότερον;

which is indeed more simple, but then σπουδ. must be interpreted rather of *zeal* and *alacrity* in *undertaking*: though it will have the same sense with σπουδαῖον just before.

23. εἴτε ὑπὲρ Τίτου. Here again is a harsh ellipsis, on which Grot. remarks: "amat ἐλλείψεις Paulus rem eloqui properans." Some supply: "If *any* enquire of Titus." But this is a peculiarly harsh subaudition; and still less admissible is that of Mackn.: "If any of *the faction* do enquire about Titus." Far milder is the ellipsis supposed by the antients, namely, δεῖ εἰπεῖν. Thus Theophyl.: εἰ δεῖ τι εἰπεῖν ὑπὲρ Τίτου, ταῦτα ἔχω λέγειν. And he well explains the words κοινανὸς ἐμὸς καὶ εἰς ὑμᾶς συνεργὸς by: ὅτι κοινανὸς ἐμὸς, συνεργῶν μοι εἰς τὴν ὑμῶν διδασκαλίαν καὶ ὠφελείαν. The Apostle seems to have felt, that after having made such honourable mention of Luke and Apollos, he must say something of Titus, and the brethren who were going with him to Jerusalem. This confirms the ellipsis at εἴτε just proposed. At the second εἴτε something similar must be supplied, namely: "If our brethren (are to be spoken of)," If I must speak of *them* too." In the eulogium "they are the ἀποστολοὶ ἐκκλησιῶν, from a comparison of ver. 19. it is manifest that the word ἀποστολὸς is to be taken in its proper sense, i. e. simply "one sent out as on any mission as a legate, to discharge business for others." Thus it is here well explained by Theophyl.: ὑπὸ ἐκκλησιῶν πεμφθέντες καὶ χειροτονηθέντες. So it simply means *one sent* in Joh. 13, 16. Phil. 2, 25. These the Apostle calls the δόξα Χριστοῦ, i. e. (by metonymy,) instruments for spreading and promoting the glory of Christ and the Gospel. It is finely remarked by Theodoret: οἱ ὁρῶντες αὐτῶν τὴν λαμπηδόνα τῆς ἀρετῆς, τὸν ὑπὸ τούτου κηρυττόμενον ἀνυμνοῦσι Θεόν.

24. τὴν οὖν—ἐκκλησιῶν. The construction is: ἐνδείξασθε οὖν εἰς αὐτοὺς τὴν ἐνδειξιν, &c. "Give therefore to them, in the presence of the churches, this evident testimony of your love to them, and of (the



truth of) our boasting concerning you." Ἐνδείξιν τῆς ἀγάπης is said to be put for ἐνδείξασθε ἀγάπην: but it is a stronger expression.

The chief peculiarity in the phraseology is the ellipsis of *καυχησέως*, which signifies " (of the *truth*) of our boasting." Compare 7, 4 and 14. The *καί*, which is an encumbrance to the sentence, may be removed, on the authority of many very antient MSS. Now whatever they did in this matter, might truly be said to be done in the presence of the churches, not only because Titus would proclaim it wherever he went (as Rosenm. suggests), but because Corinth was in all respects placed *in excelso*, and, from its perpetual communication with all parts of the civilized world, the tidings would soon spread to all the Churches, i. e. the Gentile Churches planted by Paul.

Theophyl. well paraphrases thus: Νῦν δείξατε πῶς μὲν ὑμεῖς ἀγαπάτε ἡμᾶς· πῶς δὲ καὶ ἡμεῖς οὐ μάτην καυχώμεθα ἐφ' ὑμῖν· δείξατε δὲ, ἐὰν ἀγάπην εἰς αὐτοὺς ἐνδείξησθε. And Theodoret thus: Πάντα τοίνυν τῆς ἀγάπης ὑμῶν τὸν πλοῦτον γυμναίσατε, καὶ τὰς ἐμὰς περὶ ὑμῶν εὐφημίας κυράσασθε· πάσας γὰρ τὰς ἐκκλησίας διὰ τούτων τιμῆσετε.

#### CHAP. IX.

VERSE 1. περὶ μὲν γὰρ τῆς διακονίας—ὑμῖν. The particle *γὰρ* shows that this verse is closely connected with the last of the preceding chapter. And this the Commentators have not failed to perceive: but they do not enough advert to the apodotic force of *μὲν*, which has *δὲ* opposed to it at ver. 3.; and to that of *γὰρ*, which is used not only in transitions, but sometimes in *quasi*-transitions, when a writer stops short; in which case, it has the same sense as *ἀλλὰ γὰρ*, and this is to be completed by supplying the elliptical words. Here it may be done thus: "But I need say no more, for as to the ministering," &c.

The *διακονία* must denote the *contribution* or *subsidium* itself; as at Acts 11, 29. *εἰς διακονίαν πέμψας τοῖς κατοικοῦσιν ἐν τῇ Ἰουδαίᾳ ἀδελφοῖς*. 1 Cor. 16. 15. and supra 11, 8. *Περὶ σὺν* signifies *superfluous*; as in Matt. 5, 37. and elsewhere. After *γράφειν* must, from the nature of the subject, be supplied *πλείω*.

2. *οἶδα γὰρ τὴν προθυμίαν ὑμῶν*, "for I know your promptitude (on that head);" as 8, 12 & 19. In *ἣν ὑπὲρ ὑμῶν καυχῶμαι* M. the *ὑπὲρ ὑμῶν* is treated as pleonastic by many eminent modern Translators; and yet it seems intended to add meaning to the sentence, and may be regarded as an elliptical phrase to be supplied by *διαλεγόμενος* or *λαλῶν*, and signify, "when *speaking in your praise*." So infra ver. 3. *τὸ καύχημα ἡμῶν τὸ ὑπὲρ ὑμῶν*. At *ὅτι* there is the ellipsis of a verb of *speaking*, which may be supplied, either from the elliptical *λαλῶν*, or from the expression *καυχῶμαι*, which sometimes bears that sense; "saying, or telling them that Achæa," &c. Here Achæa stands for *Greece*, of which Corinth was then the capital: and there were doubtless Christians in various parts of it, as well as at Corinth. Certain it is, this use of the word is fully justified.

2. *παρεσκεύασται*, "has been prepared." Some modern Commentators remark, that the force of the word *παρεσκ.* denotes the *intention* only, and the *will*; since the collection had never been made.\* But this does by no means appear to have been the case, and is not at all probable. Nay, from the words of the former Epistle, 16, 2. *κατὰ μίαν σαββάτων ἕκαστος ὑμῶν παρ' ἑαυτῷ τιθέτω, θησαυρίζων, ὅτι ἂν εὐδοῶται. ἵνα μὴ, ὅταν ἔλθω, τότε λογίαι γίνωνται*, (where see the note). It may be presumed that much money had really been *laid by* for the purpose, and, it is probable, was partly *brought together*. Considering, too, the force of the *παρὰσκευάζεσθαι* in the middle voice (on which see Dresig. or Schleus. Lex.),

\* And in this view Mackn., after discussing the circumstances, says that the Apostle asserted what he firmly *believed* to be true.

to which this tense has a strong affinity, it appears to signify, "have been *preparing themselves*, preparing contributions, for a year past." Theophyl. paraphrases thus: *καυχῶμαι, ὅτι ἐτοίμη ἐστὶ πάντα ἡ Ἀχαΐα, οὐ μόνη ἡ Κορίνθος· καὶ οὐδὲν λείπει εἰ μὴ τὸ ἐλθεῖν τοὺς δεξαμένους τὰ χρήματα. ὥστε αἰσχύνῃ μοι ἐστὶν εἰ φανήσομαι μάτην καὶ ψευδῇ καυχώμενος.* But this appears to be the *other extreme*. That the Apostle could not mean to say that they were *ready*, strictly speaking, is clear from the passage of 1 Cor. just cited.

2. καὶ ὁ ἐξ ὑμῶν ζῆλος ἠρέθισε τοὺς πλείονας. Grot. and Rosenm. regard the ἐξ as pleonastic. But perhaps a participle is left to be supplied, *ἐρχομένη*, or the like. It savours of Hebraism; for the *ו* is sometimes so used. ἠρέθισε, "hath excited, roused, impelled (to give)." The Classical writers use the compound *ἀνερθ.*, of which examples are given by Wets. Theophyl. needlessly stumbles at *τοὺς πλείονας*, as if it meant the greater part: though the Apostle at 8, 3 & 4. says *ὅτι αὐθαίρετοι καὶ δεόμενοι ἡμῶν.* He concludes that some few were willing of themselves, but the greater part required the incitement just mentioned. But this is refining too much. The Apostle is not so very exact in the use of the article that we must be compelled to explain *πλείονας* of the *greater* part. For he not only uses *πλείονες* for *πολλοί*, but also *οἱ πλείονες*. So 1 Cor. 10, 5. *ἀλλ' οὐκ ἐν τοῖς πλείοσιν αὐτῶν εὐδόκησεν ὁ Θεός·* and 1 Cor. 9, 19. 15, 6. 2 Cor. 2, 6. 4, 15. et alibi. It is therefore well rendered by Beza *complures*, and by our English Translators *very many*.

Here it is acutely remarked by Theophyl.: Ὅρῳ πῶς κακεῖνους διὰ τούτων καὶ τούτους δι' ἐκείνων ἐγείρει; διδάσκαλοί, φησιν, ἐκείνοις ἐγίνεσθε· μὴ οὖν φανῇτε τῶν μαθητῶν ὑστεροῦντες οἱ διδάσκαλοι.

3. ἔπεμψα δὲ τοὺς ἀδελφούς—τούτω, "I however have sent the brethren (just mentioned), that our boasting *ὑπὲρ ὑμῶν*, in *your praise*;" as ver. 2. where see the note. *Μὴ κενωθῇ*, might not be found empty, vain, and false. So Theophyl.: *μάταιον καὶ κενόν*

ἐλεχθῇ, from whom Hesych. : κενωθῇ· μάταιος ἀπὸ φάνθη (where I would read μάταιον). The ἐν τῷ μέρει signifies "in this respect," (as in 3, 10.), namely "the promptitude to contribute for the relief of the poor Christians, of which I boasted." So it is used in 1 Pet. 4, 16.; though in a somewhat different sense.

3. ἵνα, καθὼς ἔλεγον, παρασκευασμένοι ᾔτε, "that, as I said, so ye may be ready;" or, "that ye may be ready, as I told them." This agrees with and explains the injunction at 1 Cor. 16, "that there may be no collections (to be made) when I come."

4. μήπως ἐὰν—ταύτη, "Lest, if any Macedonians should accompany me, and find you unprepared, we may be put to shame." He does not say they *would* accompany him; but it was not unlikely that they *should*, considering the frequent intercourse of Macedonia with this emporium of Greece, and the custom, which every where prevailed, of the προπομπή, or setting forward the Apostles on their way, and sometimes accompanying them, so as to bring them safe to the next Christian congregation.

In ἡμεῖς, ἵνα μὴ λέγωμεν ὑμεῖς, one cannot but recognise a most refined and delicate turn, inferior (I think) to none in the best Classical writers. Ἐν τῇ ὑποστάσει ταύτῃ τῆς καυχήσεως. Here ἐν (like the Hebr. ב) it for ἐπὶ, "on account of." On ὑπόστασις Kypke has a learned annotation, in which he assigns to ἐν τῇ ὑποστάσει ταύτῃ the sense "in hac materiâ," i. e. negotio, like ἐν τούτῳ τῷ μέρει just before. And so Theophyl. and Œcumen., as also Grot., Erasm., Casaub., and Beza. But this would occasion a very disgusting tautology, and enervate a sentence which, for vigour and elegance, has few to match it in St. Paul's writings. I therefore prefer, with Calvin, Vorst., Capel., Strigel, Wets., the English Versions, and almost all the recent Commentators, to assign to it the sense *confidence*. Capellus rightly takes it as put for καυχῆσει ὑφισταμένη, i. e. ὑποστάσει περὶ ἧς κεκαύχωμαι. That it must have this sense, is clear

from a repetition of the clause in *this very sense* infra 11, 17.: and that passage establishes the genuineness of the word *καυκήσεως*, which is omitted in several good MSS., and has been rejected by many Critics. But how (it may be asked) can its omission here be accounted for? I answer, from the prurigo or cacoethes emendandi which seized so many librarii in the earlier ages. Thus among these MSS. we find the *emended* Codex Cantab. But why *should* they have thus altered? Because no Classical author (I believe) ever uses *ὑποστάσει* otherwise than *absolutely*, and without any addition. See many examples cited by the Philological Commentators. It often occurs in the Books of Maccabees. By the Classical writers the word is used simply to denote *fiducia* in a good sense. And so Hebr. 3, 14, and Ps. 37, 11.

5. καὶ προκαταρτίσασι τὴν προκατηγγελμένην εὐλογίαν ὑμῶν, "and that they should make up before hand, and complete the before mentioned benefit." Here one cannot but notice the energy imparted to the sentence by the reiteration of *προ*. Προκατηγγελμένην is for προειρημένην. Many MSS. and some Versions and Fathers read προεπαγγελμένην, *promised*. But that is by no means so apt as the common reading. Perhaps they meant προαπαγγ. Neither, however, is *that* comparable with the common reading.

As to the term εὐλογία, I would observe that it may be numbered with the euphemisms which the delicacy of the Apostle so often employs, especially in terms denoting *alms*, (or what we call *charity*,) for which he substitutes names which spare the feelings of the receiver, and remind the giver that he is exercising a *duty towards God*. The Commentators, however, are not sufficiently aware of this custom of the Apostle, and therefore overlook it here, where they assign very insufficient reasons for this use of the word, which they term a Hebraism; referring to a similar use of בְּרִכָּה in Gen. 23, 11. Jud. 1, 15. 1 Sam. 25, 27., and of εὐλογία in Eph. 1, 3. Gal. 1, 14.; which passages, however, are not to the pur-

pose. Rosenm. says the word is so used "quia pro beneficiis Deo aliisque agimus gratias, et bona omnia precamur." And so Theophyl. But this seems harsh. I should rather think we may compare it with the use of *εὐλογία* for *εὐχαριστία*, in 1 Cor. 10, 16., and here render it a *thanks-gift*, "a gift bestowed on man, in grateful thanks to God for his goodness." Now this will enable us to fix the sense of *εὐλογία* *immediately after*, which otherwise must be used in a *very* different one to what precedes. That sense appears to be the same, and I would render: "so that it may be ready (as it ought to be), being thus (as it is) a *thanks-gift*, and not, as it were, a parsimony, niggardliness, or a niggardly gift, or as something wrung from \* any one, as no such gift ought to be." Upom the whole this sense differs but slightly from that elicited by the Commentators; though we arrive at it in a more regular manner.

The use here of *πλεονεξία* is (I think) unprecedented in the Classical writers. Yet it has great sprit, and easily arises out of the common signification, *avarice*, for niggardliness is the daughter of avarice.

6. *τοῦτο δὲ, ὃ σπείρων φειδομένως, φειδομένως καὶ θερίσει.* The mention of *πλεονεξία* in the sense above assigned, naturally leads the Apostle to advert to a parsimonious contribution: and here he tacitly encounters the objection: "Well then, the gift, you admit, is to be voluntary, not to be wrung from any one, and is to be bestowed only from our superfluities; we may then give sparingly." This the Apostle denies.

*Τοῦτο δὲ* (scil. *φημι*), "This I plainly tell you." *Ὁ σπείρων φειδομένως, &c.* These words have the air

\* It is acutely remarked by Theophyl., that he who gives an alms unwillingly, gives it as if he were over-reached or cheated. (So Shakespeare: "wrung from the hard hand of peasants their base pelf.") And Dodd., in the same view, very well defines the *πλεονεξία* a kind of *extortion*, by which money is, as it were, *wrung* from covetousness, by such *obstinacy* as covetous people themselves use where their own gain is concerned.

of a proverb, and probably *are* such; as we may judge from Cic. de Orat. 2, 65. (cited by Wets.) Ut sementem feceris, ita metes. As to the sentiment, it requires no explanation: but we may remark with Theophyl. on the delicacy of the Apostle, who uses the mildest term he could select to express a niggardly gift, namely, *φειδομένως*, not *φειδωλῶς* or *μικρολογῶς* or *κνιπῶς* (Anglicè, *nippingly*.) It must be observed, too, that the Apostle has recourse to the present metaphor (calling the gift a *sowing*,\*) to suggest the idea of the *ἀντίδοσις* or *reward*, and, moreover, to hint that it will be manifold, as is the produce of seed sown.

The *εὐλογ.* here is used to denote *liberal* gift, because the very idea of a *thanks-gift* for God's sake, necessarily carries with it that of a bounteous one. Schleus. explains the *σπείρων φειδομένως* "qui malignè dat pauperibus," and the *σπείρων ἐπ' εὐλογίαις*, "qui liberalis est erga pauperes." And he observes, that among the Arabs also *spargere*, in the sense *copiosè distribuere*, is used of alms and benefits.

7. Ἐκαστος καθὼς προαιρεῖται τ. κ. Here there is ellipsis of *διδότω*. The Apostle resumes the subject of giving not *ὥσπερ πλεονεξία*; as was said at ver. 5.: for ver. 6. is, as it were, parenthetical. So Œcumen. ἐπὶ τὸ πρότερον πάλιν ἦλθε. Προαιρεῖται τῇ καρδίᾳ is not well rendered "hath determined or purposed in heart;" for the Apostle is here speaking, not of determination, or purpose, but will. His meaning is, that every one should give only what he pleases, and not grudgingly, or as of necessity; which would destroy the merit of the gift, and deprive it of any reward. And so Theophyl. understands the word, as does also Œcumen. And so many eminent modern Commentators, as Grot., who observes that it here signifies *velle*; as at Prov. 21,

\* This is mentioned among the agricultural metaphors so frequent in Scripture. Yet it occurs in the best Classical writers; as Soph. El. 1291. πατρῶαν κτῆσιν—ἀντλεῖ, καθ' ἐκχεῖ, τὰ δὲ διασπείρει.

25. Thus προαίρεσις is used by Aristot. in the sense *deliberata voluntas*. And Krebs. in loc. adduces several passages from Joseph. where προαίρεσις signifies *will*; and Loesner many from Phil. where προαιρεῖσθαι signifies *velle*, and προαίρεσις *voluntas*: and he observes, that a knowledge of this sense of the words, which occurs in every good Greek writer, might have prevented many Doctrinal controversies among Christians. Krebs. and Rosenm. remark that the προ has no force. But in this they are mistaken. Ἀιρεῖσθαι in the middle voice signifies "to take any thing to oneself;" προαιρ., to take any thing to oneself *præ aliis*; and thus it signifies to *chuse*. Καρδία, *mind*.

7. Μη ἐκ λύπης, sub. διδότω. The Greek Commentators take the λύπη to mean *aversatio animi*, *unwillingness*. But ἐκ λύπης may signify, "as if he were suffering an *injury*," which sense of λύπη is frequent in the Classical writers, and is found in 1 Pet. 2, 19. Thus much the same sense is expressed as in the preceding ver. 5. αἰς εὐλογίαν καὶ μὴ πλεονεξίαν, where see the note. The ἐξ ἀνάγκης will refer to the προαιρεῖται. This *necessity*, it may be observed, is *moral*, i. e. arising from the example or authority of others.

The next words ἱλαρὸν γὰρ δότην ἀγαπᾷ ὁ Θεός have the air of a proverb, and indeed the same is found in Prov. 22, 8. and Sirach. Wets compares a beautiful sentiment in a Rabbinical writer: "Esto excipiens quemvis hominem cum aspectu vultus sereni. Quomodo? docet, si dedisset homo proximo suo omnia dona, quæ sunt in mundo, et vultus ejus fuerit indignabundus, in terram despiciens, scripturam ei imputare perinde ac si non dedisset: Sed si quis excipit proximum suum cum adspectu vultus sereni, etiam si nihil quicquam illi dederit, scripturam ei imputare, perinde ac si omnia dona bona ei dedisset." The Classical Illustrators have here nothing apposite. The following citations may therefore be acceptable. Pind. Pinth. 18. κέρδος δὲ φίλτατόν γ', ἐκόντος εἴ τις ἐκ δόμων φέροι. where the Schol.



annotates thus: ὁνησίς ἐστι τῶν διδομένων, ὅταν τις παρ' ἐκόντος λαμβάνῃ· τὸ δὲ μετὰ βίας ἀγόμενον κ' ῥδος ἀνόνητόν ἐστι. Thucyd. 2, 40. ult. where Pericles finely says of the Athenians: καὶ τὰ ἐς ἀρετὴν ἡναντιώμεθα τοῖς πολλοῖς—μόνοι οὐ τοῦ ξυμφέροντος μᾶλλον λογισμῶ, ἢ τῆς ἐλευθερίας τῷ πιστῷ ἀδεῶς τινὰ ὠφελοῦμεν.

8. δυνατὸς δὲ ὁ Θεὸς—ἀγαθόν. Chrys. and Theophyl. have rightly seen that this is meant to pre-occupy an objection: "But if I give, I shall impoverish myself." To which the answer is; God is *able* (and, as he sees fit) *will* make," &c. The χάριν is by Grot., Rosenm., and most modern Commentators understood of the gifts of God. So Rosenm.: "Πᾶσαν χάριν appellat *Dei dona*, ut rei domesticæ augmentum, opportunitatem commodam acquirendi hujus vitæ bona," &c. Theophyl., however, (from Chrys.) takes it to denote the *beneficium* itself, which is bestowed by man on man; and he explains thus: φησιν οὖν ὅτι ὁ Θεὸς δύναται τοσοῦτον ὑμᾶς ἀνενδεεῖς ποιῆσαι, ὥστε καὶ πᾶσαν χάριν, τούτέστι, πᾶσαν ἐλεημοσύνην δύνασθαι ὑμᾶς, μετὰ περισσείας ποιεῖν. Δότε τοίνυν δαψιλῶς, ἵνα ἡ ἐλεημοσύνη ὑμῶν αἰεὶ καὶ αἰεὶ περισσεύῃ. But the former is (I think) the more natural interpretation.

Περисσεύειν is here used in a Hiphil sense, and by ἔργον ἀγαθόν, is meant every beneficent work, every work of beneficence.

9. καθὼς γέγραπται, "Thus the saying of Scripture will be made good." Ἐσκόρπισεν, ἔδωκε τοῖς πένησιν, "he hath dispersed, expended for, he hath given to the poor." Σκορπίζω properly signifies to *scatter*, as in *sowing*; for the same metaphor seems employed at ver. 7. Or rather, as in the Psalm (112, 9.), there may be an allusion to the Oriental custom of scattering money among an assembled multitude of paupers or others. So Prov. 11, 24. εἰσιν οἱ τὰ ἴδια σπείροντες where Aquila, Symm., and Theod. have σκορπίζοντες. But the Apostle here seems to have taken ἐσκ. as the Sept. did σπειρ, in the Psalm. It is observed by Theophyl., that the

word ἐσκόρπ. imports *abundance* and *exuberance*, like (I would add) that of men when sowing, who know that if they do not sow liberally, they cannot expect to reap abundantly.

9. ἡ δικαιοσύνη μένει. The best Commentators are agreed that δικαιοσύνη signifies *beneficium* (as often in the Old Testament and in Matt. 6, 1. and elsewhere. See Schl. Lex.). Μένει, *remaineth*, i. e. in its fruits or consequences. Εἰς τὸν αἰῶνα, i. e. "both in this world and in the next;" in *this* world, from "the blessings of him that was ready to perish," a blessing attendant both on the giver, and his posterity; and in *the next*, in the rewards of Heaven. So the ancient and many modern Commentators. Schleus. too, refers to τὰ γεννήματα τῆς δικαιοσύνης, in the next verse.\* Yet that interpretation does not seem to be agreeable to the preceding verse, of which the present is an *illustration*. Preferable, therefore, seems the interpretation of most Commentators for the last century, as Doddr. and Rosenm., who take the meaning to be, (by a sort of oxymoron,) that the sums so distributed will, as it were, remain with him perpetually, inasmuch as, by the blessing of God, he shall never want wherewithal to supply future liberality. Thus the oxymoron is not dissimilar to that of Prov. 11, 24., which the Apostle possibly had in view: εἰσιν, οἱ τὰ ἴδια σπείροντες πλείονα ποιοῦσιν· εἰσι δὲ καὶ οἱ συνάγοντες ἐλαττονοῦνται. He seems to have read ἐσκόρπισεν, with Aquila, Symm., and Theod.

10. ὁ δὲ ἐπιχορηγῶν—ὑμῶν. The connexion here is ably traced by Chrys. and the other Greek Commentators. Theodoret remarks, that the Apostle, together with exhortation, unites prayers and pious wishes; thereby teaching them the riches of the

\* So Grot. observes, that in the *Psalm* the μένει εἰς τὸν αἰῶνα signifies "leaves a lasting fame," but in the *Apostle*, "remains perpetual in the memory of God," or, "carries with it eternal rewards," namely, if it be accompanied with the other Christian virtues, among which beneficence holds a distinguished place. And so Whitby.

divine power, and showing them that God can in all things liberally confer blessings, who, as he at first gives the *seed* to man, so does he nourish it when committed to the earth, and supply the food thence arising." Theophyl. also observes, that in the same expressions he entreats for them both temporal and spiritual blessings, and introduces, as a surety for it, the mention of the "*sensible and visible agriculture*." The application is obvious. It is too refined an observation of Œcumen., that under the form of *prayer* the Apostle hints that they ought not to be faint-hearted and apprehensive lest by giving much they should fall into need." Now the sentence is couched in the form of a *pious wish*, but it seems to partake of the *predictive* as well as the *optative*. Hence many antient MSS. read the verbs in the *future*. And so the Vulg. But that seems to be a mere gloss. The predictive may be engrafted on the optative; but not the contrary.

The words ὁ δὲ ἐπιχορηγῶν—βρώσιν, are a very apt and beautiful periphrasis of *God*, namely, "the good being (for such is the import of the word), who give thus all things richly to enjoy)" and is, as Theophyl. observes, taken from Is. 55, 10. εἰως ἄν—δω σπέρμα τῷ σπείροντι καὶ ἄρτον εἰς βρώσιν. The verb ἐπιχωρηγέω usually carries with it a dative of the *end of action*; as Gal. 3, 5. and elsewhere.

In χορηγήσαι καὶ πληθύναι there is (I think) an hendiadis, i. e. "may he *abundantly supply*." Τὸν σπόρον ὑμῶν, for σπόρον ὑμῖν, "may he abundantly supply the seed to you." The next words are exegetical of the preceding, and show that the Apostle meant the former to be taken in a metaphorical sense. By your *seed* (agreeably to the metaphor in the verse preceding) is denoted the *means* whereby we give alms, or, as it were, "sow unto the Lord." That *seed* the Apostle piously wishes and prays may be abundantly *increased* to them. Hence the sense of the next words καὶ αὐξήσαι τὰ γεννήματα τῆς δικαιοσύνης, is plain, and ought not to have been mistaken. They

are, I must think, strangely rendered by Mackn., "the fruits of your honest industry." One (by the way) among a thousand other instances of his gross ignorance of Greek idioms. The antient Commentators, and the most judicious modern ones, have rightly understood by γεννήματα τῆς δικαιοσύνης τὴν ἐκ δικαιοσύνης ταύτης βλαστάνουσαν ὠφελείαν, "the fruits and effects of their beneficence." And Grot. truly observes, that the sense is the same as in the preceding clause. Though it is (we may notice) expressed in a more refined manner; for to wish the *increase of beneficence* in the charitable, is equivalent to wishing them an increase of the *means*, since their benevolent principles will always impel them to give in proportion to those means.

The Apostle in this clause is supposed to have had in view Hos. 10, 12. (Sept.) ἕως τοῦ ἐλθεῖν γεννήματα δικαιοσύνης ὑμῖν. But I apprehend that he only borrows the expression γεννήματα τῆς δικαιοσύνης: and we are not compelled to confine the general sense of the *Apostle* to that of the *Prophet*.

11. ἐν παντὶ πλουτιζόμενοι. This is a very singular construction, in accounting for which the earlier modern Commentators refer πλουτ. to περισσεύοντες at 8, 9 & 10., and regard ver. 10 & 11 as parenthetical. But ver. 11. is plainly *not* so. The recent Commentators supply ἔστε, or ἔσεσθε; which, however, seems too arbitrary a subaudition. I should rather (with Sclater, Erasm., and Pisc.) regard the πλουτιζόμενοι as a nominativus pendens for πλουτιζομένων ὑμῶν, and that for ἵνα πλουτίζησθε. Schleus. well renders: "ut contingant vobis opes, divitiæ, nempe ad summam liberalitatem exercendam." This (as Theophyl. observes) is meant to suggest *how* they ought to use their wealth, namely, not bury it in the earth, but possess it εἰς πᾶσαν ἀπλότητα. The εἰς denotes *end*, purpose. Ἐν παντὶ is for πάντως; as 1 Cor. 1, 5. ἐν παντὶ ἐπλουτίσθητε ἐν αὐτῷ. On ἀπλοτ. in the sense *liberality*, see the note on 8, 2.

11. ἥτις κατεργάζεται δι' ἡμῶν εὐχαριστίαν τῷ Θεῷ.

The sense of these words is not very clear. Grot., Hardy, and Rosenm., assign the following one: "quæ causa est cur nos gratias Deo agamus." But this sense is frigid and feeble, and cannot well be elicited from the words. Est. rightly saw that δι' ἡμῶν, must signify *per nos*, i. e. "interveniente nostro, ut scilicet intelligantur gratiæ quæ Deo aguntur a pauperibus sanctis in Judæâ, de quibus proximè loquitur." And so our English translators. And this mode of interpretation is supported by the authority of the Greek Commentators, and is indeed placed beyond all doubt by the next verse, in which there is the same thought further developed. The Apostle here means to show the *peculiar benefit* of this χάρις, or *God's gift*, namely, that it not only *supplies the necessities of the poor*, (and that, from its very nature *liberally*) but also *excites and nourishes religion in the hearts of the poor*, since they have to thank *God*, as well as their fellow-creatures, for what the Apostle further on calls this *unspeakable gift*.

12. ὅτι ἡ διακονία — Θεῷ. This verse is entirely explanatory of the preceding, where see the note. Διακονία is well explained by Theophyl. ἐπιχωρηγία. The term λειτουργία properly signifies a *public office*, a ministry discharged for the public service, which almost always carried with it a considerable expenditure of money. Hence the word is employed by St. Paul to denote the general *ministration of alms* for the service of the poor; and such is the sense here. This, the Apostle says, is productive of much good, since οὐ μόνον ἐστὶ προσαναπληροῦσα, &c. The compound προσαναπλ. has nearly the sense of the simple; as infra 11, 9. τὸ γὰρ ὑστέρημα μου προσανεπλήρωσαν οἱ ἀδελφοί, and προσαναλίσκω, in Luke 8, 43. Yet, in these cases, the preposition has an intensive force. The word in question occurs in Sapient. 19, 4. and an example of it is cited by Wets. from Liban. and Athen. The use of the participle and verb substantive for the verb (though, as usual,

unnoticed by the Commentators), seems to be a stronger mode of expression, and is adopted to express what is *habitual*, and perpetually takes place.

In the next words, *καὶ περισσεύουσα διὰ πολλῶν εὐχαριστιῶν τῷ Θεῷ*, Krebs, Wets., and Rosenm., regard the *τῷ Θεῷ*, as governed by *εὐχαριστιῶν*, "since verbals may have the sense of their verbs." But *εὐχαριστία* is not a *verbal*; and *περισσεύω* is in St. Paul almost always followed by an *εἰς*, never by a *διὰ*, either in him or any other good writer. *Περισσ.* must be construed with *τῷ Θεῷ*, which is for *εἰς τὸν Θεόν*; a very common change of construction. Now *περισσεύειν τῷ Θεῷ*, signifies "to redound to the praise and honour of God;" and *διὰ τῶν εὐχαριστιῶν*, signifies by the thanks offered to him by the poor relieved, and by the blessing of all true Christians. This mode of interpretation is placed beyond doubt by a very similar passage of 4, 15. *διὰ τῶν πλειόνων τὴν εὐχαριστίαν περισσεύσῃ εἰς τὴν δόξαν τοῦ Θεοῦ.* where see the note.

13, 14. These verses are also exegetical of the preceding. The construction is *δοξάζοντες τὸν Θεὸν διὰ τῆς δοκιμῆς τῆς διακονίας ταύτης*, "glorifying God for this trial of your ministration (to the saints)." *Δοξάζοντες* is a *nominativus pendens*; as *πλουτιζόμενοι* at ver. 11. *Δοκιμῆς τῆς διακονίας*, the moderns say is an hendiadis; or the substantive *δοκ.* is, by a Hebraism, for the cognate adjective: and this is confirmed by the antients. So Theophyl. explains: *διὰ τῆς δοκίμου ταύτης καὶ μεμαρτυρημένης ἐπὶ φιλανθρωπία διακονίας.* The next words *ἐπὶ τῇ ὑποταγῇ*, point at another reason for their glorifying God, namely, *ἐπὶ τῇ υ.*, "on account of," &c. There is, however, in the expression an irregularity which has perplexed the Commentators. Hence various have been their explanations. Grot., (following the Syriac Version,) takes *τῆς ὁμολογίας* for *διὰ τῆς ὁμολογίας*: and he paraphrases thus: "gaudent fratres Judæi quod vos quoque, per professionem factam in Baptismo, subjeceritis vosmet Evangelio Christi." But this is

doing great violence to the construction. The two most probable interpretations are the following.

1. That of Beza, Sclater, and Rosenm., who take τῆς ὁμολογίας for τῇ ὁμολογουμένῃ; since (as Rosenm. remarks) those who were liberal to other Christians, by that very thing publicly professed their consent with them in the faith." 2. That of Schleus., who renders: "ob obedientiam quam præstatis religioni Christi quam profitemini." But this requires a very harsh transposition; and then τῆς ὁμολογίας, must be taken for τὸ ὁμολογοῦμενον, which is nowhere applied to the Gospel itself. I therefore prefer Beza's method, which is indeed confirmed by the words of the next verse.

13. καὶ ἀπλότῃ τῆς κοινωνίας, &c. Rosenm. explains: *Et quod sincerè consentiatis* (in religionis professione) *cum iis* (in quos liberales estis) *et cum omnibus* (aliis Christianis). But this sense, which is frigid, cannot be elicited from the words. Besides, the terms ἀπλότης and κοινωνία have been so often, in this and the preceding chapter, used of liberality, and distributing to the necessities of others, that there is the more reason to think the same sense is here intended. And both the antient Commentators, and, of the moderns, Grot. and Schleus. interpret: "they rejoice at the *free-heartedness* of this your ministration (to the necessities) both of them, and of all (others who are in need)." So Theophyl.: "Δοξάζουσι γὰρ τὸν Θεόν, ὅτι οὕτως ὑπετάγητε τῷ εὐαγγελίῳ, ὥστε τὰ προστάγματα αὐτοῦ μετὰ δαψιλείας πληροῦν. Τὴν γὰρ ἐλεημοσύνην τὸ εὐαγγέλιον διδάσκει. Καὶ δι' ἄλλο δοξάζουσι τὸν Θεόν, ὅτι ἡ ἀπλότης καὶ ἡ ἀγαθότης ὑμῶν, οὐκ εἰς αὐτοὺς μόνον, ἀλλὰ καὶ εἰς πάντας τοὺς πιστοὺς πένητας ἐκχεῖται."

14. καὶ αὐτῶν δεήσει, &c. Notwithstanding what some modern Commentators think, (as Beza and others) these words form part of the same construction with εὐχαριστιῶν τῷ Θεῷ, at ver. 12.; and vv. 13 & 14. were rightly thrown into a parenthesis by Pagnin., our English Translators, and Wets. The

Commentators, however, are not a little perplexed to find a construction: and Doddr. observes, that he hardly knows any passage of the New Testament where the construction is more embarrassed. Yet if they had seen the true construction of περισσεύουσα—τῷ Θεῷ, as above laid down, they need not have been at a loss. The δεήσει, is for εἰς δέησιν: for, as the Apostle before said, that this supplying of the necessities of the saints would redound to the praise and glory of God, so here he adverts to *another effect* which would thence result. “It will also (he says) tend to (excite) their prayers for you.” And thus ἐπιποθούντων ὑμᾶς, is in apposition with ὑμῶν. *Επιπ.* is rendered by some Commentators “desirous to see.” And so our English translators, and Doddr. “longing after you.” But this appears to be incurring a needless harshness, and is by no means agreeable to the words following. It may be sufficient to regard the ἐπὶ as intensive, and (with Theodoret and, of the moderns, all the most eminent) regard the verb as simply expressive of warm affection for them. So, in a kindred passage of Phil. 1, 8. ὡς ἐπιποθῶ πάντας ὑμᾶς. On this interpretation (which is also supported by the Syr.) the words following yield a natural, and very convenient sense.

14. διὰ τὴν ὑπερβάλλουσαν χάριν τοῦ Θεοῦ ἐφ’ ὑμῖν. The antient Commentators take the χάριν to denote the *alms itself*, which, they say, is so termed, in order to ascribe it to the grace of God. Thus (as I before observed) it is called a *God’s gift*. So *Erasm.*: quia in vobis Deus tantam beneficentiam ipsis contulisset.” Many early modern Commentators take it to denote “the influence of God’s grace on the minds of the Corinthians,” by which they were excited to bestow this gift. It, however, seems more agreeable to the context to explain χάριν the *benignity of God*, to which the words ἐπὶ τῇ ἀνεκδιηγότητι αὐτοῦ δωρεᾶ just after exactly correspond, which seem to be exegetical. One thing is clear, that the Apostle means to strongly inculcate that the *chief* thanks



are due to *God*; it being his pleasure that it should be so: which would suggest to the Corinthians the strongest motive for contributing to their utmost ability. The antient Commentators rightly observe, that the terms *ὑπερβάλλουσιν* and *ἀνεκδιγήτω* are meant to excite them to liberality in contributing.

15. *ἀνεκδιγήτω*, *inexpressible*. So Arrian, cited by Wets. *πρὸς τὴν ἀνεκδιγήτην τόλμαν ἐκπλαγέτες*. This term may be compared with *ἀνεκλάλητος*; as in 1 Pet. 1, 8. *ἀγαλλιᾶσθε χαρᾷ ἀνεκλ.* These words are neither of them found in the Sept.

## CHAP. X.

Now commences the *third* part of this Epistle, in which St. Paul vindicates himself against the false teachers and those that calumniated him. For there had come to the Corinthians certain false teachers (11, 13.) from among the Jews (11, 22.) who had calumniated the Apostle, had invidiously depreciated his gifts and denied his pre-eminences, and had even accused him of profanity and hypocrisy; (10, 2.) while, on the other hand, they had bestowed on *themselves* the most unqualified praises. To these, therefore, the Apostle adverts in what follows, in which he says, 1. That he had come to the Corinthians with no other but divine powers. 10, 4—7. 2. That he does not boast, except of the promotion of God's glory, ver. 18—18. 3. That his affection for the Corinthians is greater than that of false teachers, 11, 1—15. 4. And lastly, he compares himself with them, 16—12, 13. (Schoettg.)

On this portion of the Epistle many modern Commentators run into strange speculations. From a certain change which may here be observed in the phraseology, some have fancied that it was another Epistle, which was in process of time tacked to the first. But there is no appearance of another Epistle having commenced, nor have we here any of the

introductory matter observable at the commencement of all the other Epistles; and moreover the use of δὲ, which is never proemial, utterly discounts the notion. As to the slight difference of style, it may easily be accounted for from the difference of subject, and perhaps from the difference of situation in which it was written. The preceding chapters (I think) bear some marks of haste, and slight incoherency, as if written on the spur of the occasion, in the course of journeying from place to place. The following portion is more connected, and elaborate, and was probably written at some fixed place, and with deliberation. As to what Rosenm. and some others urge, that the censures on the Corinthians here expressed or implied, are inconsistent with the laudatory expressions *supra* C. 7. 8 & 9., and therefore this must have been written at quite another time, that seems very frivolous, since neither the praises nor the censures were meant, or understood, to be general, but were only intended for those to whom they might apply. In proof of this, the reader may compare the laudatory and the incusatory expressions together, and especially recur to the annotations in *loco*; and he will find they are *not* irreconcilable.

The *connexion* of the present portion is ably traced, and the subject matter and scope admirably illustrated by Chrys., to whose remarks I can, however, only *refer* my readers. Rosenm. introduces this portion with the following prefatory observations. "Defendit suam agendi rationem et auctoritatem adversus adversarios, aliquos qui ipsi adhuc obtrebant, epistolas ejus quidem severas esse concedentes, sed præsentem eum nihil valiturum, nec minis suis re ipsâ satisfactorum, v. 10. Primo igitur Paulus mansuetudinem suam defendit *exemplo Christi*; deinde ipsis illis amore et modestiâ plenius precibus confirmat, non modo absentem verbis, sed præsentem quoque re ipsâ castigaturum se esse immorigeros, si salus ecclesiæ aliter non possit restitui, v. 8."

VERSE 1. αὐτὸς δὲ ἐγὼ Παῦλος. The antient Commentators well remark on the *dignity* comprehended in this expression. Δὲ is here copulative and transitive; as at Rom. 6, 18. ἐλευθερωθέντες δὲ ἀπὸ τῆς ἁμαρτίας, &c..

1. παρακαλῶ ὑμᾶς διὰ τῆς προότητος καὶ ἐπιεικείας τοῦ Χριστοῦ. This use of διὰ in the sense *per* in obsecrando et obtestando, occurs also in Rom. 12, 1. 15, 30. 1 Cor. 1, 10. In which cases the force of the *per* seems to be this: “by the instrumentality of,” or “*especially adverting to any thing.*” It here seems to signify “by the exercise of,” “exercising that mildness of which we have both the precept and the example in Jesus Christ.” Πραότης and ἐπιεικεία are nearly synonymous.

‘Ος, “(I) who.” Κατὰ πρόσωπον, by the force of the antithesis, is for προσών.; but its full sense seems to be “when present in person.” The μὲν and δὲ merely serve to *point the antithesis*, Ταπεινὸς ἐν ὑμῖν, scil. εἰμι. By ταπεινὸς is meant *meek, lowly, humble*. Θάρρῳ εἰς ὑμᾶς, “am confident towards you.” Such is the natural sense of the words: but, as it appears from ver. 10. (and Theophyl. notices it), that the Apostle is here adopting the language of his detractors, both the epithets must be somewhat modified. Ταπεινὸς may signify servilely meek and lowly, as opposed to εὐκαταφρονητὸς; and θάρρῳ denote “am excessively confident.”

2. δεῖμαι—περιπατοῦντας. The δὲ is resumptive; q.d. παρακαλῶ καὶ δεῖμαι. Παρών is for παρόντα. And θαρρήσει is used ιδιωτικῶς, for “*have to be, be obliged to be confident towards you.*” Our English Translators do not perceive the distinction between θάρρῳ and τολμῶ, in which there is (I think) a *climax*. The former of these the Apostle employs, as being the term used by his detractors. The sense may be thus expressed: “I beg that I may not, when present, have to be confident against you, confident, I say, in the determination wherewith,” &c. Theoph.

offers the following paraphrase : Δέομαι ἵνα μὴ με ἀναγκάσητε θαρρόντως χρῆσασθαι τῇ δυνάμει ἢ ὑπολαμβάνω τολμῆσαι κατὰ τῶν διαβαλλόντων ἡμᾶς ὡς ὑπὸ κριτὰς καὶ ἀλάζονας.

2. ὡς κατὰ σάρκα περιπατοῦντας. This does not signify *hypocrites*, as Theophyl. and Œcumen. first explain it, but, according to their second exposition, τὸν ἀλάζονα and τὸν πρὸς ἐπίδειξιν ποιῶντα. Or rather the sense of this phrase (which may be compared with the κατὰ σάρκα βουλένομαι at 2 Cor. 1, 17.) seems to be "to act merely from the dictates of frail and corrupt human nature," such as levity, inconstancy, boasting when absent, and timid when present, and, in a general way, "being guided by personal interests, and carnal and worldly views of ambition, avarice, or sensuality." The phrase, upon the whole, strongly implies the absence of every supernatural endowment and divine commission, such as the Apostle claimed. This I conceive to be the full sense of the expression, which both antient and modern Commentators limit too much; though with this difference, that the former assign too strong, and the latter too weak a sense.

3. ἐν σαρκὶ γὰρ περιπατοῦντες, οὐ κατὰ σάρκα στρατεύομεθα. In this clause we must especially attend to the antithesis in ἐν σαρκὶ and κατὰ σάρκα, and that in περιπατ. and στρατεύομεθα. Περιπατεῖν here signifies to *be* or *live*; as in Joh. 8, 12. οὐ μὴ περιπατήσῃ ἐν σκοτίᾳ & 2 Cor. 5, 7. Ἐν σαρκὶ signifies "in subjection, through human frailty, to carnal and fleshly necessities," such as must necessarily, in some measure, influence the actions even of the most holy. So Theophyl. explains : σάρκα περικείμεθα. The modern Commentators do not sufficiently perceive (what was distinctly seen by the antients) that the Apostle is here especially vindicating and establishing his divine commission and authority as Apostle. (See Chrys.) Thus Theophyl. : περὶ τοῦ κηρύγματος διαλέγεται, δεικνὺς ὅτι οὐκ ἔστιν ἀνθρώπινον, οὐδὲ τῆς

κάτωθεν δεόμενον βοήθειας;" q. d. "though, in the ordinary affairs of life, we are compelled to endure the infirmity of the flesh," &c.

The force of *στρατευόμεθα* was better perceived by the antients than by the moderns, the latter of whom chiefly confine it to the powerful supports which the Apostle had to employ, in order to maintain his Apostolical authority. But the former (and, of the latter, Hamm.) have well seen that the term has reference, in a general way, to his *office* and *commission*. For as *στρατεύεσθαι* signifies "to go out on a commissioned warfare," so, by a military allusion, it may denote "to hold a commission, and exercise an office." And the same applies to *στρατεία*. So 1 Tim. 1, 18. *ἵνα στρατεύῃ καλὴν στρατείαν*, "that thou mayst discharge thy office diligently and faithfully. The sense therefore is this: "In the exercise and support of this our sacred office and Apostleship we do not depend upon carnal supports."

The following parenthetical sentence, *τὰ γὰρ ὅπλα — ὀχυρωμάτων*, is explanatory of the preceding, and confirms the sense just laid down.

4. *τὰ γὰρ ὅπλα τῆς στρατείας, &c.* At *σαρκικά* must be understood *μόνον*. The sense, which is not very perspicuous, may be thus expressed: "The supports of our ministry are not merely carnal, and therefore weak, as resting on *human* force alone, but *strong* (as resting) on God and his aid." Thus the *antithesis* is more apparent, from which it is clear that the above is (as the antient Commentators point out) the true sense of *Θεῷ*, and not that assigned by most recent Commentators, who explain it, "judice Deo," or "approved unto God;" or regard it merely as a phrase communicating a superlative force to *δυνατά*. There is (I think) an ellipsis of *ἐπὶ*. The *carnal weapons* have reference to those human aids and supports by which the plans of men are carried into effect, as riches, fame, eloquence, and human policy of every kind. It is well observed by Theophyl., that the Apostle does not say, "*we are power-*

*ful*," but our *arms are powerful by God* (i. e. God hath made them powerful) ; for the strength evinced by them is God's, and it is he who energizes and wars, though we wear the armour." Thus (I would add) when Patroclus, clothed in the armour of Achilles, conquered, he conquered by the strength of Achilles, not by his own.

The Apostle then follows up the metaphor, and further developes the sense (in order to introduce the words of ver. 5.) by pointing out the *end* to which these powerful aids must tend, namely, the removal of all impediments, however formidable, in the way of the propagation of the Gospel. This, of course, includes the overcoming of the more immediate obstacles in the Apostle's course, arising from the perverse opposition, and crafty misrepresentations of the false teachers. The *δυνατὰ* must be construed with the *πρὸς* : and the sense is : " have power, avail to the destruction of sin." *Ὁχύρωμα* properly signifies a strong hold ; yet it is sometimes used, as here, in a metaphorical sense, of which Schleus. adduces as examples, Prov. 10, 30. 2 Sam. 22, 2. And Wets. has numerous instances of cognate terms similarly used : as Philo 1, 32, 31. τὸν ἐπιτειχισμόν τῶν ἐναντίων δοξῶν καθαιρεῖν & 31. τὸ κατεσκευασμένον ὀχύρωμα διὰ τῆς τῶν λόγων πιθανότητος 424, 21. ἀνατρέπεται πᾶς λόγος, ὃν ἐδημιούργησεν ἀσεβεία.

5. λογισμοὺς καθαιροῦντες, &c. These words are meant to further explain the preceding ἀλλὰ δύναται.

For though the grammatical construction requires that ver. 4. should be regarded as parenthetical, yet here (as is often the case in *Thucyd.*) words placed out of a parenthesis refer to those *within it*.

As to the λογισμοὺς καθαιροῦντες, observe, that the Classical writers often use καθαιρεῖν τὸ φρόνημα, ἀλαζονείαν, &c., and Euseb., cited by Wets., has τοὺς λογισμοὺς ἐπαιρόμενοι. The λογισμοὺς is rightly thought, by Theophyl. and Wets., to refer to the syllogisms and rhetorical strophæ of the false teachers, who were proud of their Gentile learning. The term has

here (as sometimes in the Old Testament), an *adjunct* notion of vanity and emptiness; as Ps. 93, 11. Κύριος γινώσκει τοὺς διαλογισμοὺς τῶν ἀνθρώπων, ὅτι εἰσι μάταιοι.

5. πᾶν ὕψωμα ἐπαίρομενον κατὰ τῆς γνώσεως τοῦ Θεοῦ. Some Commentators (as Grot. and Rosenm.) introduce needless perplexity, by supposing here a *trajectio* and an *hendiadis*. Ὑψωμα is here used, by a similar metaphor, with ὀχύρωμα just before: and as λογισμοὺς has reference to the *false teachers*, and perhaps hostile *Jewish doctors*, so ὕψωμα may (I think with Strigel) be meant for the *Heathen Philosophers*, since the pride of philosophy was the greatest impediment to the admission and reception τῆς γνώσεως τοῦ Θεοῦ, against which it raised itself like a rampart, to prevent its entering the heart. The force of the metaphor is well illustrated by Chrys., Theophyl. and Doddr.

In the next words πᾶν νόημα I cannot, with Rosenm. and Schleus., recognize any military metaphor, as if it meant *machinations*, since νόημα is never so used, and the signification would not here be apposite. It rather seems to be used like the λογισμοὺς just before, and to be meant of *vain imaginations*. See Rom. 1, 21. Αἰχμαλωτίζοντες is a stronger term than νικῶντες. This also seems to be meant for the learned Heathens at Corinth, who found it more difficult to subject their *imagination* and *reason* to the obedience of Christ than their *actions*. Against *this* the pride of human reason has ever rebelled. Thus it has been in every age; and such is the case at the present day. Of those who reject the Gospel few are indisposed to admit the excellence of its *moral precepts*, but against any *subjection* of the thoughts or *reason* of men they loudly protest.

At ὑπακοὴν τοῦ Χριστοῦ the genitive is used, because ὑπακούειν takes a genitive, and verbal nouns often assume the case of the verbs from which they are derived.

6. καὶ ἐν ἐτοίμῳ ἔχοντες—ὑπακοή. In these words

the Apostle plainly reverts to those alluded to at ver. 1. Ἐν ἐτοιμίᾳ ἔχειν signifies "to have in readiness," ἐτοιμῶς ἔχειν. It not unfrequently occurs in the Classical writers. The sense, which is not fully developed, may be expressed in the following paraphrase: "We are also ready to punish all disobedience when (we be present, and) your general obedience\* be completed:" for the Apostle delicately hints that it is as yet imperfect. The ἐκδικῆσαι may be compared with the rod *threatened*, and sometimes *exercised*, by the Apostle; as in the case of Elymas, the incestuous person, and Hymenæus and Philetus.

7. τὰ κατὰ πρόσωπον βλέπετε; It is well remarked by Theophyl., that the Apostle here turns from the *deceivers* to the *deceived*, and as he threatens the former, so he rebukes the latter. Some antient Commentators read this *annunciativè*, or without an interrogation. But the latter mode is far more spirited, and suitable to the context, and agreeable to the style of the Apostle. The sense is: "Do ye then (think it right to) judge, or form an estimation of things (i. e. concerning an Apostle or teacher) according to the *outward appearance*?" Here there is an evident allusion to the false teachers, who in person, manners, learning, eloquence, the influence of wealth, birth, rank, and all other outward advantages, were greatly superior to Paul. Storr and Rosenm. also think there is a reference to the advantages of having been converted under Christ's own ministry, or being, in some way, *related* to him, &c. But this seems very improbable. One may compare the saying of Christ in Joh. 8, 15. ὑμεῖς κατὰ τὴν σάρκα κρίνετε where see the note.

7. εἰ δὲ τις πέποιθεν ἐαυτῷ Χριστοῦ εἶναι. This, again, is evidently levelled against the false teachers. In πέποιθεν αὐτῷ. Rosenm. thinks there is a Hebraism; ὅ being so used. By *trusting or relying*

\* So Rosenm.: "Postquam in *cætu* vestro omnia fuerint Christo subjecta, tum etiam membra se mihi opponentia in ordinem redigam."



*upon himself* is (I think) meant placing reliance on some especial personal merit of his own : and there may perhaps be an antithesis between *πέποιθεν αὐτῷ* and *λογιζέσθω ἀφ' ἑαυτοῦ*, where *ἀφ' ἑαυτοῦ* signifies *of himself*, i. e. without any suggestion from me. On the exact force of the words *Χριστοῦ εἶναι* Commentators are not agreed. Theophyl. thinks that some boasted of being especially Christ's disciples, as having been *αὐτοπταί*. Which may probably be true. But we want the light of contemporary history to illustrate the obscurity. Some antient and modern Commentators think that *Χριστοῦ εἶναι* signifies *to be a minister of Christ* : and it is observed by Theophyl., that when the Apostle says *οὕτως καὶ ἡμεῖς*, he speaks *by condescension* only, since he was greatly superior. But this seems very harsh. The opinion of Theophyl. above mentioned seems to be the true one, since by it the phrase *Χριστοῦ εἶναι* has in both clauses a sense far more worthy of the Apostle. He might very well say that he was Christ's, in the sense which they affixed to the expression, namely, *Χριστοῦ αὐτόπτης*, since he had *as truly* seen Christ as they had, namely, in the journey to Damascus. On this point he has touched in his former Epistle, 7, 8., where see the note. This view seems to be confirmed by the words following.

8. *ἐὰν τε γὰρ καὶ περισσότερον, &c.* The sense is : "Nay if I should boast somewhat more (than I have done) of my power," i. e. "if I should even make greater claims than I have already done to a divine commission." This (I think) plainly alludes to that *ἐξουσία* which was given him by the personal revelation of Jesus Christ. *Οὐκ αἰσχυνθήσομαι*, "I should not be convicted of falsehood,"\* or "feel the shame which accompanies the detection of falsehood."

In the words *ἧς ἔδωκεν ὁ Κύριος ἡμῖν* there is (I think) plainly an allusion to the commission given to him personally by Christ. The words following

\* So Theophyl. : *οὐ διαχθήσομαι ψεύστης ἢ ἀλαζών.*

are, perhaps justly, supposed to be levelled against the false teachers, whose measures were founded in pride and vanity, and tended, not *εἰς οἰκοδομήν*, but *εἰς καθαίρεσιν*, contrary to the Apostle's earnest and repeated injunctions in the former Epistle, 14, 12 & 26.

9. *ἵνα μὴ δόξω ἐπιστολῶν*. There is here a remarkable ellipsis, which depends upon the words *εἰάν καυχῆσμαι*, i. e. "If I *were* (I say) to boast. *But this I will not do*, in order that I may not," &c. *Δόξω*, "*seem, be thought.*" *Ἐκφοβεῖν ὑμᾶς διὰ τῶν ἐπιστολῶν*, "to strike awe by my letter," namely by adverting to his *ἐξουσία*, and speaking with authority: which implied an indirect threatening towards those who resisted it. It appears from the words following that these were the very words of the false teachers, upon which the Apostle here sarcastically plays.

10. *ἵτι αἱ μὲν ἐπιστολαί, φησί, βαρεῖαι καὶ ἰσχυραί· ἡ δὲ παρουσία τοῦ σώματος ἀσθενής, καὶ ὁ λόγος ἐξουθενήμενος*. The article has here the force of the pronoun possessive. *Φησί* seems to refer to some *one* person, who, as it appears, had uttered the words. *Βαρεῖαι καὶ ἰσχυραί*, "weighty and powerful; authoritative, influential." Mackn. and many Commentators notice the use of *ἐπιστολαί* for *ἐπιστολή*; as in the Latin *epistolæ*. But *that* does not hold good of *ἐπιστολή*. Thus the singular, as used of *one* letter, occurs in Acts 15, 30. 28, 25. Rom. 16, 22. Indeed, it can hardly be proved that this had place in the Classical writers, and it is here unnecessary to have recourse to it, since the plural, in such cases as the present, is often used for the singular; and that in all languages. It may be observed, that there is a sort of hyperbole, or exaggeration, connected with it.

10. *ἡ δὲ παρουσία τοῦ σώματος*. Here the genitive of the substantive is for an adjective, and that for *παρὼν κατὰ τὸ σῶμα*. The *ἀσθενής* must be interpreted in accordance with the *βαρεῖαι* and *ἰσχυραί*, i. e. "carries with it no authority, dignity, or weight." This is justly supposed to allude to some bodily im-

perfections, most probably to the Apostle's very diminutive stature,\* and ungracious air and manner. The *πρόσωπον* is used in the same manner as the *σχῆμα* of the Classical writers, and the French *maintain* (whence our *mien*) countenance, presence. See Steph. Thes. in voc., and Blomf. on Æschyl. Theb. 484.

10. καὶ ὁ λόγος ἐξουθενημένος, "and his words and elocution contemptible, of the lowest estimation;" so 1 Cor. 1, 28. Schleus. renders it *vilis et meticulous*. On *what* is denoted by the term, there has been much discussion. Some think that the Apostle had a very weak and squeaking voice; others, that he had an impediment in his speech. Both, indeed, may be conjoined; or we may suppose a mean address, and a great defect in elocution: and, considering the little power which the Apostle possessed of Greek style, and that his phraseology was, no doubt, idiotical, provincial, and *popular*, the expression (especially when considered as the satirical exaggeration of an adversary, and bearing in mind the fastidiousness of the Greeks in such respects) will not seem strange.

11. τοῦτο λογιζέσθαι ὁ τοιοῦτος, &c. Λογιζέσθαι is well explained by Theophyl. γινώσκέτω. The expressions τῷ λόγῳ and τῷ ἔργῳ are (as in a thousand other cases) opposed; and at παρόντες must be supplied ἐσόμεθα, from the verb substantive which occurred in the former clause. Wets. compares from Gabrias: πρὸς ἀνθρώπους θρασεῖς πρὸς λόγους, καὶ πρὸς ἔργα δειλοῦς. The sentiment is thus paraphrased by Theophyl.: οὐ μόνον ἀπειλοῦμεν βαρεά, ἀλλὰ καὶ δυνάμεθα παρόντες εἰς ἔργον τὰς ἀπειλάς ἐξενεγκεῖν. But

\* Pseudo Lucian, in his *Philopatris*, gives the following description of him: "corpore erat parvo, contracto, incurvo, tricubitali," i. e. a petty, crooked, shriveling of four feet and a half. There is little doubt, however, but *tricubitali* is no more to be taken for the exact measure than *triobolarius* necessarily signifies of the exact value of three oboles. It seems to have been a proverbial exaggeration for one of *very diminutive stature*. Considering, too, the hand which drew this sketch, there can be no doubt that it is in *en caricature*.

this is making the Apostle's expressions more minatory than they really are. The sense is: "as my letters *have been* (viz. fearless, reproving, authoritative, and denouncing punishment), so my presence *shall be*."

12. οὐ γὰρ τολμῶμεν—συνιστανόντων. The Commentators do not perceive the force of the γὰρ in this passage, which seems to be nearly that of ἀλλὰ γὰρ in the Classical Greek; q. d. "But we will say no more, since we cannot venture to," &c. Οὐ τολμῶμεν, i. e. "non sustinemus," "we *venture* not," "we cannot bring ourselves;" as Rom. 5, 7. and 1 Cor. 6, 1., where see the notes. The ἡμεῖς is emphatic; this (as Theophyl. well observes) being levelled against the false teachers, who exceedingly boasted of themselves.

Ἐγκρίναι and συγκρίναι are well explained by Theophyl. συναριθμῆσαι and ἀντιπαραθεῖναι. The force of the terms has been learnedly discussed by Hammond, who shows that ἐγκρίνειν ἑαυτοὺς τοῖς ἄλλοις signifies "aliis accensere. Schleus. defines it *catalogo ac numero insero, socium me addo*. Numerous examples of this signification are adduced by Steph., Thes., Budæus, Hamm., Wets., and Schleus. Lex. The word, however, occurs no where else in the New Testament; and this sense of it was probably not very familiar to the Apostle; for which reason he seems to have meant to further explain it by συγκρίναι, which, though it generally denotes to *compare*, yet as comparison is supposed to be made by ranging objects together, and by the side of each other, so it here must have the primary sense, no idea of comparison being included. It is evident, too, that *irony* is couched under the expression.

The term συνιστάναι, *commend*, has been before treated on. That the false teachers did so, and boasted, often very groundlessly, of their labours in propagating the Gospel among foreign nations, there is no reason to doubt.

The words following ἀλλὰ αὐτοὶ—συνιοῦσιν contain a very acute dict, which would not have been unworthy of Thucydides himself. There is, however, as Theodoret remarks, some obscurity : and this is rightly (I think) attributed by that Commentator to the Apostle's backwardness to deal too plainly with them. The obscurity, however, has (as usual) occasioned much variety of interpretation, and (as is not unfrequently the case) some variety in the *reading*, which may be fairly ascribed to the methods adopted by the early librarii for clearing the sense, though these (as in many other cases) were rash enough. A few antient MSS. (most of them interpolated); and the Vulg., omit the words οὐ συνιοῦσιν 'Ἡμεῖς δέ. But this is discountenanced by the antient Versions, Chrys., and the other Fathers and Commentators, and is plainly a *paradiorthosis*. Had the words *not* been written by the Apostle, no one would have thought of inserting them ; whereas, as they stand, they have been thought to involve some difficulty ; and hence we may account for their *omission*. As to the *difficulty*, however, I confess I see it not. The construction is sufficiently clear, and the sentiment by no means obscure. The words are well rendered by Wets. : " Illi vero semet ipsos in semet ipsis metientes, et semet ipsos sibimet ipsis comparantes, non intelligunt quicquam, i. e. stulti et inflati." Phot., however, and Bos, and also some recent Commentators, as Rosenm. (supported by Bengel and Kypke), think that the Apostle is speaking of himself, and not the false teachers. They think that the phrase *to measure oneself by oneself* is meant to express *modesty*, and that συνιοῦσιν is the participle dative plural, οὐ συνιοῦσιν, *not with the wise*. But to this sense the *article* would be indispensable. The common interpretation is ably maintained by Grot., and has surely nothing objectionable. The only difficulty is in συνιοῦσιν, which involves an ellipsis, though not unfrequent in other similar words, nor even in the one in question. Thus Matt. 13, 13, 14 & 15. καὶ τῇ καρδίᾳ οὐ συνῶσι. Mark 6, 52. οὐ γὰρ συνήκαν ἐπὶ τοῖς ἄρτοις 7, 14. 8, 17. οὐκ ᾔδειτε οὐδὲ συνίετε ; & 21. πῶς οὐ συνίετε ; and other places, in which the verb is used absolutely, and something is meant to be supplied from the context to complete the sense. Here we must supply ἐν ἑαυτοῖς ἑαυτοὺς μετροῦντες, i. e. " while they thus measure themselves *by themselves* only, and not with the *true* Apostles, they perceive not what they are doing, and the self-delusion into which they are fallen ;" which is the greatest mark of folly. Such (I conceive) is the sentiment the Apostle meant to express. And thus our common version is sufficiently defended. Theophyl. very well paraphrases thus : ἐκεῖνοι οὐκ ἀξιοῦσι πρὸς τινὰ τῶν ἄλλων ἀνθρώπων συγκριθῆναι, ἀλλ' αὐτοὶ ἑαυτοῖς συγκρίνονται καὶ ἀμυλῶνται πρὸς ἀλλήλους, καὶ οὐκ αἰσθάνονται πῶς εἰσι καταγέλαστοι τοιαῦτα ἀλαζομενόμενοι. Ἐκαστὸς γὰρ ἑαυτὸν κρείττω λέγων, τὸν ἕτερον καταβάλλει· καὶ οὕτω πάντες δι' ἀλλήλων εὐδόκιμοι φαίνονται· ὅπερ γελοῖον ὃν οὐ συνιοῦσιν αὐτοί.

Among the numerous passages of the Classical writers which Wets. here compares with the present, the following are the most apposite. Hor. Ep. 1, 7, 98. Seneca de Irâ, 2, 21. Non pro fastigio

tu o te metiris, te ipsum projecis. Liv. 3, 54, 3. odium in se aliorum suo in eos metiens odio. Cels. ap. Orig. p. 180. σκώληκες εἰσιν ἐν γωνίᾳ τοῦ ἐν τῷ βίῳ τῶν ἀνθρώπων βορβόρου, ἑαυτοὺς μὴ μετροῦντες, καὶ διὰ τοῦτο ἀποφαινόμενοι περὶ τηλικούτων, ὥς κατειληφότες. Aristot. Rhet. 2, 12, τῇ γὰρ αὐτῶν ἀκακίᾳ τοὺς πέλας μετροῦσι, which reminds one of an homely adage of our own country, "to measure another person's corn by one's own bushel." Plutarch 2, 540 A. ὅταν δὲ μὴδὲ ἀπλῶς καὶ καθ' ἑαυτοὺς ἐπαινέσθαι ζητῶσιν, ἀλλ' ἀμιλλώμενοι πρὸς ἄλλοτρίους ἐπαίνους, ἔργα καὶ πράξεις ἀντι- παραβάλλουσιν αὐτῶν, ὡς ἀμαυρῶσιντες ἐτέρους, πρὸς τῷ κενῷ βάσκανον πρᾶγμα καὶ κακὴς ποιῶσι. Τὸν μὲν γὰρ ἐν ἄλλοτρίῳ χορῶ πόδα τιθέναι περιέργον ἢ παροιμία καὶ γελοῖον ἀποδείκνυσιν· τὴν δὲ ἐν ἄλλοτρίοις ἐπαίνοις εἰς μέσον ὑπὸ φθόνου καὶ ζηλοτυπίας ἐξωθον- μένην περιαντολόγῳ εὖ μάλα δεῖ φυλάττεσθαι. See Dio Chrys. 613 c. Wets. subjoins the following remark: " Si quis *φιλαυτίας* vitio laborat, et præ arrogantia magnificè de se ipso sentit, is se metitur regulâ *Lesbiâ et plumbeâ*; puer sibi magnus videtur, donec se circumspiciens viros viderit, suamque cum illorum staturâ comparaverit: pseudapostoli Corinthiaci comparabant se ipsos sibi ipsis: olim discipuli fuimus, nunc doctores; olim pueri, nunc viri; olim paucos habuimus discipulos, nunc multos; ergo magni sumus. Hæc comparatio erat fallax, prava et stulta."

13. ἡμεῖς δὲ οὐχὶ εἰς τὰ ἄμετρα καυχησόμεθα. The same metaphor is here continued: though there is some obscurity, arising from harshness in the metaphor, and excessive brevity in the expression. There is evidently a verb wanting in the second clause. Some recent Commentators, as Morus and Rosenm., supply "*gloriam quæro*." The truth is, *καυχησόμεθα* must be repeated. At *ἄμετρα* must be supplied *μέρη*: but it is not necessary, with Morus and Rosenm., to interpret "*extra diocesis meam*," which is too formal. The sentiment intended is simply this: "I will not boast, or seek glory in respect to any parts further than the limits God hath assigned to my evangelical labours." The next words *κατὰ τὸ μέτρον τοῦ κανόνος οὗ ἐμέρισεν ἡμῖν ὁ Θεὸς μέτρου* are exegetical of the preceding, and there is somewhat of pleonasm in the expressions, which, however, is not unusual in similar cases.\*

\* The phraseology is thus illustrated by Rosenm., from Morus: "*Κανὼν* h. l. est certum, finitumque doctori spatium, uno verbo *diæcesis*; et is *κατὰ τὸ μέτρον τοῦ κοινόνος* καυχᾶσθαι dicitur, qui in tantum gloriatur, in quantum sua diocesis patet, sive intra fines sue

In the words ἐφικέσθαι ἄχρι καὶ ὑμῶν there is another ellipsis. We must understand ὥστε, and supply something to complete the sense from the preceding, as: "And these limits extend so as to reach even to you. Of you therefore I may justly boast."

14. οὐ γὰρ—Χριστοῦ. This verse is parenthetical, and explanatory of the preceding. The phrase ὑπερκετείνειν ἑαυτὸν is compared by the Commentators with the Greek ὑπερπηδᾷ τὸν ὄρον, ὑπὲρ τὰ ἐσκαμμένα πηδᾷ. (Other similar phrases may be seen in Pollux Onom. 3, 151.), and therefore it well corresponds to the εἰς τὰ ἄμετρα καυχᾶσθαι at ver. 13. At the words ὥς μὴ ἐφικνούμενοι εἰς ὑμᾶς some Critics stumble. Morus conjectures ὥς οἱ μὴ ἐ. But no change is necessary. The present reading is quite accordant to the style of the Apostle. The sense is: "as if we did not reach to you," i. e. as if our boundaries did not extend so far as to comprehend you. Ἀχρι γὰρ—Χριστοῦ. "For I advanced as far as you also, in (preaching) the Gospel of Christ." This verb is often used in Scripture with an εἰς following; as in Matt. 12, 28. Luke 11, 20. Rom. 9, 31. Phil. 3, 16. where see the notes. The verb properly denotes, as here, an arrival first at any place. For the Apostle plainly alludes to the right of pre-occupancy.

15. οὐκ εἰς τὰ ἄμετρα καυχώμενοι ἐν ἄλλοτρίοις κόποις. Vater here points as if καυχώμενοι were dependant on the 13th verse. But by what verb? Καυχησόμεθα? That, however, were harsh. It is better to suppose that the Apostle here, as often, separates the participle from the verb; or the participle may be a nominativus pendens. There is, however, an epanalepsis. The Apostle resumes the sentiment of ver. 13.

dioceseos. Τὸ μέτρον αὐτοῦ κανόνος est modus seu mensura, quæ constat definito ambitu, quæ nunc est definitum spatium, ut si scriptor μεμετρημένον κανόνα dixisset. Est ergo μέτρον genus, κανῶν species, qua specie nominandâ genus accuratius definitur, quale nominatim μέτρον nunc intelligendum sit. Quare sive dicat μέτρον solum, sive κανόνα solum, sive μέτρον τοῦ κανόνος conjungat: ubivis eadem res exprimitur."

in order to ingraft another on it : " We do not boast beyond our limits upon other men's labours." Here there is an evident allusion to the *false teachers*, who had actually done this at Corinth. The *sentiment* is too obvious to need explanation. Wets. compares Hor. 1 Epist. 19, 12. Libera per vacuum posui vestigia princeps, Non aliena meo pressi pede.

In the words following the Apostle hints at the *result* which he hoped for from his labours, namely, not merely acceptance and honour at Corinth, but, yet more. Ἐλπίδα δὲ ἔχοντες, " We have, moreover, a hope αὐξανομένης τῆς πίστεως ὑμῶν ἐν ὑμῖν μεγαλυνθῆναι, namely, that as your faith increases, i. e. as the profession of the Gospel extends further among you, &c. The Apostle seems to have in view the further perfecting of the faith in some, and the extension of it to others at his next visit to Corinth. The expression ἐν ὑμῖν μεγαλυνθῆναι signifies " to gain fame and glory by you," namely, as the teacher justly may by the improvement of his pupils. In μεγαλύνεσθαι, *to be praised for, get honour by*, there is a sort of Hebraism ; and this use also occurs in Acts 19, 17. Phil. 1, 20. and sometimes in the Old Testament. See Schleus. Lexx. Nov. et Vet. Test.

15. κατὰ τὸν κανόνα signifies the same as at ver. 13., namely, " within my limits, and according to my just right." Eis περισσείαν is to be construed with μεγαλ. and signifies " ad abundantiam usque ;" an adverbial phrase.

16. εἰς τὰ ὑπέρεικα ὑμῶν εὐαγγελίσασθαι, &c. The construction of these words is obscure ; though it is not touched on by the Commentators. At εὐαγγελίσασθαι I would supply ὥστε, which is equivalent to εἰς τὸ. Now εἰς τὸ often denotes *result*. The sense therefore is : " The result which I hope for this abundant success of my labours among you is εὐαγγελίσασθαι (scil. με) εἰς τὰ ὑπέρεικα ὑμῶν, " that I may spread the Gospel to the parts beyond you." To *what* part the Apostle here alludes we can only conjecture. Rosenm. observes, that as the Corin-



thians carried on extensive navigation and commerce, the Apostle hoped that some tidings of the Gospel would, by them, reach to the regions beyond them, and thus an opportunity be afforded to him of preaching there; as was formerly the case at Antioch. I should be inclined to think that the Apostle had *chiefly* in view the parts beyond the Isthmus, namely Peloponnesus, and perhaps Acarnania and Epirus, which had a close connection with Corinth. Mackn., however, is of opinion that he alludes to the regions of Italy and Spain, whither he intended to go. "For (continues he) in Laconia, Arcadia, and the other countries of Peloponnesus, which composed the Roman province of Achaia, he had already preached the Gospel; as is plain from the inscription of both his letters to the Corinthians." Yet Doddr. denies that there is "any thing to be found in the New Testament of planting churches in these parts of the Peloponnesus." I am certainly not aware of any such.

16. οὐκ ἐν ἀλλοτρίῳ κανόνι εἰς τὰ ἔτοιμα καυχῆσασθαι, "so (however) as not to *aim at* boasting over that which is readily obtained, and in another person's bonds." The sentiment is similar to the preceding ἐν κόποις ἀλλ' καυχᾶσθαι. At τὰ ἔτοιμα must be supplied ἔργα.\* The whole passage is thus paraphrased by Theophyl.: Τί οὖν ἐλπίζομεν: ὅτι καὶ εἰς τὰ ὑπερεπέκεινα ὑμῶν εὐαγγελισόμεθα καὶ τυχὸν καὶ ἐπ' ἐκείνοις καυχησόμεθα, εἴγε αἰφελήσομεν αὐτοὺς.

17. The Apostle concludes with a most weighty dict, which would be especially valuable to all such as were in the ministry (for whom it is evidently meant), but which is also introduced, (very judiciously,) in order to lessen the feeling of disgust, which is apt to rise on hearing any one excessively commend himself. In this view Theophyl. (from Chrysost.) ex-

\* So Appian, Syriac. p. 151. (cited by Wets.) διαπλεῖν εἰς τὴν ἐλλάδα ἥδη παρακαλοῦντες, ὡς ἐπὶ ἔργον ἔτοιμον. Schol. on Aristoph. Equit. 391. Thucyd. 1, 70. ὑμεῖς δὲ τῷ ἐπελθεῖν καὶ τὰ ἔτοιμα ἂν βλάψαι, 4, 61. χρὴ τὰ μὴ προσήκοντα ἐπικτωμένους μᾶλλον, ἢ τὰ ἔτοιμα βλάπτοντας.

cellently paraphrases thus: ἔχοντες γὰρ τοιαῦτα ἔργα, οὐ κομπάζομεν, οὐδὲ ἑαυτοῖς τι λογιζόμεθα· ἀλλὰ τῷ Θεῷ τὸ πᾶν, καὶ αὐτὸ ἐφθάσαμεν μέτρον· ἔδει οὖν κακεῖνους ἐν τούτῳ καυχᾶσθαι. Compare 1 Cor. 1, 31.

18. οὐ γὰρ—συνίστησιν. The Commentators do not perceive that this is directly levelled against the false teachers. See ch. 1. Δοκιμὸς, *accepted, approved*: a metaphor taken from coins, which are approved by the Prince, and accepted by the subject, and *pass current*. So δοκιμὸς ἐν Χριστῷ in Rom. 16, 10. It is not necessary to refine so much as some do on the sentiment, which must be taken in its plain import. By συνίστησιν is meant “commends by the gifts of the Holy Spirit, and the evident blessing on his ministry.” Such is what the Apostle seems to have intended: and to this he might safely appeal in his *own* case; though he delicately suppresses all mention of *himself*. Theophyl. well annotates thus: Οὐκ εἶπεν, ἡμεῖς ἐσμεν δόκιμοι, ἀλλ’ ὃν ὁ Κύριος συνίστησι· τουτέστιν, ὃν ἡ ἀλήθεια τοῦ ἔργου καὶ τοῦ κόπου μετὰ τῆς χάριτος τοῦ Θεοῦ ἀποδεικνύει δόκιμον.

#### CHAP. XI.

VERSE 1. ὀφελὸν ἀνείχεσθέ μου μικρὸν τῇ ἀφροσύνῃ—μου. As ver. 17. of the preceding chapter was intended to deprecate the τὸ φορτικόν, or indignation, which arises at hearing self-praise, so is the present verse, where it was the *more* necessary, since he had to subjoin more of such praise. The words may be rendered: “Would that ye could bear with me a little in my folly (of boasting). Now *do* bear with me!”\* On this sense of ὀφελὸν, *utinam*, see Matth. Gr. Gr. or Schleus. Lex. Here there are two read-

\* Rosenm. thinks that the words ἀλλὰ καὶ ἀνέχεσθε are ironical: and he paraphrases thus: “Vos nihil libentius auditis, quam si quis se laudat.” But that is far-fetched, and inconsistent with the words immediately following, which assign a *reason* why they should bear with him.

ings, ἀφροσύνη and ἀφροσύνης. In the former case must be understood ἐπὶ; in the latter ἔνεκα, and this reading seems to be the best founded. Ἀφροσύνης, “folly of boasting.” To this the Apostle has often before adverted. Ἀλλὰ καὶ, *quinimo, quinetiam*; as Luke 12, 7. 16, 11. where Schmid. says it is εἰς αὐξήσιν.

It is plain that this self-praise is compulsory, arising from necessity, and employed with a view solely to the good of his converts, lest they should be alienated by the false teachers, who so studiously depreciated him.

2. ζῆλω γὰρ ὑμᾶς Θεοῦ ζῆλω, “I love \* you with a divine affection,” i. e. not through any human motive, but solely for the sake of God. (See Theophyl.) This metaphor suggested to the Apostle’s mind the comparison which follows, of which the imagery and cast is Jewish and Oriental, and therefore not very distinct to our Western conceptions. The question is, whether by ἡρμοσάμην the Apostle had an allusion to the ἄρμωσταί, those friends who made and procured the marriage for the bridegroom; as is the opinion of the Greek Commentators, and some moderns, as our English Translators, Wets., Raphel, Elsner, and Wolf; and in this sense the word often occurs in the Classical writers, and so it is used in Prov. 19, 14. See also Rom. 7, 4. :† or, whether he has an allusion to persons who, like the ἄρμωσύναι, among the Lacedemonians, formed the lives and manners of virgins, making them virtuous and discreet, and so prepared them for marriage. The point, though of little importance, is indeed perplexing, and hardly admits of determination. It should seem better not to press on the *nuptial allusion* in the term, but, with Krebs and Mr. Mall ap. Parkhurst, render thus: “adaptavi enim vos (Christianis

\* Or rather “I ardently love you;” for, as Theophyl. observes, ζηλοῦντις ἐπὶ τῶν δικαίως ἐρώντων τίκεται.

† Krebs, too, refers to the example of Esther, ch. 2, 12. and Joseph. 11, 6, 2.

doctrinis et virtutibus . . . . ornavi) ut uni viro, tanquam virginem puram sistam, nempe Christi." If there be any metaphorical allusion in ἡρμ., it may be not so much to the ἀρμοσύναι as the offices of *guardian and preceptor*, &c. See the note of Krebs, whose objection to the common *nuptial* sense of the term cannot (I think) be removed by throwing the words ἡρμοσάμην γὰρ ὑμᾶς ἐνὶ ἀνδρὶ into a parenthesis (as is done by Schleus. and Doddr.), thus joining ζηλω with παραστῆσαι: which is offering great violence to the construction, and can by no means be admitted.

3. φοβοῦμαι δὲ—Χριστόν. Rosenm. remarks that the Apostle proposes the example of the woman being deceived by the serpent, because he had just compared the Church to a virgin. And Wolf observes, that the Fathers, and the best modern Theologians, have from hence rightly inferred that Satan used the serpent as the instrument wherewith to seduce the human race. See Suic. Thes. 2, 536. and see Joh. 8, 44. Rev. 12, 9. 20, 20. Wisd. 2, 24. Besides, as Mackn. observes, the serpent, in the history of the fall, is said to be punished as *an accountable agent*. See more in Mackn.

3 ἐν τῇ πανουργίᾳ. An adverbial phrase for πανουργῶς, *craftily*. See more on the *sentiment* in Doddr. and the other practical Commentators.

3. οὕτω φθαρή—Χριστόν, "so your thoughts and reasonings be corrupted and perverted from the simple, pure, and unadulterated truth as it is in Christ."

4 εἰ μὲν γὰρ ὁ ἐρχόμενος, &c. In these words there is no little obscurity; and hence there has been some difference of interpretation. (See Pole.) Rosenm. paraphrases thus: "Si quis istorum, qui ad vos veniunt, alium Jesum vel Salvatorem (*verum*) aliudque Evangelium (*verum*) commendat, (quod tamen fieri non potest), rectè sanè eum toleraretis." He also proposes another mode of interpretation, but exceedingly harsh. The former (which is adopted by most modern Commentators) is greatly preferable. Ro-

senm. and most moderns treat the sentence as *ironical*. But this seems to be utterly unfounded, and is without any warrant from the antient Interpreters, who, after all, have (I think) best discerned the true sense. Thus Theophyl. (from Chrys.): ἐκόμπαρον οἱ ψευδαπόστολοι, ὥς πλέον τι τῶν ἀποστόλων εἰσφέροντες· ἐπεὶ οὖν πολλὰ ἐφλυάρουν ἀνόητα, τῇ ἑξῶθεν σοφία χρώμενοι, φησὶν ὅτι εἰ μὲν ἐκήρυττον ἕτερον Χριστὸν, ὃν κηρυχθῆναι ἔδει, ἡμεῖς δὲ παρελείπομεν, καλῶς ἠνείχεσθε. So also Œcumen. and Theodoret. The scope of the Apostle, and the nature of the subject is ably treated on by Phot. The ἠνείχ., he remarks, implies *censure*; since, as appears from the γὰρ, it must be taken in connection with the preceding sentence, where a corruption of the Gospel is imputed to them. The ground of censure (he adds) is this: "Your being deceived is inexcusable, since, when both we and the false teachers say the same thing, you abandon us, and hold with them: you have not to plead novelty and variety, which are usually so attractive, and mislead the simple."

By ἕτερον, as applied to *Saviour, Spirit, and Gospel*, is meant (by a not uncommon ellipsis) another and *better*. Now had that *been* the case, they *would* have been excusable. To complete the argument, there must be supplied, at the end of the verse, "*But that is not the case*; therefore ye are inexcusable." So that it is not true that the Apostle (as many recent Commentators tell us, and to which Mr. Valpy assents,) supposes an impossible case. He merely means what actually *is not the case*.

After all, however, one difficulty remains. Ἡνείχεσθε is rendered "you might bear with them." But in this term, upon every interpretation yet offered, there is something peculiarly strange: for they are reproached not only for having *borne with* them, but *admitted their pretensions*, nay *preferred* them. Nor can the ἠνείχεσθε be so tortured as to yield the sense "ye might admit their pretensions." And to suppose any *irony* would be very frigid. I

cannot but suspect a corruption : and this is countenanced by the variety of readings ; though, by a strange coincidence, they afford no clue to unravel the difficulty. I have however little doubt but that the true reading is *ἐνείχεσθε* : and this is preserved in at least *one* very antient MS. *ƒ* (of the ninth century), and (if I am not mistaken) it was read in the MSS. from which the MSS. *δ*, *ε*, and many others which read *ἀνείχεσθαι*, were copied ; *α* and *ε* being perpetually confounded. Nay, Phot., when he expounds *προσάχειν* and *προστίθεσθε*, seems to have so read. Certainly *ἐνείχεσθε* yields an excellent sense, since it is not only very applicable to the evident intent of the Apostle, but is a more cutting expression, as if their putting themselves under these men were a kind of *bondage*. And the truth of this reading is placed beyond doubt by a kindred passage of the Apostle himself at Gal. 5, 1. *μὴ πάλιν ζυγῷ δουλείας ἐνέχεσθε*, where there is the *very* mistake in many MSS. which read *ἀνέχεσθε*. *Examples* of the term it were unnecessary to adduce, as they may be found in the Greek writers *passim*.

5. *λογίζομαι γὰρ μηδὲν, &c.* Here there is left to be supplied, in order to complete the sense, a clause to which the *γὰρ* refers, namely, “(No, you can pretend to no such thing. They have *not* found you another and better Saviour, more ample endowments of the Holy Spirit, nor have promulgated better doctrines than those ye have received from me ; nor can *any others*) for I account myself to be nothing inferior to the first Apostles.” Theophyl. remarks on the modesty of the expression, which is not directly affirmative. By the “chief Apostles” the antient Commentators justly conclude are meant Peter,\* James, and John. So, in Gal. 2, 9. they are called the *pillars of the church*. He had (I think) Peter *chiefly* in view ; since it appears from 1 Cor. 1, 12. and 3, 12. that there was a party at

\* I leave it to the Roman Catholics to determine how this is consistent with the superiority they maintain of that Apostle over the rest.

Corinth who were followers of Cephas, i. e. Peter. Against these persons, therefore, the present sentence seems to be levelled.

Ὑστερηκέμαι, "to be inferior;" as 1 Cor. 8, 8 and 12., 24. and frequently in the later Greek writers. Ὑπὲρ λίαν, *highest*; the adverb being put for the adjective. The Commentators compare ὑπερεῦ, to which may be added ὑπερπερισσῶς and ὑπερεκπερισσῶ, both used by our Apostle, who is indeed much attached to compounds in ὑπερ. I would also add Thucyd. (7, 70. T. 3, 10, 13.) τὸν κτύπον μέγαν λίαν. Wets., too, aptly compares Eustath. on Hom. Od. α. p. 27, 35. καθ' ὃ σημαίνόμενον λέγομεν τινα ὑπὲρ λίαν σόφον.

6. εἰ δὲ καὶ ἰδιώτης τῷ λόγῳ, ἀλλ' οὐ τῇ γνώσει. The Apostle (I think) here adverts to what was urged by the *Antipauline* party, as the grounds of inferiority in him. The παρουσία τοῦ σώματος ἀσθενής, he does not deign to advert to; but in respect to the *other* charge, he admits that his phraseology is not polished or elegant: for that is the sense of ἰδιώτης, which signifies one of the common people; q. d. "My language is that of a plain unlettered person." The term here signifies *rude, unskilled*. So Gloss.: ὁ μὴ νοήμων. Hesych.: ἰδιώτας, ἀπείρους. And this sense is very frequent in the Classical writers. So Themist. 10. p. 134. (cited by Wets.) προήγορον εἶχεν—οὐδὲ ὥσπερ γλώττῃ βάρβαρον, αὐτὰ δὲ καὶ τῇ διανοίᾳ, ἀλλ' ἐν τῷ συνέειναι μᾶλλον σοφώτερον ἢ ἐν τοῖς ὅπλοις. Diogen. Laert. 87. τρίτῃ δὲ διαίρεσις λόγου, ἐν οἷς ἰδιῶται διαλέγονται πρὸς ἀλλήλους· οὗτος δὲ ὁ τρόπος προσαγορεύεται ἰδιωτικὸς. See also the note on Acts 4, 13. and 1 Cor. 14, 16. To the faculty of learning and eloquence, he says, he makes no pretensions; but, he adds, he is not an *idiotes*, ἐν γνώσει.\* By γνώσις is here meant divine knowledge, the λόγος

\* Thus, we may observe, every one is an *idiotes* to a certain degree; as he must, in some things, be deficient: since, non omnia possumus omnes.

γνώσεως, as the Apostle elsewhere calls it. So Theodoret: τὴν μὲν γλώτταν ἀπαίδευτον ἔχω, τὴν δὲ διανοίαν τῇ θεογνωσίᾳ κεκοσμημένην. See the learned note of Elsner, who, among other passages, cites the following from Origen contra Cels. L. 3. p. 122. εὖ οἶδ', ὅτι ἡ θαυμάσεται τὸν νοῦν τοῦ ἀνδρὸς ἐν ἰδιωτικῇ τῇ λέξει μεγάλη περιουόντος· ἢ μὴ θαυμάσας, αὐτὸς καταγέλαστος φανέται. Ἀλλὰ οὐ, yet not.

The words following, ἀλλ' ἐν παντὶ φανερωθέντες—ὕμᾱς (in which the antient Commentators recognise a reproach on the false Apostles) seem to merely contain this sentiment: "But I need not enlarge on this point, having sufficiently manifested myself to you as such, or being manifested as such to you at all times, in all businesses, and on all occasions."

Ἐν παντὶ ἐν πᾶσιν is an intensive form elsewhere used by the Apostle: and φανερωθέντες, is for φανερωθείς which propriety of language would have required.

7. ἢ ἁμαρτίαν ἐποίησα—ὑμῖν. There is here a somewhat abrupt transition, which may be softened by supplying the following links in the chain of connexion, which seem to have existed in the Apostle's mind, though not expressed in words. (Having thus granted my inferiority, where it affects not the objects which my evangelical office is especially meant to serve, and having asserted that dignity and rank which the grace of God warrants me in claiming, I may well ask where is my offence.) Have I committed an offence in *humbling* myself, that you might be exalted," &c. The interrogation has great force and energy; nor is there in it, what some modern Commentators fancy, *irony*; which might be the case, if the interrogation were removed, thus: "It seems then that I have done wrong by," &c. But the mode pursued by the Apostle is justified by the example of the greatest writers, and in δεινότης is scarcely inferior to the most admired passages of Demosthenes and Cicero.

7. ἐμαυτὸν ταπεινῶν, *humbling myself*, i. e. by labouring with my hands, submitting to a voluntary po-



verty,\* and by not claiming the privileges of my equals, thus, as it were, tacitly admitting inferiority." *ἵνα ὑψωθῆτε.* Theodoret well explains this: *ἵνα οἰκοδομηθῆτε πρὸς τὴν πίστιν, built up in the faith.* See the Commentators ap. Pole, who trace various senses in which this might be true, *all* of which, however, could not have been meant by the Apostle: but they omit what it is probable he had *chiefly* in view, namely, the fame and reputation which the church of Corinth sustained among the Christians, from the pre-eminence of the spiritual gifts of its members, and which might fairly be ascribed to the labours of the Apostle. It is justly supposed by Theophyl., that in the *ταπεινῶν* and *ὑψωθῆτε*, the Apostle means to play upon his own expressions; as in 10, 10. *ἡ δὲ παρουσία σώματος ἀσθενῆς.*

The *δωρεάν* is a noun, with a subaudition of *κατὰ*, taken adverbially; as in Matt. 10, 8. *δωρεάν ἐλάβετε, δωρεάν δότε.* And so also in the Old Testament. See Schl. and Tromm.† The note of Mr. Locke may also be consulted; but it seems too hypothetical, and far-fetched.

8. *ἄλλας ἐκκλησίας ἐσύλησα, λαβὰν ὀψώνιον, πρὸς τὴν ὑμῶν διακονίαν.* It is observed by Theophyl. that he might have said, "but I lived by the labour of my hands," he, however, adopts this mode of putting the case, to make his language the more cutting; q. d. "nay, I even abandon my rule, to render you service, and advance your spiritual welfare." When he speaks of *other churches*, he is supposed from Phil. 4. to have reference to that of Philippi only. On this idiom see the note on 10, 10.

The word *ἐσύλησα* must be understood *comparatè*.

\* So Chrys.: *ἐν στενοχωρίᾳ διαγαγὼν* and Theophyl.: *λιμώτων.* Also Œcumen.: *ἐμάντον λιμῷ ταπεινώσαι.* Perhaps he had in mind Ps. 35, 13. "I humbled my soul with fasting."

† Here I would notice an evident imitation in Philostr. V. Ap. 8, 21. δ δὲ (i. e. Apollonius,) *ὥσπερ τοὺς Γύγας φασὶ, καὶ τοὺς Κροίσους ἀκλείστοις παρέχειν τὰς τῶν θησαύρων θύρας, ἵν' ἐπαντλεῖν εἴη, τοῖς δεαμένοις, οὕτω παρεῖχε τὴν ἑαυτοῦ σοφίαν τοῖς ἐρωτῶσι.*

For, by making an exception in that case, he, as it were, *spoiled them*. This, it seems, he was compelled to do in this instance, since we may suppose his close attention to the forming such a church as that of Corinth would prevent his *so* labouring with his hands as to *altogether* support himself. However, the little he would want was gladly supplied by the Philippians for so important a service; and, be it remembered, that he had previously *earned* it by his evangelical labours at Philippi. Some think that he even *contributed* something out of what he had received from the Philippians for the maintenance of a minister, after he had left Corinth. But this is not countenanced by any antient authority, and is in itself very improbable.

8. καὶ παρὼν πρὸς ὑμᾶς καὶ ὑστερήεις, "and when, on having come to you, I was in need." So in Phil. 4, 12. ὑστερεῖσθαι is opposed to περισσεύειν and so also 1 Cor. 1, 7. ὥστε ὑμᾶς μὴ ὑστερεῖσθαι ἐν μηδενὶ χαρίσματος and Heb. 11, 37. This signification is, however, more frequent in the *active* voice, as Heb. 4, 1., and often in the Gospels. It may be hence inferred that he only accepted assistance when he was *υστερήεις*, put to streights; and therefore there is the less reason for the supposition adverted to in the verse preceding.

8. ὃ κατενάρκησα οὐδενός, "I was heavy on, or burdensome to, none of you;" or more literally, "I did not lie a dead weight upon you." The term properly signified to *affect any one with torpor*, from *ναρκή*, a fish possessing that power (See Athen. and Philo, cited by Wets.; and this is confirmed by Mr. Humboldt), and *κατὰ*, down. Thus it merely signifies to *weigh any one down with an overpowering load*,\* like that of the torpedo, or incubus, Of this

\* The word is thought, by Jerome (Algas. 2, 10., cited by Wets.), to be a *Cilicium*. His words (which deserve attention) are these: "Multa sunt verba, quibus juxta morem urbis et provinciae suae familiarius Apostolus utitur; a quibus exempli gratia pauca ponenda

term the words further on, *καὶ ἐν παντὶ ἀβαρῇ—τηρήσω* are explanatory. The words *τὸ γὰρ ὑστέρημά μου—Μακεδονίας* are parenthetical. The *προσαναπλήρωσαν* is explained by Rosenm., “suppleverunt, si quid deesset ad meum victum, quod manuum labore non poteram parare.” So 9, 12., where see the note. By the *brethren coming from Macedonia* the Apostle is supposed, from Phil. 4, 11., to mean the Philippians. Some of them were probably brought to Corinth by commercial business.

9. *καὶ, yea. Ἀβαρῇ, unburthensome.* The word occurs no where else in the New Testament, and no where in the Old Testament. It is, however, cited from Plut. by Schleus. And Wets. adduces examples of it, as from Diotogenes ap. Stob.: *ἀβαρέα δεῖ ἡμεν ποτὶ πάντας ἀνθρώπους, μάλιστα δὲ ποτὶ τοὺς μήνας καὶ καταδεεστέρους ταῖς ψυχαῖς.* Inscript. *οὐ μόνον δὲ ἐν τούτοις ἀβαρῇ ἑαυτὸν παρέσκηται.* These writers seem to have had in mind this passage of the Apostle. The words *ἀβαρῇ ὑμῖν ἑμαυτὸν ἐτήρησα, καὶ τηρήσω* breathe most dignified magnanimity; as at ver. 12. *ὃ δὲ ποιῶ, καὶ ποιήσω.* Theophyl. remarks that this is as much as to say: “I mention not this in order that I may henceforward receive of you.”\* There is something, too, very cutting; q. d. “I cannot so far rely on you as to take aught of you.”

10. The Apostle follows this up with a *solemn asseveration*, and that confirmed by an oath; for both are included in the formula *ἔστιν ἀλήθεια Χριστοῦ ἐν ἐμοί.* The form of *asseveration* is found in 1 Tim.

*sunt—οὐ κατενάρκησα ὑμῶν, h. e. non gravavi vos. Quibus et aliis multis verbis usque hodie utuntur Cilices. Nec hoc miremur in Apostolo, si utatur ejus linguæ consuetudine, in quâ natus est et nutritus.”* I see no reason why the Apostle may not be allowed his *Cilicisms* as well as Livy his *Patavinities*. But it may be questioned whether this use of the word was confined to Cilicia. Thus Plut. 2, 8 p. (cited by Wets.) *ἀπαναρκῶσι γὰρ καὶ φρίττουσι πρὸς τοὺς πόνοους, τὰ μὲν διὰ τῆς ἀλγηδόνος τῶν πληγῶν, τὰ δὲ διὰ τοὺς ὕβρεις.*

\* One may compare a very kindred passage of 1 Cor. 9. 15. *ἐγὼ δὲ οὐδενὶ ἐχρησάμην τούτων. Οὐκ ἔγραψα δὲ ταῦτα, ἵνα τοῦτο γένηται ἐν ἐμοί.*

2, 7. Both are united in Rom. 9, 1. ἀλήθειαν λέγω ἐν Χριστῷ, οὐ ψεύδομαι, which is exactly of the same import with the present formula, though much plainer. The phrase here used is very harsh, and the ratio of it has not been satisfactorily pointed out by any Commentator. *Piscator* does the most towards it, who renders: "ne censeatur in me esse Christi veritas, nisi affectus sim," &c. Perhaps the sense may be more literally expressed thus: "There is the truth of Christ in me as (ὅτι) this my boasting," &c., or "Let the truth of Christ, i.e. the real truth before Christ, be thought to be in me, as I shall do what I protest, namely, when I say that this my boasting shall not be stopped (by any) in the regions of Achæa." I am surprised that the Commentators should not have compared an altogether kindred passage of 1 Cor. 9, 16., where, after making the very same protestation, that he will take nothing of them, the Apostle subjoins: καλὸν γὰρ μᾶλλον ἀποθανεῖν ἢ τὸ καύχημά μου ἵνα τις κενώσῃ.

10. ἡ καύχησις αὕτη οὐ φραγήσεται, "this boasting shall not be hindered, obstructed, taken away." On the general sense intended the Commentators are agreed; but not on the ratio metaphoræ. The antient, and some modern ones (as Grot.) think there is an allusion to a river which is dammed up, and has not free course. And to that use this verb is often applied, both in the Old Testament and in the Classical writers, but not in the New Testament, where it is only employed of the stopping of the mouth, *physically* (as Hebr. 11, 33. and 2 Macc. 14, 36. 1 Macc. 2, 60. Dan. 6, 22.), or *metaphorically*; as in Rom. 3, 19. ἵνα πᾶν στόμα φραγῇ where see the note. And this, it should seem, is the allusion in the present passage, since he who is convicted of falsifying a solemn asseveration in the sight of God, may be said to have his mouth effectually stopped. So Theodoret: Οὐδέεις, φησὶ, ἐμφράζει μου τὸ στόμα, οὐδὲ, ἀποστερήσει με τοῦ τῆς δὲ φιλοτιμίας αὐχήματος. The εἰς ἐμὲ is thought to be equivalent to μου or ἐμή. But

why did not the Apostle use one of those words? Because the *κατ' ἐμέ*, which signifies *quod ad me attinet*, was better suited to his purpose, which seems to me to have been to glance a reflection on the false teachers, who were so burthensome to the Corinthians. Thus ver. 20. *ἀνέχεσθε, εἴ τις ὑμᾶς καταδουλοῖ, εἴ τις κατεσθίει, εἴ τις λαμβάνει.*

11. *διατί; ὅτι οὐκ ἀγαπῶ ὑμᾶς.* Being about to introduce the *reason* why he took not of them, namely, because of the false Apostles, he first destroys the supposition of the Corinthians, (*because, forsooth, he did not love them,*) replying that it is rather because he loves them *more*, and therefore does not wish them to be injured by the false Apostles. Theophyl. It is rightly observed, too, by Theophyl., that this is said to soften the preceding. The Corinthians might, without knowing the Apostle's private reasons, think it a token of less unreserved affection, that he had deigned not to take any thing of them. This, it seems, they *had* thought, and to this the Apostle adverts: and in the answer to the interrogation, the words *ὁ Θεὸς ὁδεν*, which contain a most solemn asseveration,\* imply a strong negation of the preceding. Yet he does not plainly tell them his *reason* for so acting. Nor does he express it *directly*, but leaves it to be *inferred* from what follows.

12. *ὁ δὲ ποιῶ, καὶ ποιήσω,* “But what I do, I will also continue to do.” *ἵνα ἐκκόψω τὴν ἀφορμὴν—ἡμεῖς,* “that I may cut off a handle from those who seek a handle, in order that wherein they boast they may be found even as we.” The sense of this pointed and sarcastic sentence, according to the opinion of the best antient and modern Commentators, is this: “that wherein they *boast*, not really *act*, namely, in teaching gratis, that they may be found to do even as we

\* So Terent. Hecyr. 4, 2, 23. (cited by Wets.) Sic optimè, ut ego opinor, omnes caussas præcidam omnibus, et me hac suspensione excludam. Hierocl. Aur. Carm. Pyth. p. 173. (cited by Kypke), τὸ δὲ βουλευέσθαι πρὸ ἔργου πρὸς τοῖς ἄλλοις ἀγαθοῖς, καὶ τῆς οἰήσεως ἐκκόπτει τὰς ἀφορμὰς.

do (viz, if they would aim at the reputation we have), i. e. "to take nothing, which *now* they are not found to do:" for (as the Apostle proceeds to say further on) they shamefully pillaged the converts. Such I conceive to be the true sense of the Apostle in this very brief and obscure passage, which some Commentators ap. Pole strangely misconceive.

12. οἱ γὰρ τοιοῦτοι ψευδαπόστολοι—Χριστοῦ. The Apostle now proceeds to more plainly designate the persons against whom the above sentences were levelled.

The γὰρ has reference to a clause omitted; q. d. "It is no wonder that the persons I allude to should seek a handle to censure me, and should boast of themselves falsely, for such are false Apostles." Here must be supplied εἰσι. Ἐργάται δόλιοι, "crafty, fraudulent, and hypocritical teachers;" for such is the sense of ἐργάται, and not *workers* (on which it would be vain to cite Luke 13, 27. οἱ ἐργάται τῆς ἀδικίας). So the word is used in Matt. 2. 37 & 38. Luke 19, 2. Phil. 3, 2. βλέπετε τοὺς κακοὺς ἐργάτας and 2 Tim. 2, 19. ἐργάτης ἀνεπαίσχυντος. And so the Schol. on Aristoph. Pace 1068, Σπάρτης ἔνοικοι δόλια βουλευτήρια.

The next words μετασχηματιζόμενοι εἰς ἀποστόλους X. are explanatory of ψευδαπόστολοι. Μετασχημ. is of the middle voice, and signifies "changing themselves into, assuming the appearance of:" a direct charge of hypocrisy.

14. αὐτὸς γὰρ ὁ Σατανᾶς μετασχηματίζεται εἰς ἄγγελον φωτός, "Satan himself is transformed into an angel of life." The present tense here denotes *custom*. As an example of this Mackn. thinks Satan did so when he tempted our Saviour in the wilderness. Φωτός may here be taken both physically and metaphorically to denote *virtue*. (See Rosenm.) Thus it corresponds to δικαιοσύνης in the next verse. Here Theophyl. draws the following inference: Μανθάνομεν δὲ ἐντεῦθεν, ὅτι τὸ πρὸς ἐπιδείξιν τι ποιεῖν, μάλιστα πάντων διαβολικόν.

15. οὐ μέγα οὖν, sub. ἔργον. This formula is equi-

valent to the οὐ θαυμαστὸν just before : for μέγα signifies *wonderful* ; as in 2 Cor. 11, 15. Stob. Hor. Serm. 1, 9, 52. Εἰ καὶ οἱ διάκονοι αὐτοῦ μετασχηματίζονται ὡς διάκονοι δικαιοσύνης, “ if his servants also change themselves (and become) as the servants of righteousness.” Wicked persons are, throughout the Scripture, described as being servants of Satan. So Joh. 8, 44. “ Ye are of your father the Devil, and his works ye will do.” And in 1 Joh. 3, 8. sinful *actions* are said to be the works of the Devil. Now these persons were especially servants of Satan, as being false teachers, since nothing is more promotive of the Devil's works than false doctrine.

15. δικαιοσύνης, *truth, virtue*, as opposed to the hypocrisy, craft, and injustice of the false teachers. Ὡς τὸ τέλος ἔσται κατὰ τὰ ἔργα αὐτῶν. The Commentators take τέλος to denote *punishment* ; as in Rom. 6, 21. τὸ γὰρ τέλος αὐτῶν θάνατος. But it may be better to keep close to the proper sense, and render, “ who shall come to the end suitable to their works, namely, a bad end ;” as Hebr. 9, 9. ἡς τὸ τέλος εἰς καῦσιν. So Theophyl. : ἀλλ’ οὐκ ἐκφεύξονται εἰς τέλος· κατὰ γὰρ τὰ ἔργα αὐτῶν ἔσται τὸ τέλος αὐτῶν, τούτεστι, ποινή· τὸ γὰρ τέλος κατὰλληλον τοῖς ἔργοις ἔξουσιν.

16. πάλιν, λέγω, μὴ τις με δόξῃ ἄφρονα εἶναι. The πάλιν has reference to the ὁφθαλμοὶ ἡμεῖς χεσθε—ἀφροσύνης at ver. 1, and as there, so here, being about to speak very much in praise of himself, he deprecates envy, or censure, by the use of such softening expressions as this and that at ver. 1. The sense is : “ let no one charge me with the folly of vain glory and self-praise.” For, as Theophyl. says, τό κωχάσθαι ἀπλῶς ἀφροσύνης ἐστίν. The Apostle does not directly say on what ground he deprecates the censure, but *that* appears from what he is about to say, and indeed from what he *has said*.

Theophyl. thus admirably depicts the state of mind in which the Apostle wrote this passage : Πολύλακας ὀρμήσας διὰ τὴν τῶν μαθητῶν ἀφέλειαν τοὺς οἰκείους πόνους διεξελθεῖν, ὑπὸ τοῦ οἰκείου πάλιν ἐχαλινώθη φρονή-

μάτος· κἀνταῦθα ποίουν παρακαλεῖ μὴ δόξαι παρ' αὐτοῖς ἄφρονος ἔργον ποιεῖν.

16. εἰ δὲ μὴ γε, κἀν ὡς ἄφρονα δέξασθέ με. The sense is: "But if ye will not acquit me of this charge, nor allow my reasons for so doing, why then even (κἀν) regard me as a foolish boaster." So Theophyl.: οὐ παραιτοῦμαι, "be it so." For (though the Commentators have failed to perceive it) the force of the phrase is the same as in 1 Cor. 11, 16, where see the note. So that, upon the whole, it is equivalent to ἀνέχεσθε μου at ver. 1. It also occurs in Plut. de Orac. Def. p. 412. (cited by Elsner) δέξασθε ἡμᾶς ἔφη—καὶ ὅπως οὐ συνάξετε τὰς ὁφρῦς σκοπεῖτε.

The next words ἵνα μικρὸν τι καὶ γὰρ καυχῆσωμαι are sarcastic. The καὶ is emphatic, and has reference to the false teachers; q. d. "that I also, as well as some other people, may boast of myself a little." There is also something sarcastic in the μικρὸν τι, as if *they* to whom he alludes boasted a *great deal*.

17. ὁ λαλῶ, οὐ λαλῶ κατὰ Κύριον—καυχήσεως. On the interpretation of these words, which are somewhat obscure, Commentators are not agreed. Theophyl. (after Chrysost.) expounds thus: ὁ λαλῶ οὐκ ἐστὶ κατὰ Κύριον, τούτεστι, τὰ ῥήματα· ὁ δὲ σκοπὸς τῶν ῥημάτων σφόδρα κατὰ Κύριον. But in this there seems something very subtle and precarious. Hardy (after the early moderns) offers the following exposition: "Non dico ex mandato Christi; vel secundum regulam modestiæ quam Christiana religio passim præscribit; sed pro meo affectu." And Rosenm. remarks: "Non negat Paulus se optimo consilio hæc scribere, sed modum hunc defendendi honorem, sibi non placere, fatetur. Alio modo honorem suum defendisset, si per rerum circumstantias potuisset fieri." Doddr. paraphrases thus: "*What I speak* on this head, *I speak not after the Lord*, not by any immediate direction or inspiration from Christ; nor is it so evidently in his spirit as I could wish, or so apparently conformable to that example of modesty and humility which he hath set us; *but I speak it, as it*



were, foolishly in this confidence of boasting; on which account I return to this subject with some sensible regret." But in all these expositions there is something very precarious and unsound, not to say dangerous. I am surprised the Commentators should not have seen, that as both the verse preceding and that following are ironical and sarcastical, so is *this*. The Apostle is not speaking seriously: and we are to repeat the formula *be it so*, which, we have seen, was *implied* in the verse preceding. The sense, then, may be thus expressed: "Be it so, if you think that what I speak, I speak *not* (as I profess to do) according to the Lord, or with a view to serve the purposes of his religion, but, *as it were*, in folly, in the confidence of boasting," i. e. in the use of this confident boasting. Thus all will be clear; and the sentiment in the verse following will be extremely apt. This mode of interpretation (which appears to be the only admissible one) was (I find) thought of by Mackn.; though (as usual) he has much matter that is too hypothetical. He thinks that these were the sarcastic words of the *false teachers*.

The sense of the *ὡς*; *as it were*, must also be attended to; since by it the Apostle hints that he does *not really* admit that he speaks *οὐ κατὰ τὸν Κύριον*. On the sense here of *ὑποστ.* see the note on 9, 4.

18. *ἐπεὶ πολλοὶ καυχῶνται κατὰ τὴν σάρκα, καὶ γὰρ καυχῶμαι*. This is said similarly to *καὶ ὡς ἄφρονα*—*καυχῶμαι* at ver. 16. The sense is: "since many boast of these external advantages, as learning, eloquence," &c. So the *κατὰ σάρκα* is explained by the best Commentators; and though it is a phrase of extensive signification, to this mode of taking it the verses following confine it.

19. *ἡδέως γὰρ ἀνέχεσθε τῶν ἀφρόνων, φρόνιμοι ὄντες*. This is perhaps the most sarcastic sentence even penned by St. Paul. Yet what the Apostle said was as just as it was severe. It was indeed folly and sottishness in the extreme for persons so well informed as were the Corinthians to bear with the boast-

ing, hypocrisy, and arbitrary conduct of the false teachers.

19. ἡδέως, *libenter*, is used in the same sense as in 2 Macc. 2, 28. ἡδέως τὴν κακοπαθείαν��ποίσομεν. To the Classical authorities cited by Wets. I add Thucyd. 5, 10. and 8, 89.

20. ἀνέχεσθε γὰρ, εἴ τις, &c. Τὸ γὰρ signifies *ex-ample gratia*. These words place in a strong light the faults both of the teachers and the taught. To the former the Apostle imputes 1. a haughty, violent, domineering spirit, which is included in ἐπαίρεται, καταδουλοῖ, and εἰς πρόσωπον δέρει. The first denotes *hauteur* in general, and is well explained by Theoph. κινεταίρεται. And he adds: οὐδὲ γὰρ ἡμεροὶ οἱ δεσπότηαι, ἀλλὰ φορτικοὶ καὶ ἐπαχθεῖς. The καταδούλοι denotes a despotie, arbitrary conduct, as especially shown, we may suppose, in the imposition and enforcement of the external forms and ceremonies, after the example of the Jewish Rabbins. So Gal. 2, 4. ἵνα ἡμᾶς καταδουλώσωσιν· and Is. 43, 28. (Ac. & Symm.) οὐ κατεδουλώσαμεν σε ἐν θυσiais. The word is also used by the Classical writers in a metaphorical sense. The εἰς πρόσωπον δέρει is not to be taken literally (as it is done by Whitby). It is an hyperbolical expression, implying the greatest disgrace; since a slap on the face was considered most ignominious. See 1 Kings 22, 24. Matt. 5, 39. Luke 22, 64. And I would compare Joseph. 1172, 12. ἀπαζόμενοι γὰρ ἀνέχεσθε καὶ τυπτόμενοι σιωπᾶτε. It therefore seems to denote the most violent injurious treatment, like that employed by brutal pedagogues towards their pupils, or cruel masters towards their slaves. No doubt this has reference to the violent means whereby they supported the rights and ceremonies they enjoined, and the severity with which they punished any breach of their orders.

The words εἴ τις κατεσθίει and εἴ τις λαμβάνει are to be taken together, and understood of *rapacity*. Yet it seems strange, and contrary to the Apostle's cus-

tom, to introduce the weaker term *after* the stronger. To avoid which difficulty, (I suppose,) some Commentators, as Schleus., take *κατεσθίει* in the sense *worry, vex*: and they appeal to Gal. 5, 15. But there it is subjoined to *δάκνετε*: whereas *here* it would be harsh, and the sense thence arising frigid. I would therefore retain the sense usually ascribed to it, which is adopted by all the antient and almost all modern Commentators, and is supported by the very same metaphor used in Matt. 23, 11. Mark 12, 40. Luke 20, 47, where see the note. See also the Classical passages cited by Wets. in loc. What, then, is the difference between *κατεσθίει* and *λαμβάνει*? Grot. would take the latter of private receiving. But it should rather seem that *λαμβάνει* refers to their *taking*, or receiving the ministerial stipend (perhaps from the sums collected for the poor), though they pretended *not* to do it. Thus *λαμβάνειν* is often employed to denote taking, or receiving money; which use Wets. illustrates from Isocrat. Panathen. τῶν μὲν ῥητόρων πολλοὺς οὐχ ὑπὲρ τῶν τῇ πόλει συμφερόντων, ἀλλ' ὑπὲρ ὧν αὐτοὶ λήψεσθαι προσδοκῶσι, δημηγορεῖν τολμῶντας. Aristid. in Antonin. p. 65. ἀπλήστως πρὸς χρήματα καὶ τὶ λαμβάνειν διακειμένους. So λαβὼν ὀψώνιον, ver. 8. The *κατεσθίει* may be understood of those various devices of rapacity which they practised by wheedling the superstitious out of valuable presents of money or goods, or eating at their tables, and thus *living upon them*, and (to use our common expression) *eating them up*. That such is the way in which the words of the passage may be understood I have shown in the note in loc.

21. κατὰ ἀτιμίαν λέγω, ὡς ὅτι ἡμεῖς ἡσθενήσαμεν.

The sense of these words is by no means clear. Chrysost. and the other antient Commentators notice the obscurity, which, they think, was purposely introduced by the Apostle, out of modesty. But this principle is (I think) scarcely admissible. The truth is, they needlessly increase the obscurity, by joining the words *κατὰ ἀτιμίαν λέγω* with the *preceding* sentence: whereas it is clear that whatever be the sense, that clause must be taken with the words *following*. And so almost all modern Commentators, who, how-

ever, are not agreed on the sense. Considering the air of the whole of the preceding verses, I think there is little reason to doubt but these words also contain *irony*, or *sarcasm*. Extremely ingenious is the interpretation of Storr. (for which, however, he was indebted to Camerar.), who paraphrases thus: "Cum dedecorè fatear, quòd ego, si istæ (ver. 20.) sunt virtutes, imbecillus fuerim, eamque, si placet, δύνανται assequi inter vos non potuerim." For the adversaries (he observes) had reproached Paul with his ταπεινότης and ἀσθενεία. (See ch. 10, 1 & 18.) He therefore here opposes his own ἀσθενεία to their δύναμις. They could domineer, eat up, &c.; but in these things he confesses *he is weak*. Yet he says that it is to the disgrace of the false teachers, inasmuch as they boasted of their similarity to the Apostle. Rosenm. offers the following exposition: "In dedecus (vestrum, vel, ut alii volunt, falsorum Apostolorum,) hoc dico, me nimis fuisse timidum, i. e. me nunquam hujusmodi aliquid esse ausum: ut ὡς redundet."

These interpretations indeed coincide on the sense of ὡς ὅτι ἡμεῖς ἡσθενήσαμεν, which (I think) may have the signification there ascribed; but on the sense of κατὰ ἀτιμίαν λέγω (on which the difficulty chiefly hinges) the above Commentators differ materially: and I cannot but differ from both; since the signification they assign is frigid, and not agreeable to any regular use of κατὰ. And moreover the interpretation of Rosenm. sinks the sense of ὡς, which so far from being pleonastic, appears to be very significant and of importance in guiding us to the sense. It seems to mean *in reference to*, *quod attinet ad*: and ἀτιμίαν must (I think) signify the disgrace cast on Paul by the false teachers. Thus κατὰ ἀτιμίαν λέγω may have the following sense: "I say this with a reference to the disgrace which has been cast on me." The ὡς ὅτι may be rendered *as if namely*; which sense of ὡς ὅτι is found in 2 Cor. 5, 19. and in Isocrat., cited by Wets.: κατηγόρου δὲ αὐτοῦ, ὡς ὅτι καὶ αἰνὰ δαιμόνια εἰσφέρει. The Apostle means to say: "I speak this with reference to the reproach cast on me, and to excite you to make a comparison of their conduct with mine in such respects, that you may see how little similitude they bear to me as an Apostle, and that you may determine which party has the better claim, to the title of real Apostle." He then follows up this *indirect* comparison of the mode in which he exercised his ministry with that of the false Apostles, by a *direct* examination of the qualifications on which they prided themselves, in order to show that they also exist in himself: and he then points out in what respects his qualifications and merits in the cause of the Gospel were vastly superior to theirs. This he introduces with the words ἐν ᾧ δ' ἂν τις τολμᾷ—καὶ γὰρ, of which the sense seems to be this: "If any one be so bold as to enter into comparison with me, I may be so bold likewise as to enter into comparison with him." Yet he softens this with the parenthetical clause ἐν ἀφροσύνῃ; q. d. "I know I incur the imputation of foolish boasting, but I am compelled to it, and so let it pass."

22. Ἐβραῖοί εἰσι, καὶ γὰρ Ἰσραηλῖται εἰσι; καὶ γὰρ. Here there is little that needs explanation. It may

suffice to refer the reader to Mackn. and Rosenm., the latter of whom observes (from Carpzov), that the name *Hebrew* was one rather designating *religion*, that of *Israelite* and *Jew*, *race* and *nation*. By Ἰσραηλῖται we must understand *Israelites born*, not *prose-lytes*. The false teachers were, it seems, Jews.

23. παραφρονῶν λαλῶ. The Apostle here, by a sort of climax, applies to this boasting not the preceding term ἀφρῶν and ἀφροσύνη, but παραφρονῶν, which term properly signifies to be beside oneself, or mad.

23. ὑπὲρ ἐγώ. The preposition is here used for an adverb, and is explained by the antient Commentators πλεόν, *more*. Some *other* prepositions, including πρὸς and μετὰ, are also used as adverbs by the best authors, but never (I think) ὑπέρ. This should therefore seem to be a Cilicism or an idiotical use. A Classical writer would have written ὑπερφέρω. So Soph. Ed. C. 1006. εἷς τις γῆ Θεοῦ ἐπίσταται Τιμαῖς σέβειν, ἤδη τοῦτ' ὑπερφέρει.

23. ἐν κόποις περισσοτέρως, sub. εἰμι, “more frequently have I been,” &c. Wolf observes, that according to Clemens. Rom. Eph. 1. to Corinth. § 5. St. Paul was seven times in bonds. And he refers to T. Ittigii Selecta Capita Hist. Eccl. Sec. 1. p. 469. Εἶναι ἐν τινί, Rosenm. remarks, here signifies *to be subject to any thing, to be obnoxious to any thing*; as in Luke 23, 40. Ἐν φυλακαῖς, *prisons*. See Mackn. and other Commentators. Θανάτοις, *mortal perils*; as supra 1, 9 & 10. and often. See Schleus. Lex.

24, 25. These verses are (I think) rightly put into a parenthesis by Vater. Certainly by this method the construction is much cleared, and the matter seems to be explanatory of the word θανάτοις.

24. ὑπὸ Ἰουδαίων πεντάκις τεσσαράκοντα παρὰ μίαν ἔλαβον. The noun πληγὰς is omitted, since it may very well be supplied from the πληγαῖς in the preceding verse, especially as this is directly explanatory of that. Though even had it *not* preceded, the noun in question might have been omitted; for the

ellipsis is frequent in the best writers, from whom many examples are adduced by Bos Ellip. p. 385—7. Edit. Schæf. The sense here of *παρὰ*, *except*, is found elsewhere in Scripture, and also in the Classical writers. Now the number of stripes was by law limited to *forty*: but to prevent the accidentally exceeding that number, it was, with prudent humanity, confined to *thirty-nine*. So Joseph. Ant. 4, 8, 21. ὁ δὲ παρὰ ταῦτα ποιήσας πληγὰς μιᾷ λειπούσας μ. τῷ δημοσίῳ σκύτει λαβὼν τιμωρίαν ταύτην αἰσχίστην ἐλεύθερος ὑπομενέτω & Ant. 4, 8, 23. πρόστιμον ἔκτινέτω πληγὰς μ. μιᾷς λειπούσης λαμβάνων both passages cited by Wets., who also adduces some curious passages from the Rabbinical writers on this subject (on which see also Wolf's Curæ, and the copious Collectanea of Schoett. to which Wets. was much indebted). And he adds, that the Rabbins infer from thirty-nine being the number acted upon in practice, that three parts of the body were to be flagellated with an equal number of stripes.

25. *τρὶς ἐρραβδίσθην*, “thrice was I beaten with rods;” namely, by the *Gentiles*: for this was a Roman punishment, of which only one instance is recorded, namely, that in Acts 16, 22. Of *stripes* no mention is made any where. *Ἐλιθάσθην*. See Acts 14, 19. *Τρὶς ἐναυάγησα*, “thrice I suffered shipwreck: and that in the service of the Gospel, for which alone I exposed myself to this and all other dangers.” Where and when this took place is uncertain, since no mention of it is made either in Scripture, or in the Ecclesiastical writers. As to the shipwreck recorded in Acts 27., there is every reason to think that this took place *much later*, and thus it must have made at least the *fourth*.

25. *νυχθήμερον ἐν τῷ θυτῷ πεπνήκα*, *a day and a night*; which must, in its full sense, signify a complete natural day, or twenty-four hours. *Νυχθήμερον* is a rare word, which occurs in two passages cited by Wets. from Alex. Aphrodis. τὸ νυχθήμερον μισρεῖται τῶν δ. ὁρῶν τὴν κρᾶσιν and Proclus in Tim. Platonis.

ἡ ἐν τῷ κέντρῳ θέσις τῆς γῆς ἀνάλογον ποιεῖ τὴν τῶν  
 νυχθημέρων ἐξαλλαγήν. To which I add Ttetz. Com-  
 ment. in Lycoph. Cass. 818. Θ. νυχθήμερα δεινοῖς ἀνέ-  
 μοις ἐφέροντο δεκάτῃ δὲ ἡμέρᾳ κ. τ. λ. & Ttez. in  
 Lycoph. 1204. So the Latin *trinoctium*, which is  
 used by Gell. Anson. and Am. Marc. 14, 2. Πε-  
 ποίηκα, *have passed*; as Acts 20, 3. ποιήσας μῆνας  
 τρεῖς and Acts 15, 33. 18, 23., where see the notes.  
 So the Heb. פָּנָה in Cohel. 6, 12., and the Latin  
*facere*, which occurs in Seneca and Cicero. See  
 Schleus. Lex. Ἐν τῷ βυθῷ, “in the deep or abyss.”  
 It is absurd to explain this (with some) of a *well* or a  
*dungeon*; or (with others) to suppose that he sup-  
 ported himself *by swimming*. Most Commentators,  
 antient and modern, rationally conclude that he sup-  
 ported himself on some rafter, or other fragment of  
 the ship, on which Mackn. thinks he reached land.  
 But *that* is mere speculation. As to the conjecture  
 of some Commentators, that he spent the time on  
*some rock* on which the ship was wrecked, it cannot  
 be reconciled with the sense of ἐν τῷ βυθῷ: whereas,  
 according to the common interpretation, he would  
 be really *in* the deep, though supported by a rafter.  
 Βύθος in this sense, like the Latin *altum* and our  
*deep*, is used by the best writers. So Ælian H. A.  
 8, 8, 7. (cited by Wets.) ἀθέατον νήχεσθαι ἐν βυθῷ.  
 A similar passage to the present occurs in Lycoph.  
 753. Πόντου δ' αὔπνος ἐνσαρούμενος μυχοῖς.

26. ὁδοιπορίαις πολλάκις. Here ἐν must be repeated  
 from ver. 23., with which this is closely connected in  
 construction. Κινδύνοις ποταμῶν, κινδύνοις ληστῶν.  
 So I would point; for (though the Commentators do  
 not notice it) it seems proper to take these three  
 particulars, the ὁδοιπορίαις πολλάκις, κινδύνοις ποταμῶν,  
 and κινδύνοις ληστῶν in a *group*, and keep them apart  
 from the rest of the context. And, if I mistake not,  
 the Apostle added the second and third terms to  
 further explain the first. For to the great fatigues  
 and privations which he would have to undergo in  
 his long peregrinations, were to be added the danger

to which he was thereby exposed, both in crossing and sometimes making his passage along broad and deep rivers in petty boats, and also the perils from robbers, with whom, at that time, even the most thickly inhabited and civilized parts of Europe swarmed.

This passage is imitated by Heliod. 2, 4. (cited by Wets.) *κινδύνους θαλασσῶν, κινδύνους πειρατηρίων ὑποβαλοῦσα, λησταῖς παραδοῦσα πολλάκις*. Wets. also compares Plut. 2, 603 E.

The two next particulars form another group. *Κινδύνους ἐκ γένους*, scil. ἐμοῦ, "from my own countrymen; and these perpetual and formidable from the unrelenting hostility of those blind bigots. *Κινδύνους ἐξ ἐθνῶν*, "perils by the heathen." These are sufficiently manifest from the Acts of the Apostles, though doubtless the persecutors there recorded formed but a small portion of what St. Paul suffered.

The next three particulars form (I think) another group. *Κινδύνους ἐν πόλει, κινδύνους ἐν ἐρημίᾳ, κινδύνους ἐν θαλάσῃ*. This is (I conceive) a refined mode of saying that dangers met him wherever he turned himself, whether in the busy haunts of men, or in the solitudes of the desert, or on the bosom of the mighty deep. It is to be observed (what has, however, not struck the Commentators) that the dangers *here* adverted to are dangers from the persons alluded to in the last group. Of these, such as he encountered in cities will occur to any one. Those in the *deserts* are unrecorded; but, considering that such places were well adapted to ambushes, they may easily be imagined. Of the same kind (and not from tempests or pirates, as Grot. supposes) must be understood to be *those in the sea*. To which purpose Menoch. and Est. aptly refer to Acts 20, 3. *γενομένης αὐτῷ ἐπιβουλῆς ὑπὸ τῶν Ἰουδαίων, μέλλοντι ἀνάγεσθαι εἰς τὴν Συρίαν*. This passage had occurred to myself; and from the words of it, when properly understood (see the note), there can be no doubt but that the Apostle here has it in view.



To the other dangers from *men*, whether Jews or Gentiles, he adds *κινδύνους ἐν ψευδαδελφοῖς*, where the *ἐν* is used conformably to the *ἐν* of the preceding particulars of this group; otherwise *ἐξ* would have been clearer. These *false brethren* are supposed by Grot. to have been *heathens* who pretended to be Christians, in order to gather a knowledge of the businesses and practices of the Christians, that they might betray them. He, however, adduces no proof of this; nor do I know any passages of the New Testament that afford any countenance.\* As to the present passage, I am surprised the Commentators should not have seen that the Apostle has especially in view Judaizing Christians, who might very well be so called, since they were sometimes Jews at heart, seldom more than half Christians, and always bitter enemies to Paul, as being the Apostle of the Gentiles. The Acts and the Epistles supply abundant proofs and illustrations, of which I need only instance Gal. 2, 4. *διὰ δὲ τοὺς παρεισάκτους ψευδαδέλφους, οἵτινες παρεισῆλθον κατασκοπῆσαι τὴν ἐλευθερίαν ἡμῶν ἣν ἔχομεν ἐν Χριστῷ Ἰησοῦ, ἵνα ἡμᾶς καταδουλώσονται.*

Thus the Apostle enumerates his perils from the Jews, the Heathens, and the Judaizing Christians. He then subjoins to perils of life, and great personal violence and danger the less remarkable, but, as of continual occurrence, scarcely less difficult to bear, grievances to be endured in the course of his perpetual peregrinations, and, indeed, at all other times, namely, personal fatigues, sleepless nights, hunger and thirst, nay, destitution of food, the suffering from cold, and want of convenient clothing, &c. On which Theophyl. observes: *Οὐκ ἤρκει τὰ παρὰ τῶν*

\* For as to 1 Cor. 11, 10. "because of the *angels*." And 1 Cor. 14, 25. "the secrets of his heart are made manifest." It would be vain to cite these passages, since the interpretations of them, which alone would make them apposite, are (as I have shown in the notes there) quite unfounded.

ἔξωθεν, ἀλλὰ καὶ αὐτὸς οἶκον πόνους καὶ μόχθοις ἐπέτριβεν ἑαυτὸν, καὶ ἀγρυπνίαις.

In κόποις and μόχθοις there is a climax ; since the latter is the stronger term, and denotes such labour as it is miserable to have to sustain. *Γυμνότης* signifies a want of necessary clothing, which would be especially felt on journeys ; though I cannot think, with some recent Commentators, that this whole passage has reference *only* to the hardships he suffered on his journeys. It is (I think) to be extended to all other times, whether travelling or sojourning. And this view is supported by the terms κόποις καὶ μόχθοις, which, considering how the Apostle's time was occupied by his labours at his trade, in conjunction with those of his ministry, are very applicable ; and thus the force of ἀγρυπνίαις may very well be comprehended. This view of the passage is, moreover, countenanced by an altogether kindred passage supra 6, 4 & 5. ἀλλ' ἐν παντὶ συσσωτῶντες αὐτοὺς ὡς Θεοῦ διάκονοι· ἐν ὑπομονῇ πολλῇ, ἐν θλίψεσιν, ἐν ἀνάγκαις, ἐν στενοχωρίαις· Ἐν πληγαῖς, ἐν φυλακαῖς, ἐν ἀκαταστασίαις, ἐν κόποις, ἐν ἀγρυπνίαις, ἐν νηστείαις, where see the notes. The two passages serve as a mutual commentary on each other.

28. χωρὶς τῶν παρεκτὸς. On the sense of these words Commentators are not agreed. Some, as the ancients, and, of the moderns, Casaub., Wolf, and Rosenm., interpret "*præter cætera.*" *besides other things*, παραλειφθέντα here not enumerated. But of this signification no sufficient proof is adduced ; not to say that that sense is frigid, since it would be difficult to imagine any toils or sufferings which may not be thought included in the above particulars. Other interpretations, less probable, I shall omit, and content myself with subjoining *one* which I doubt not is the true one, namely, that of our English Translators, and also Beza, Erasm., Pisc., and Schl., "*quæ extrinsecus eveniunt,*" sub. γενομένων, i. e. things out of the regular routine of his office, as perigrina-

tory and the usual course of his labours therein. To which purpose Wets. aptly cites Fragm. Pythag. p. 670. τί [f. ἔτι] δὲ ἀπὸ τῶν ἐκτὸς ἐπηρτημένα κατὰ τὰς ἐπομβρίας, καὶ αὐχμᾶς, ὑπερβολὰς καυμάτων, ὑπερβολὰς ψύξιος;

The words following ἡ ἐπισύστασις μου ἡ καθ' ἡμέραν, &c. are explanatory of the τῶν παρεκτὸς: and here Rosenm. would supply οἶον: but ἐστὶ must also be supplied. Hence the antient Commentators and the Syriac Translator have done wrong in taking ἐπισύστασις to denote the successive attacks of enemies, since those would not be ἐκ τῶν παρεκτὸς, and may be supposed included in the above mentioned particulars. The word does, indeed, properly denote a "multitude making repeated attacks one after another;" and therefore most recent Commentators take it to mean the *impetus interpellantium*. Thus Schleus. explains: "strepitus eorum, qui confluent ad aliquem et aliquem adeunt, distractio et perturbatio ex multitudine adeuntium et sollicitantium orta, familiaris et amica incursio cum temporis dispendio et animi perturbatione conjuncta." And he compares Cicero, Or. p. Archia C. 6. quotidianos hominum impetus. But this is somewhat harsh. Far more natural is the sense assigned by Sclater, Beza (and, I imagine, our English Translators), who understand it of the *multiplicity of cares with which he was overborne as with a column*. So Chrys.: ἀπαγωγὰς τὰς συνεχεῖς τοὺς θορύβους, τὰς περιστάσεις. Thus the ἐπισύστασις and the μέριμνα (the latter of which is in apposition with the former) constitute a sort of hendiadis; q. d. "the overwhelming and daily cares and anxieties which beset me." So Sext. Emp. a. Eth. 127. (cited by Wets.) ὥστε καὶ τὴν διαίξιν τῶν λεγομένων ὑπάρχειν ἀγαθῶν οὐκ ἀταλαίπωρον εἶναι· καὶ τὴν περίκτησιν πλειόνων κακῶν ὑπάρχειν ἐπισύστασιν. These would press heavy on his mind, since he had to maintain a correspondence with the various Churches he had planted in the most distant parts of the civilized world; though these cares, as they came

upon him one after another, would be ἐκ τῶν παρεκτός. So that one may apply to him the words of Æschyl. Eum. 129. μέριμναν οὐποτ' ἐκλιπὼν πόνου.

28. ἡ μέριμνα πασῶν τῶν ἐκκλησιῶν, "the care of all the churches." By these are especially meant the churches he had planted, all of which would successively demand anxious care;\* though the words must be extended to others also, and so may be taken as a kind of hyperbole. That his anxieties were sometimes called forth by congregations he had never seen, is clear from Col, 2, 1. "For I would that ye know what great conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh."

29. τίς ἀσθενεῖ, καὶ οὐκ ἀσθενῶ; Τίς σκανδαλίζεται, καὶ οὐκ ἐγὼ πυροῦμαι; This further illustrates the nature of the μέριμνα. On the sense of ἀσθενεῖ Commentators are not agreed. Many modern ones take it to denote worldly calamity; and thus ἀσθενῶ will be for συνασθενῶ, and denote *sympathize* with him. The antient, and many eminent modern Commentators, however, take it of *spiritual weakness*, i. e. weakness in the faith. And thus ἀσθενῶ denotes "comply with his weakness;" for it was the Apostle's plan in non-essentials to thus accommodate himself to all. So 1 Cor. 9, 22. "To the weak became I as weak, that I might gain the weak." This sense of ἀσθενεῖ is supported by the antithetical clauses τίς σκανδαλίζεται, which latter designates the *effect* of the former. So the terms are also united in Rom. 14, 21. "any thing whereby thy brother stumbleth, or (even) is made weak." By ἀσθενῶ he means ὡς αὐτὸς ἀσθενῶν, as in the passage of Corinthians just cited. For we are not to suppose he became *really* so.

The πυροῦμαι represents, in a lively manner, the

\* In this use of μέριμνα there is (I think) an allusion to the etymology or primary sense of the word, *quia dividit (μερίζει) et distrahit animum et in partes rapit varias*, to use the words of Virg. Æn.

excessive agitation of mind he would experience on hearing of any scandal, or falling off from the faith having occurred, especially from the neglect of those persons who were not (as he was) careful to avoid giving any *occasion* for scandal, and the anxiety he would feel to have it repaired. See 1 Cor. 8, 9. & seq. Bulkley here compares Cic. pro Milone. "Quis tum non gemit. Quis non arsit dolore?"

30. εἰ χανχᾶσθαι δεῖ, &c. These words are (I think) said (by way of epanalepsis) with reference to ver. 21. : for the whole of the portion 22—29. is parenthetical. The sense is : "If, then, I must needs boast (as I am compelled now to do), I will boast of my weakness." For τὰ τῆς ἀσθενείας is put, by a common idiom, for τὴν ἀσθενείαν, or rather τὰς ἀσθενείας. Here, however, it has especial propriety, since there is no doubt but the Apostle, by the τὰ, means to refer to the preceding particulars of his labours and sufferings : and the best Commentators, antient and modern, are agreed that ἀσθ. here (as at Rom. 8, 26. συναντιλαμβάνεται ταῖς ἀσθενείαις ἡμῶν Gal. 4, 13. Rom. 9, 5., and elsewhere) denotes affliction, calamities, and troubles. It is not improbable, however, that the Apostle may mean also to rebut the charge of ἀσθενεία, which the false Apostles had cast upon him ; as appears from ver. 21. κατὰ ἀτιμίαν λέγω, ὡς ὅτι ἡμεῖς ἠθενήσαμεν, where see the note.

31. ὁ Θεὸς καὶ πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ὁδεν, ὁ ὢν εὐλογητὸς εἰς τοὺς αἰῶνας, ὅτι οὐ ψεῦδομαι. It is strange that the antient and some modern Commentators should refer these words to the narration which follows of his escape from the plots of Aretas. Surely the Apostle would not have employed so solemn a form of asseveration on an occasion which so little required it. The best modern Commentators have rightly seen that the words must be referred to the *preceding*, and be regarded as a general confirmation by oath of the truth of the foregoing statements of his merits and sufferings. And though it is true that

some of the things were so well known that even his enemies could not deny them, yet others, in which he has entered into particulars, were probably not known, even to his *friends*, nor would have been known to us, but for this passage, not being recorded in the Acts of the Apostles.

The clause *ὁ ὧν εὐλογητὸς εἰς τοὺς αἰῶνας* is put somewhat out of its regular order; since it should have come after *Χριστοῦ*.

32, 33. *ἐν Δαμασκῷ ὁ ἐθνάρχης—αὐτοῦ*. This circumstance; which is brought in as a kind of *ἐπίμετρον* to the above detail of his perils and sufferings, was probably written at another sitting. The story is related in Acts 9, 23. seqq. (though without mention of the name of Aretas.) It may suffice to refer the reader to the note on that passage.\* I will only

\* I cannot, however, omit the following judicious summary, offered by Rosenm., of the best information on the subject, almost entirely formed from an admirable Dissert. of Walch. “ Tres hujus nominis reges Arabes habuerunt, probè a se invicem discernendos. *Aretæ* primi mentio fit 2 Macc. 5, 8. *secundi* apud Joseph. Ant. 13, 15. 2, 16. 1, 4. *Aretas* 3. Herodis Antipæ socer, est is, de quo h. l. sermo. Indixerat is tum ab illo uxorem filiam suam, ejusque copias fuderat. Hinc factum est, ut a Tiberio, cui socieri insolentiam per litteras Herodes significaverat, Vitellius, mitteretur qui Arabem coerceret, eumque aut vivum abduceret, aut occisi caput Romam mitteret. Vitellius aliquamdiu in itinere hæret; Tiberius moritur; Aretas vero ab imminente periculo præter spem liberatum se videt. Joseph. Ant. 18. c. 5. Quid tum Aretas gesserit, quæve ceperit consilia, veteras scriptores quidem haud referunt; haud improbabile tamen est, eum de Tiberii morte certiorum factum, ne opportunam hanc occasionem dimitteret, ex improvise in Syriam impetum fecisse, urbemque Damascum occupasse. Quis hujus Aretæ *ethnarcha* fuerit, Damascenorum civium, an solummodo Judæorum, Damasci habitantium, præfectus? de eo non consentiunt eruditi. Videtur autem intelligi *ἐθναρχης* Judæorum; nam vocabulum hoc plurimam partem, ut patet ex Josepho Ant. 13, 8. 6, 14. 7, 2. aliisque testimoniis, de Judæorum præfectis adhibitum est; habuerunt porro Judæi eo tempore in nobilioribus extra Palæstinam sitis civitatibus suos Ethnarchas; neque ullo testimonio probari potest, eos, qui ab Imperatoribus, aut tum Arabum regibus Syriæ, imprimis Damascenæ regundæ impositi fuere, *Ethnarcharum* gessisse nomen. Nominat autem Paulus *Regis Aretæ* Ethnarcham, quia ut conjicere licet,

observe, that what is there called σπύριδι, is here termed σαργάνη, which signifies either a large wicker *hamper*, from σάπτω, *onero* (according to the Etym. Mag.), or rather, as the most judicious modern Critics are of opinion, from στῶ, *to twist* or braid. (See Æschyl. Suppl. 801.) So Hesych. σαργάναι· δεσμοὶ καὶ πλέγματα γυργαθῶδη. It should seem, therefore, to have been not so much a *hamper* as a sort of very stiff net work, formed of stout cord, for catching fish. See Athenæus p. 119 B. & 407 F. referred to by Schl. Lex.), probably left in the sea for some time. The Etym. Mag. defines it ἀπὸ σχονίου πλεγμάτων εἰς ὑποδοχὴν ἰχθύων. Whether it was a large fish-hamper, or stiff fishing-net, is not certain: but either would be suitable to the purpose.

I cannot but advert to a trifling *apparent* discrepancy in the accounts of St. Luke and St. Paul. In the former it is said that the Apostle was let down διὰ τοῦ τείχους, which is rendered “*by the wall*,” by which is meant *over* the wall, or, as Doddr. explains, “*by the side of it*.” Now this will not agree with St. Paul’s account. Yet there is no contrariety in the original; for διὰ may mean *through* the wall, i. e. through an aperture of the wall, a *loop-hole*, *embrasure*, window, (or, as it ought to be spelt, in reference to its true origin and real import, *windore*; and so, indeed, it is pronounced by the Lincolnshire people), i. e. an orifice through which to let in the wind: though it was sometimes applied to the *lattice*, or *moveable casement* by which the orifice was either opened or closed. See the note on Acts 20, 8. Such is the sense of διὰ τείχους in St. Luke: but St. Paul makes the thing clearer by using both διὰ τοῦ τείχους and διὰ θυρίδος. Besides the passages cited on the note on Acts, many might here be adduced of a

α Rege Aretâ Judæis, dimisso priore, præpositus fuit, et a Romano, sive potius a Romanis constituto, erat secernendus Vid. b. Jo. Ern. Imman; Walchii diss. de Ethnarchâ Judæorum Damascenorum Paulo insidiantium. Historia narratur, Act. 9, 22. seqq. sed siæ nomine Regis Aretæ.”

similar mode of escape : but the expedient was so common that I omit them.

The ἐχαλάσθην has reference to the chain or rope by which the σαργάνη was let down. With ἐξέφυγον Wets. compares from Polyb. 6, 1424. ἐὰν τὰς τούτων διαφύγῳσι χεῖρας.

#### CHAP. XII.

VERSE 1. καυχᾶσθαι, &c. As ver. 32 & 33. seem to have been a supplement added to the preceding detail of the merits he could boast of in the cause of the Gospel, and written (as it should appear) at another time, so was the following portion, which some think was also a supplement to the preceding ; though, in fact, it contains things quite of another kind, of which he might boast, and which are not hinted at in the preceding, namely, the *supernatural gifts* he had received, and the *revelations* with which he had been favoured from Heaven, both which might, in a popular sense, be said to be matter of boasting, and, at all events, sufficiently established his claim to a high superiority over his opponents and depreciators, the Corinthian teachers, who pretended to the dignity of Apostles. Yet, in introducing these further grounds of boasting, the Apostle, with the prudent caution we have seen above at 9, 1 & 16, 21 & 23., commences with a formula meant to soften envy or disgust. It is remarkable that these formulas all differ. The present is καυχᾶσθαι δὴ οὐ συμφέρει, which words must not be pressed on, as has been done by the antients. Συμφέρει signifies *deceit* : and the sense is well expressed by Schleus. : “ quanquam indignum mea persona gloriam de rebus externis videtur.” Hence it will appear that there is no reason to adopt that change of reading which Storr, Semler, and Rosenm. propose, and which Griesbach puts nearly on a footing with the textual one, namely, καυχᾶσθαι δεῖ. This, indeed, is found only in about a dozen MSS., both



Syriac Versions, and the Arab. To me, this and the other various readings on the next words οὐ, συμ-  
φέρει, and μοι only appear to deserve notice as bearing  
marks of the passage having been tampered with by  
the antient Critics, and arose (I imagine) from a  
misapprehension of its true nature, and an unfounded  
fear that it was open to censure. Now δεῖ would  
seem to remove the objection : but then the sequel of  
the sentence would no longer be suitable to the  
commencement, according to the words of Hor.  
Art. Poet. "Humano capiti cervicem pictor equi-  
nam Jungere si velit, et varias inducere plumas,  
Undique collatis membris, ut turpiter atrum  
Desinat in piscem mulier formosa superne." Whereas the  
sense they aim at producing by the change of δὴ into  
δεῖ is, in fact, inherent in *the context*, being contained  
in a clause omitted, to which γὰρ (as often) has re-  
ference. The sense, then, may be thus expressed :  
"I know, indeed, that it is unbecoming in me to  
boast (but I am compelled to do so, and I have  
causes enow to justify me), *for* to proceed, as I shall  
now do, to visions and revelations from the Lord,"  
&c. Thus all will be clear : nor will there be any  
occasion to resort to the methods adopted by Doddr.,  
Mackn., and Slade. Ellipses, as remarkable as the  
present, are of no unfrequent occurrence in St.  
Paul's writings.

On the scope of the Apostle Chrys. has here ad-  
mirably treated, whom see, and Theophyl. Theo-  
doret, too, very well illustrates it thus : Ἐμοὶ μὲν οὐ  
λυσιτελὴς ἡ ταύτων διήγησις, ὑμῖν δὲ σύμφορος τῆς ἡμε-  
τέρας τοίνυν προμηθεύμεμενος ἀφελείας, ἀναγκάζομαι λέ-  
γειν ἅπερ ἑμαυτῷ συμφέρειν οὐκ οἶμαι. They evidently  
followed the textual reading.

On the words ὀπτασίας and ἀποκαλύψεις I would  
observe, that the latter is a much stronger term than  
the former, since, as Theophyl. says, ἡ μὲν μόνον βλέ-  
πειν δίδωσιν ; αὕτη δὲ καὶ τι βαθύτερον τοῦ ὁραμένου ἀπο-  
γυμνοῖ. Ὀπτασία answers, in the Sept., to the Heb.  
פִּהְיָ and פִּהְיָ in Dan. 9, 23. 10, 1. 7, 8, 16. It is

used, in Luke 1, 22., of the vision of Zacharias ; in Luke 24, 23. of the vision of the angels to the women after our Lord's resurrection ; and in Acts 26, 19., and elsewhere, of the vision of the Lord to Paul, in order to his conversion ; all which were visions clearly seen by day, and not night visions beheld in dreams.\* 'Αποκάλυψις denotes properly a revelation of some secret or mystery, and is, in 1 Cor. 14., applied to one of the supernatural gifts in the Corinthian Church. But, as applied to St. Paul here (and compared with Gal. 1, 2. δι' ἀποκαλύψεως Ἰησοῦ) in connection with what we learn from the New Testament of the events which accompanied his conversion, it must signify a direct and extraordinary communication of Divine knowledge and Gospel mysteries, derived from the fountain of all truth.

2. οἶδα ἄνθρωπον ἐν Χριστῷ, sub. ὅτα, " I know a disciple of Christ." In this mode of speaking we have another instance of the *modesty* with which the Apostle brings forward the grounds of boasting and superiority over the false Apostles ; which, for the good of the Church, he was obliged to do. So (on the contrary (as Rosenm. observes), when any thing odious is introduced, he assumes the *first* instead of the second person.

It is rightly remarked by Chrys. and Theophyl., that he, not without reason, mentions the *time*, in order that they may learn (as Theophyl. says) ὅτι εἰ πρὸ δεκατεσσάρων ἐτῶν τοιούτων ἡξίετο τηλίκας νῦν ὑπάρχει μετὰ τοσούτους ὑπὲρ Χριστῷ κινδύνους. " So, Doddr. observes, that it appears that the Apostle had concealed this extraordinary event fourteen years ; and if this Epistle was written about the

\* Slade defines it " a supernatural communication, during which the inspired person was awake with his external senses bound up, and, as it were, laid in a trance." And he refers to Bp. Lowth on Is. 1, 1. Joel 2, 28. and Luke 1, 11, 26. Acts 10, 3. But Mackn. observes that by *visions of the Lord* must be understood his seeing the Lord Jesus on many occasions after his ascension, Acts 9, 27. 18, 9. 23, 18. 23, 11. And, above all, those visions of Christ which he saw when he was caught up into the third heaven.

year 58, as we suppose it was, this vision must have fallen out in the year 44, which was so long after his conversion, as to prove it quite different from the *trance* mentioned, Acts 9, 9. with which some confounded it." Dr. Benson thinks this representation was made to him while he was praying in the temple, in that journey (Acts 11, 30. 22, 17.), and intended to encourage him against the difficulties he was to encounter in preaching the Gospel to the Gentiles.

2. *ἔτε ἐν σώματι*,—*ἔτε ἐκτὸς τοῦ σώματος, οὐκ οἶδα ὁ Θεὸς οἶδεν*. Doddr. observes, that as St. Paul must know his body was not actually dead during this *trance*, but that the animal motion of his *heart and lungs* continued, it would lead one to imagine that he really apprehended the principle of *animal* life to be something *distinct* from the *rational* soul, which he calls *himself*. "It appears at least (continues he) that he lost all consciousness of any thing about him at that time; and what the presence of an *immaterial* soul in a body can be, distinct from the capacity of perceiving by it and acting upon it, I am yet to learn." Whitby and others have observed, that this is a proof of the Apostle's persuasion, that the soul may have perception when out of the body; and therefore that it was an independent existence. Others, again, have supposed the Apostle to mean, that things were represented in so lively a manner, as to leave it doubtful whether they had not been really seen and heard, that he was—quasi raptus extra se, &c. (See Bp. Law's Appendix, p. 395. Philo ap. Wets. ver. 3.), and that the Apostle is accommodating to his case the Jewish notion. So Rosenm.: "Homo nempe spectatur quoad animum. Putant quidem Judæi, animam hominis interdum eo corpore duci, et rapi in cælum; alii vero totum hominem rapi putabant, ut ex apocrypho narrat Clemens At. L. 5. Strom. de Sophoniæ raptu, in cælum *quintum*. Dicit autem Paulus, nescire se, utro modo ei, id, de quo agit, evenerit.

Ἐν σώματι est corpore translatio; ἐκτὸς τοῦ σώματος est *animo*, sine ullâ corporis motione. Dicit igitur Apostolus, se nescire, utrum tum fuerit animus ejus in corpore, an minus. Ergo non fuit sibi conscius rerum externarum; fuit in extasi, ut Petrus, Act. 10, 9.\*

I must here imitate the modesty of Doddridge, and candidly avow, that I am yet to understand the *mode* in which this most wonderful circumstance took place; and I cannot but think that due *reverence*, in such mysterious cases as the present, ought to restrain us from a vain curiosity on such points as it is not granted to our human faculties fully to comprehend; and that we must cautiously beware (to use the words of the Apostle), ἅ μὴ ἐωράκαμεν ἐμβατεύειν.

2. ἀρπαγέντα τὸν τοιοῦτον ἕως τρίτου οὐρανοῦ. The Jews, in the Apostolic age, divided the heavens into three. 1. The aerial, including the clouds and the atmosphere. 2. The sidereal. 3. The habitation of God, and his angels. The names of these are thus detailed by Wets. from the Rabbins, many of whose passages he quotes (chiefly from Schoettg. whom see): 1. Vetum. 2. expansum. 3. nubes. 4. habitaculum. 5. habitatio. 6. sedes fixa. 7. Araboth.

4. ὅπῃ ἤρπάγη εἰς τὸν παράδεισον. The obscurity which involves the preceding verse also overhangs this. Hence the variety of opinions entertained by Commentators. The most antient one deserves our first attention, especially as it will, perhaps, be found the best founded. Theophyl. (from Chrys.) remarks: Ἀπὸ τοῦ τρίτου, φησιν, οὐρανοῦ αὖθις ἤρπάγη εἰς τὸν παράδεισον. Ἠρπάγη μὲν οὖν ἵνα μὴδὲ ἐν τούτῳ ἔλαττον ἔχη τῶν λοιπῶν ἀποστόλων τῶν συγγεγονότων τῷ Χριστῷ. Καὶ εἰς τὸν παράδεισον δέ, ἐπεὶ πολὺ τὸ ὄνομα τοῦ χωρίου τούτου ἐφημίζετο· ὅθεν καὶ τῷ ληστῇ τούτῳ ὁ

\* I add Joseph. 151, 30. καὶ ὁ μὲν τοιαῦτα ἐπεθείαζεν, οὐκ ὢν ἐν αὐτῷ, i. e. *extra se raptus*.

κύριος. And such was the general opinion of the ancients, namely, that this is *another vision*, and that by Paradise is to be understood the place of departed souls. So also Grot., Bp. Bull, Whitby, Doddr. Mackn., and Rosenm. Others, as Beza and Hamm., think the *same* circumstance is meant. And the same it may, in a certain sense, be accounted, though in another, a different one; i.e. it was probably a *different part of the same vision*. For a *vision* (if we may venture to speak on so mysterious a point) it seems to have been, and not (as Whitby thinks) a reality. Indeed (as Doddr. remarks) if the Apostle had thought it so, he must surely have concluded that he was *not* then in the body. Sed ἐπέχω.

4. καὶ ἤκουσεν ἄρρητα ῥήματα, ἃ οὐκ ἐξὼν ἀνθρώπων λαλῆσαι. Ἀρρητα may signify either what *cannot* be uttered, or what *ought not* to be uttered. If the latter sense be the true one, the words following ἃ οὐκ ἐξὼν, &c. are explanatory of the preceding; and yet ἄρρητα, in that sense, required no explanation, since it was the common signification of the word; as, for instance, when applied to the ΤΙΤΤ, the Tetragrammaton, called the ἄρρητον ὄνομα. And Wets. adduces an example of it from Sotades ap. Stob. 3. ἄρρητα μὴ λέγε. Plut. Symp. 4, 5. τὰ μὲν πολλὰ τῶν εἰς τοῦτο τεκμηρίων μόνοις ἐστὶ ῥητὰ καὶ διδακτὰ τοῖς μυρουμένοις παρ' ἡμῖν τὴν τριετηρικὴν παντελείαν. Which passage is imitated by Soph. Œd. Tyr. 308. Ὅ πάντα ναυῶν, Τειρεσία, διδακτὰ τε Ἀρρητα τ', οὐράνια τε καὶ χθονοστιβῆ. The former signification, therefore, seems to deserve the preference, viz. *ineffably, inexpressibly sublime*, such as no human and unenlightened intellect could comprehend, "*verba* (to use the words of Horace) *sacro digna silentio*."

The words following ἃ οὐκ ἐξὼν ἀνθρώπων λαλῆσαι signify, "and which, if they were capable of being expressed, it would not be lawful for me to communicate;" and that (Schoettg. observes) because the Apostle had not the authority to declare the mysteries revealed to him, this having been done not so

much for the sake of the Church, as for that of the Apostle himself, who had these convincing proofs of the divinity of the Christian doctrine vouchsafed to him, that he might be enabled to bear cheerfully all labours and all afflictions.

Upon the whole passage, it is well remarked by Rosenm.: "Though the *manner* in which these things happened is unknown to us, yet they can by no means be ascribed to mere imagination. For the Apostle mentions it as a singular favour vouchsafed to him by the Almighty, that he tasted the happiness which is in Paradise."

5. ὑπὲρ τοῦ τοιούτου καυχῆσθαι. The Future has here a mixed sense, compounded of the Future and the Potential, i. e. "I may and will boast." At τοιούτου we must subaud *χρήματος*, or *πράγματος*; for that it cannot (as some fancy) be referred to a *person*, is plain from what follows. The sentiment is well explained by Rosenm. thus: 'I can indeed boast, and justly, of my being caught up to heaven, as of a thing, the whole glory of which pertains to him from whom it came; but of myself, or any thing that it is in me, I will not boast.' The sense, then, is: "But as to myself, or any thing in myself, I will only boast of my *ἀσθενείας*, i. e. (as the antient and most modern Commentators are agreed) my *afflictions*, &c. (detailed in the last chapter, and there called by the same name). We must also, after *boast*, understand, '*when necessity requires it*.'

The humility of the Apostle is truly edifying.

6. εἰὰν γὰρ θελήσω καυχῆσασθαι. Here the exposition of Commentators, both antient and modern, are by no means satisfactory. Rosenm. explains: Licet, sic de factis meis loqui vellem, non essem vanus, i. e. non opus esset mihi vaniloquentia; satis rerum mihi suppeteret. Ne quis in eam partem hæc accipiat, quasi ostentem ea, quæ neque verbis, neque re appareant; ne quis majorem de me opinionem habeat, quàm dicta et facta mea merentur.' See also Whitby and Doddr. But neither their exposi-

tions nor those of the antients are satisfactory. I cannot but suspect that all the Commentators are on the wrong scent. Surely the Apostle here alludes to the high *visions* and *revelations* before mentioned; and, after having before assigned them, in some measure, to another, he here thus delicately appropriates them to himself. Now this he had (I think) partly done in the preceding verse, in the words *ὕπὲρ δὲ ἑμαυτοῦ*, &c.; q. d. 'As to myself, I will boast of nothing but my afflictions; though I could boast of far more.' Thus it is of these further grounds of boasting (namely, the visions and revelations) that he *now* speaks of. And the sense may be expressed by supplying a clause through modesty (which indeed caused the obscurity) omitted, as follows: ' (Of these further grounds I shall not speak in my own name; though I *might* do so) for if I should chuse to boast of them, I should not be foolish (i. e. it would not be foolish boasting), since I should tell the truth: but I forbear to do it, lest any one should fancy of me beyond what he seeth me to be, or heareth of me.' And, for this plain reason, since to claim merit for what had not, and could not fall under the observation of men, would have been too much in the manner of the false Apostles, who claimed credit for those internal and rapt feelings of sanctity, which, if *real*, admitted of no evidence, or proof to others, and therefore ought not by them to have been claimed as any ground of superiority. As to the other claims, namely of the preceding class, of these he might and did boast, inasmuch as they were things which fell under common observation.

6. *φείδομαι*, 'I refrain (from saying it).' So at 1 Co. 7, 28. *ἐγὼ δὲ ὑμῶν φείδομαι*. *Εἰς ἑμὲ*, in respect of me; as Matt. 6, 34. Acts 2, 25. *λέγει εἰς αὐτὸν*. So also 4, 20. Gal. 5, 10. Eph. 5, 32. *λέγω εἰς Χριστὸν*. Other passages, too, may be seen in Schleus., who compares the *Hedr.* 7 for 7γ in 2 Sam. 11. 7. Ps. 91, 11. Ob. 5, 1. and the Latin *in* for *de* in Martial, Ep. 1, 68. And he also cites Diod. Sic. 11, 50. *εἰς*

οὐδὲν ἕτερον ἢ τὸ παρὸν λέγειν' where see Wolf. Hence it is clear that this idiom is chiefly confined to verbs of *speaking*. The ξξ is put for αφ'.

7. καὶ τῇ ὑπερβολῇ τῶν ἀποκαλύψεων, &c.

The καὶ signifies, not *for* (as Mack.), nor simply *and* (as the E.V.), but *however*. And so *autem* in Latin. The ὑπερβολῇ seems to be governed of an ἐπὶ understood, and is for ὑφ' ὑπερ. Ὑπεραίρωμαι, 'lest I should be (too much) exalted, or become proud.' This use of the word is also found in Thess. 2, 4.; but not (I think) in the classical writers, who so employ ἐπαίρωμαι. Thus Appian l. 551, 52. τὰ Αἰτωλῶν ὑπερεπαίροντες' where there was formerly read ὑπεραίροντες, for which Schweigh. rightly edited ὑπερεπαίροντες. Indeed the term ὑπερεπαίρειν is of frequent occurrence in Appian.

The mention of the circumstance, which follows, of the *thorn in the flesh*, is introduced most judiciously, and from a thorough knowledge of the human heart, namely, in order to lessen that spirit of *envy*, and consequently *ill will*, which a disclosure of his high privileges might excite in the breast of not a few. Ἐδόθη μοι σκόλοψ τῇ σάρκι. Here ἐδόθη is used, populariter, in the sense *inflicted*; as in Joh. 18, 22. ἔδωκεν ῥάπισμα τῷ Ἰησοῦ. & 19, 3. And the Philologists compare the Hebr. תנין. Yet this use is found both in the Latin *dare*, and our *give*, by a sort of *popular sarcasm*. Sometimes, too, it occurs in the Greek classical writers: to which purpose Schleus. refers to Markl. on Lys. 545. It is of more importance, however, to consider the sense intended by the Apostle to be conveyed in this σκόλοψ τῇ σαρκί, *thorn in the flesh*, than which there is scarcely a more controverted expression in the New Testament, nor one that has more exercised the powers of Commentators and Theologians, to whom, and indeed to their readers, it has been really a thorn in the flesh. To detail *all* the opinions and speculations on this obscure mysterious point, is impossible for me to do; nor indeed is it necessary. Those who are disposed for such discussions may fully satisfy themselves in the Collectanea of the Crit. Sacr. Pole, Wolf, Essn. &c. I shall content myself with detailing and reviewing the principal opinions of the Commentators, and endeavouring to point out what may be thought to approximate to the truth. Chrys. and Jerome suppose that the Apostle means by this term an *head-ache*: Tertullian, an *ear-ache*; Rosenm. and most recent Foreign Commentators, the disorder called the *Kopfgicht* or *Migraine*. And Rosenm. thinks it was a periodical disorder, and such as affected him also when he was with the Galatians, since he alludes to it in his Epistle to them, 4, 13. All severe disorders (he observes) were supposed to be inflicted by Satan, &c. R. Baxter thinks it was the *stone and gravel*. But any other painful disorder might be as well imagined. All this seems mere *hariolatio*. In truth, all these opinions seem liable to this objection, that one can hardly suppose the Apostle would have expressed such *exceeding anxiety* for its removal, nor thought it of so much consequence



as to ascribe it to diabolical instrumentality. For, as the Poet says, "*Nec Deus intersit, nisi dignus vindice nodus Inciderit.*" As to the opinion of certain Latin Fathers, and some moderns, that it is to be understood of *temptations to lust*, it is utterly inadmissible. Such a mode of humiliation (as Mr. Slade observes) would be unworthy of the Almighty to inflict and the Apostle to receive. Indeed it were more suitable to some of the redoubted saints of the Romish church than of the great Apostle; and it is quite negatived by what follows. For, as Mackn., (with more than usual shrewdness,) remarks, how could an unruly lust, which certainly was restrained by the Apostle, hinder him from being exalted above measure? Or how could it make him appear contemptible to others, unless he discovered it, which he was under no necessity of doing? Or how could he take pleasure in such an infirmity." Some refer it to the *false teachers* (appealing to 11, 15.); as the Canaanites are said (Num. 33. 55.) to have been to the Israelites, *σκόλοpes ἐν ὀφθαλμοῖς, καὶ βολίδες ἐν ταῖς πλευραῖς*, which signifies eye-sores and grievances. But this, like almost all the other interpretations, is utterly inconsistent with the verses following. Besides *one* adversary cannot be supposed to have been so formidable as such an appellation would suggest; I say *one*, for it cannot be extended to the *plural* (as is done by Chrys., who understands Hymenæus and Philetus), since had that been intended, the singular would not have been used. Indeed, were it not for the *messenger of Satan* and the *glorying* in the grievance, mentioned further on, many of the interpretations might seem admissible. It should appear, then, to refer to some *bodily and chronical infirmity* which was calculated to hinder his usefulness. Now we have no reason to suppose him to have been affected with any of the violent disorders imagined by some, since, otherwise, he could never have gone through such incessant labours, peregrinations, &c. It is plain, too, that the Apostle cannot allude to any radical defect of body, such as had chiefly caused his adversaries to say *ἡ δὲ παρουσία τοῦ σώματος ἀσθενής*, so far as that may refer to his diminutive size, and crooked form; since to have prayed even *once* for the removal of *such* disadvantages would have been presumptuous. Besides that, these could not be imputed to the instrumentality of Satan. Upon the whole, I see no opinion but what is liable to insuperable objections, except the *one* which I shall now detail, and which is not only highly probable, but, if I am not mistaken, *absolutely true*. It was first propounded by Whitby, and afterwards confirmed and illustrated by Lord Barrington, Benson, Dodd., Mackn., and Slade, though they do not quite coincide on the particulars. They are all agreed that it was a paralytic affection brought on by his vision, which occasioned a distortion of countenance, stammering, and paralytic affection of the nerves. But I do not see that the words of the original, *τῇ ὑπερβολῇ τῶν ἀποκαλύψεων ἵνα μὴ ὑπεραίρωμαι, ἐδόθη μοι σκόλος*, compel us to suppose that the infirmity was *absolutely* occasioned by his vision, since that would exclude the instrumentality of Satan. There is an *ἐπὶ* understood; and all that

we can infer is, that it came on *after* the vision. It is probable, however, that the high excitement of *that* vision, and of the other revelations with which he had been favoured, (and was afterwards favoured; see note on v. 9.) and the excessive and constant ferment of mind, joined to fatigues of body, would bring on chronical infirmities of the paralytic sort, such as, especially with diabolical co-operation, might occasion distortion of countenance, and some slight defect in utterance, yet fatal to oratory, not to mention hypochondriac and nervous affections (to which last the sacred medical writers, Weddel., Barthol., &c. *confine* it), all which would tend to raise contempt with the multitude, and which, joined to his diminutive size, and crooked form, will readily account for the *ἀσθενεία τοῦ σώματος* dwelt upon by his adversaries. This, therefore, as it must have materially impeded his acceptableness and usefulness, he might well pray to have removed from him. I see not any objection to which this interpretation is liable; and it is quite agreeable to Gal. 4, 14., where, speaking of this same subject, he says, "my infirmity in the flesh, which they did not despise." It is scarcely necessary to add, that grievous afflictions, whether bodily or mental, are in all languages expressed by metaphors taken from severe pain inflicted by the piercing of thorns or sharp splinters of wood driven into the flesh, as being one of the most severe of bodily tortures.\*

But to proceed to notice the terms ἀγγελος Σατᾶν and κολαφίζη, the method of taking the words employed by Whitby and Doddr. can be admitted on no principle of sound criticism: and by bringing in the *false teachers* it embarrasses us with a needless difficulty. Disorders, whether acute or chronical, were by the Jews commonly ascribed to the instrumentality of Satan; and considering the prevalence of diabolical influence, then permitted by the Almighty, might sometimes *truly* enough be referred thereto. At least, in the present case, we have it on the Apostle's word, and therefore *that* ought to be sufficient. This affection he calls ἀγγελος Σατᾶν (I think), by a sort of Hebraism, after the manner of *ἰηλ*; q. d. "immissus a Satano." (See Gesen. Lex. Hebr. in v. *ἰηλ*.) As to κολαφίζη, it is very applicable, since the term was used of *violent beating*; as 1 Pet. 2, 20.; but is explained by Schleus. Lex. *gravissimè affligo*: and I have shown that such is the sense of the word in a passage where the Apostle is in like manner speaking of his afflictions, 1 Cor. 4, 11. *πεινῶμεν καὶ διψῶμεν, καὶ γυμνητούμεν, καὶ κολαφίζόμεθα*, where there is no reference to *persons*. Here the term may very well designate any afflictions, mortifications, and hindrances occasioned by the infirmities in question.

Bp. Bull has, very rightly, contended for the natural sense of the words, by which diabolical influence must be inferred; yet he embarrasses us with needless difficulties, by supposing the *σκόλοψ* to

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\* I have somewhere read of splinters of wood being employed by the savage Indians of America as instruments of torture on the most sensible parts of the body.

have been a malady *altogether* supernatural, and inflicted on him (with God's permission) by Satan.

8. ὑπὲρ τούτου τρίς τὸν Κύριον παρεκάλεσα, ἵνα ἀποστή ἀπ' ἐμοῦ, "On this account (i. e. for the removal of this) I thrice besought the Lord." I cannot but agree with those Commentators, who (as Whitby and Mackn.) represent this as an instance of prayer addressed to Christ. Nor do I see why Mr. Slade should think it "not sufficient to prove, that Christ was the object of divine worship:" though he admits that from the answer of Christ it appears that the Apostle's address was regarded in the light of a prayer. Schleus. renders it "precibus adii."

The τρίς is by most recent Commentators taken in the sense *sæpius*, or *aliquoties*. And so Chrys. and Theophyl., who explain it πολλάκις. A certain for an uncertain number. And Schleus. cites Soph. ap. Stobæum de Amore vel in ipsos Deos dominante: τιν' οὐ παλαιουσ' ἐς τρίς ἐκβάλλει. But in that passage there is merely an agonistical allusion; which cannot be the case in the present one. The very learned Lexicographer might more aptly have compared Eurip. Hippol. 45 & 6. Ἀναξ Ποσειδῶν ἅπασεν Θησεῖ γέρας, Μηδὲν μάταιον εἰς τρίς εὐχασθαι Θεῶ· and Hor. Carm. 3, 22, 3. (to Diana) Virgo quæ laborantes in utero puellas ter vocata audis, and especially Job. 33, 29. עַם שְׁלֹשׁ פְּעָמִים לֹא-יַעֲלֶה נֶלֶךְ כָּל-הָיָה, which may be literally rendered: "Lo all this worketh God as far as three times with man," where our common Version renders *oftentimes*; Symmachus, δις τρίς (I would read *eis τρίς*). Yet even those passages will not prove that the *Apostle* did not intend a *certain number*. It were indeed quite contrary to his custom so to do. However; considering the above passages of Eurip., Hor., and Job, (and others which only float in my memory) it should seem to have been an antient maxim with the Israelites to prefer prayers to God as *far as thrice* (and no farther) for deliverance from danger. From them it appears to have passed, together with some

other Jewish notions, to the Greeks, and from them to the Romans.

8. *ἵνα ἀποστῇ ἀπ' ἐμοῦ*, "that it might depart from, be removed from me." For the Aorists active of this and other compounds of *ἵστημι* are often used passively. Or it may have reference to the *inflicter* of it, Satan. So in a not very dissimilar passage of Job 7, 16. *ἀπόστα ἀπ' ἐμοῦ, κενὸς γὰρ μου ὁ βίος*, "depart from me; let me alone:" said of a delirious disorder which affects the patient with frightful dreams. So also Sirach, 23, 12. *ἀπὸ τῶν εὐσεβῶν ταῦτα πάντα ἀποστήσεται*. It is evident that this expression is quite irreconcilable with most of the interpretations that have been brought forward of the *σκόλοψ*.

9. *καὶ εἶρηκε μοι*. Slade observes that "the request was granted, not exactly as the Apostle desired, but in a way which the Lord saw fittest for the accomplishment of that purpose which the Apostle had in view." It may rather be said, that his prayer was not in vain, since it produced a gracious assurance of support under his infirmities. See the excellent note of Whitby. It is here remarked by Rosenm. : "Non mediate εἶρηκε. Apostolus suos animi sensus, et solatium in his afflictionibus Christo ejusque doctrinæ tribuit." But surely this is a presumptuously irreverent way of treating the Apostle's words, which plainly hint (as Mackn. observes) at *another* revelation from Christ, made (as Grot. with great probability thinks) by the *לך קול*, the Beth Kol. the *still small voice* mentioned in 1 Kings, 19, 12. Indeed what but this *could* have instilled such heroic confidence? Theophyl. (from Chrys.) excellently paraphrases: *Ἐπεθύμουν ὡς ἄνθρωπος, ἀπαλλαγῆναι τῶν δεινῶν ἐπειδὴ δὲ ἤκουσα αὐτοῦ ἡκούσα, ἔκτοτε καὶ καυχῶμαι καὶ εὐδοκῶ, τοῦτέστιν, ἐπευφραίνομαι, εὐαρεστοῦμαι ἐν ἀσθενείαις*.

9. *ἀρκεῖ σοι ἡ χάρις μου*. Many recent Commentators (after Kypke) take *ἀρκεῖ* for *ἐπαρκεῖ*, *adjūvat*, *auxilio est tibi*. And this signification is not unfre-

quent in the Classical writers, though almost entirely confined to the Poets. (See the example adduced by Kypke.) But it is no where found in the New or the Old Testament, where the word has always the common signification *suffice*. And this indeed is here far more apt than the other; since the ἀρκεῖ seems to have a double sense, and to signify “is sufficient *for thy help and support*, (which implies a promise of support; as supra 9, 8. “God is *able* to make all grace abound to you, (where see the note.), and is sufficient to work out my purposes, though in so weak an instrument.” Thus, in connexion with the following words, ἡ γὰρ δύναμις, &c. χάρις signifies the *gracious support of God*, as shown both internally, in supporting and comforting his mind, and externally, in imparting to him such supernatural and miraculous powers as should overshadow his infirmities.

9. ἡ γὰρ δύναμις μου ἐν ἀσθενείᾳ τελειούται, i. e. is more completely manifested, *plenius sese exercit*. For, as Grot. remarks, this verb has sometimes a sort of Hiphil sense, referring to the *effect* of knowledge.” So James 2, 22. ἐκ τῶν ἔργων ἡ πίστις ἐτελειώθη. 1 Joh. 2, 5. ἐν τούτῳ ἡ ἀγάπη τοῦ Θεοῦ τετελείωται and 4, 12. 17, 18. On the *sentiment* I must refer to the learned note of Grot., who, however, only gives a collection of interesting Classical dicta on the advantages of sickness over health. The same arguments might be used to prove the advantages of age over youth, (and indeed have been eloquently employed by Cicero de Senectute), since the mercy of God hath, in all that respects his gifts to man, preserved a wonderful *balance*. Yet all this seems here not apposite.

9. ἥδιστα οὖν μᾶλλον καυχῆσομαι. Grot. would take the ἥδιστα μᾶλλον for ἥδιον; as καλὸν μᾶλλον for κάλλιον, in Mark 9, 42. But the idioms are not of the same nature: and certainly the mode proposed pares down the solid sense. Both Grot. and other Commentators seem to have perceived a sort of

awkwardness in the words; and there is indeed a little incongruity between ἡδιστα and καυχῆσθαι. But that may be best removed by supposing that the Apostle, in his usual elliptical mode of expression, has melted two verbs into one; for ἡδιστα would properly require ὑποίσομεν; as in 2 Macc. 2, 28. (which passage the Apostle seems to have had in mind), ἡδεως τὴν κακοπαθείαν ὑποίσομεν. And so supra 11, 19. ἡδεως ἀνεχεσθε μου. The sense may, then, be best expressed in a paraphrase thus: "Most willingly, therefore, will I bear with, nay, rather will rejoice in, and boast over mine infirmities." In the next clause part of the sense is likewise left to be supplied, and may be expressed thus: "since I know that they are *therefore* sent, that the power of God may rest upon, exert, and show itself in me, and amply suffice for my defence, and the illustration of his glory." So Theophyl. (from Chrys.): ὅσῳ γὰρ πλείους εἰσι αἱ ἀσθενεῖαι μου, τοσούτῳ θαυμάσιον τὴν δύναμιν τοῦ Θεοῦ προξενούσιν μοι.

10. διὰ εὐδοκίᾳ ἐν ἀσθενείαις, &c. "I willingly acquiesce and rejoice in" (as Hebr. 10, 6 & 8. Matt. 3, 17., and this signification is found in the Old Testament, and sometimes in the latter Classical writers) "not only this particular thorn in the flesh, these weaknesses, but in all contumelies, necessities," &c.

10. ὅταν γὰρ ἀσθενῶ, τότε δυνατός εἰμι. It is not necessary to press on the words of this sentence, which is expressed *populariter*. It may be thus paraphrased: "The more I am pressed with calamity, the more do I feel the efficacy of divine strength, and the more do I rejoice." So Deut. 33, 25. "as are thy days (of trial), so shall thy strength be:" and Hebr. 11, 34. "who out of weakness were made strong." In illustration of this spiritual strength, Theophyl. remarks: ὅτε τῷ δικαστῇ παρέστη δεδεδεμένος, τότε αὐτοῦ καὶ τῶν κατηγορῶν περιεγένετο. and Wets. compares the following beautiful passage of Philo T. 2. p. 92, 3. μὴ ἀναπίπτετε, τὸ ἀσθενὲς ὑμῶν δύναμις ἐστὶ, ἣ καὶ κεντεῖ καὶ κατατιτρώσκει μυρίους, ὑπὸ

τῶν ἐξαναλιῶσαι ὑμᾶς γλιχομένων τὸ γένος ἀκόντων διασπασθήσεσθε μᾶλλον, ἢ ἀπολείσθε· τῶς κακοῖς οὐ καμνήσεσθε, ἀλλὰ, ὅταν μάλιστα πορθεῖν νομίση τις ὑμᾶς, τότε μάλιστα πρὸς εὐκλείαν ἐκλάμψετε.

11. *γέγονα ἄφρων καυχώμενος.* The sense of these words has been too much *pressed* on by the antient and some modern Commentators: though this is here not judicious. As the Apostle *began* the detail of his merits and endowments with the deprecatory softening *ἀνεχέσθε μου τῆς ἀφροσύνης* and *ὡς ἄφρονα δέξασθε με*, so he *ends* with a similar apology for his boasting, accompanied with the *reason* for it, namely, *ὑμεῖς με ἠναγκάσατε*, “you have compelled me to do it, by rendering it necessary;” I have been compelled to do it for your good and benefit, in order to disabuse you of the prejudice you had in favour of false teachers; and therefore you ought surely to excuse me for this boasting.

*Καυχώμενος* is omitted in many antient MSS. and some Versions, and has been, with reason, suspected by many Critics, and is thrown out by Griesbach. This criticism, indeed, is confirmed by all the previous passages where the Apostle excuses his boasting.

11. *ἐγὼ γὰρ ἄφειλον ὑφ’ ὑμῶν συνίστασθαι.* Theoph. καὶ εὐφημεῖν· ἐπεὶ δὲ τοῦτο οὐκ ἐποίησατε, ἀλλ’ ἐκείνοις he well explains thus: Ἐδεῖ ὑμᾶς μᾶλλον τὰ ἐμὰ καταλέγειν προσείχετε καὶ διεφθείρεσθε, εἶπον ταῦτα διὰ τὴν ὑμῶν σωτηρίαν. The sense, then, seems to be: “My merits, virtues, and endowments ought to have been summed up by you rather than by myself.”

11. *οὐδὲν γὰρ ὑστέρησα τῶν ὑπὲρ λίαν ἀποστόλων.* The γὰρ has reference to a clause omitted, i. e. “Which they might justly have been; for I am nothing inferior to the highest Apostles:” a repetition of what was said *supra* 11, 5. (where see the note), except that (as Theoph. remarks) what was there said somewhat hesitatingly, is here asserted *ἐξουσιαστικώτερον*. The *εἰ καὶ οὐδὲν εἰμι* may be regarded either (with the early modern Commentators) as spoken seriously, and with humility, i. e. considered by himself, with-

out a reference to Christ; as 1 Cor. 15, 9. "for I am the least of the Apostles, that am not worthy to be called an Apostle:" or (with Sclater and most recent Commentators,) as said "pro concessione, et ex opinione Pseud-apostolorum;" q. d. "though I am, it seems, nothing, a nothing;"\* which is more agreeable to the sarcastic air of the whole of this portion of the Apostle. I cannot but think (though the Commentators do not notice it,) that the words have reference to the contumelious expression of the false apostles respecting him, mentioned at 10, 10. ἡ δὲ παρουσία τοῦ σώματος ἀσθενής.

12. τὰ μὲν σημεῖα τοῦ ἀποστόλου, &c. These words have reference to the ἀποστόλων, the last clause of the preceding verse being, in some degree, parenthetical; q. d. "And that I am such you know; since the signs of an Apostle," &c. The μὲν is put for γὰρ; as in Rom. 14, 20. Nor is the article τοῦ without its force. It may be rendered "signs of the Apostle." So we say *the hero, the general*. Κατεργάσθη ἐν ὑμῖν, "have been effected among you." Schleus. renders "exhibita sunt." And he compares Isocr. Evag. c. 10. ὅσω μείζω καὶ πλείονος ἄξια κατεργάσαντο. See also Thucyd. 7, 21. The Apostle modestly leaves ὑφ' ἐμοῦ to be supplied. Σημεῖα signifies *documenta, proofs*; as in Matth. 16, 3. 2S, 3, 26, 48. Rom. 4, 11. and 1 Cor. 14, 22. where it is said tongues are εἰς σημεῖον τοῖς ἀπίστοις. So Thucyd. 1, 10. οὐκ ἀκριβὲς σημεῖον. The σημείois just after is to be taken in the more common Scriptural sense of *miracles*. In the Gospels the word is often associated with τέρας. And so in Acts 2, 22. we have δυνάμεσι καὶ τέρασι καὶ σημείοις.

The words ἐν πάσῃ ὑπερόνῃ, on which the early modern Commentators say much to little purpose, are to be taken as an adverbial phrase, *perseveringly*, and are used for want of some abverb, as ὑπομεινόντως. The

\* To which purpose I would compare Sophocl. Trach. 1109. κἄν τὸ μηδὲν ᾧ. & Aj. 76, 7. κἄν τὸ μηδὲν ᾧν.



accumulation, too, of *ἐν* in different senses obscures the sentence. The first *ἐν* signifies *inter* ; the second *cum* ; the third *per*.

18. *τί γὰρ ἐστὶν ὃ ἡττηθῆτε ὑπὲρ τὰς λοιπὰς ἐκκλησίας.* Having shown that no signs of an Apostle were wanting in him, he enquires whether there be any other deficiency, namely, any neglect on his part, which should leave them inferior to other churches. It is strange that he does not remind them of the supernatural gifts which had been imparted to so many by him. However, he does not enter regularly into the enquiry, but asks merely in what they are inferior to other churches ; which carries with it the answer—in nothing. And then, by a fine mixture of sarcasm and irony, not exceeded by any example in Demosth., he adds *εἰ μὴ ὅτι αὐτὸς ἐγὼ οὐ κατενάρκησα ὑμῶν ; χαρίσασθέ μοι τὴν ἀδικίαν ταύτην*, where the *αὐτὸς ἐγὼ* and the *ὑμῶν* are both emphatic ; q. d. “ I have not, whatever *others* have done ; I have never been burthensome to *you*, whatever I have been to *others*.” On the sense of *κατεν.* see the note on 11, 8. *Χαρίσασθε, forgive.* This verb has a dative of the person, and an accusative of the thing ; as in Col. 2, 13. ; though the accusative is sometimes omitted ; as in 2 Cor. 2, 7, 12. Eph. 4, 32. I must not omit to observe, that in *ἡττηθῆτε*, just before, there seems an idiotical use ; and in *ὑπὲρ*, which is well rendered by the Vulgate *proæ*, there is a Hebraism, formed on *מִעַל*.

14. *ἰδοὺ, τρίτον ἐτοίμως ἔχω ἐλθεῖν πρὸς ὑμᾶς, καὶ οὐ καταναρκήσω ὑμῶν.* There is no little address shown in this sentence. The most prominent circumstance is, by a *delicate* turn, put last. For the scope of the whole seems to be to reply to a calumny, which might possibly be thrown out by the false teachers, that he had only urged to them his previous moderation, in order that he might now receive of them : and the *τρίτον ἐτοίμως ἔχω*, though put first, is a very inferior circumstance. So that the true sense of the Apostle may be best represented by the clause being thrown into a parenthesis, thus : “ I have not, I say, *been*

burdensome to you (heretofore); and when I come to you again (as I am now for the third time purposing in mind to do,) I *will* not be burdensome to you." The *χαρίσασθε μοι τὴν ἀδικίαν ταύτην* is parenthetical; and in *οὐ κατενάρκησα* and *οὐ καταναρκήσω* there is the same elegance as at 11, 12. *ὁ δὲ ποιῶ, καὶ ποιήσω*, as said of the same subject. The *ἐτοίμως ἔχω* is an idiom occurring also at Acts 21, 13. 1 Pet. 4, 5. and sometimes in the later Classical writers. And the *τρίτον* is to be taken with it, and not with *ἐλθεῖν*; since the Apostle's purposed visit would only be the second;\* having been disappointed in one he had before contemplated.

The words *οὐ γὰρ ζητῶ τὰ ὑμῶν, ἀλλ' ὑμᾶς* have great energy, point, and elegance. At *τὰ* must be supplied *ὑπαρχόντα*, or  *χρήματα*. The sentiment may be thus expressed: "I seek not your *money*," but your *souls* (i. e. your salvation); *your* welfare, not my *own*, is my aim." So Theophyl. (from Chrys.): *ζητῶ τὴν ὑμετέραν σωτηρίαν καὶ τὰς ψυχὰς, οὐ τὰ χρήματα*. Wets. compares a similar sentiment of Cicero, de fin. B. & M. 2, 26. Me igitur ipsum ames oportet, non mea, si veri amici futuri sumus.

This the Apostle follows up with a sentence in which may be discerned exquisite delicacy and address; though it has not been fully seen by the Commentators. It is strange they should not have perceived that it is an adagial sentence, and that (as is usual in such) the terms are not to be *pressed* on, but understood *comparatè*. Thus *οὐκ ἀλλὰ* signifies *non tam quam*. The *ὀφείλει* may be rendered *must*: but the *must* has often a very feeble sense. It refers to what is *usual, natural*, and in the regular order of things; for (as Œcumen. says) *ἀπὸ τοῦ κοινῶν λογισμοῦ καὶ τὴν φύσεως πιστοῦται τὸν λόγον*. No other antient Commentator saw this; and of the moderns only

\* So Rosenm. : "Apostolus, ex quo primum adierat Corinthum, (Act. 18, 1. sq. 1 Cor. 3, 6 & 10. 4, 15.) interea non rediit; Act. 18, 18—20, 1. quumque e Macedonia in Achaiam proficisci nunc pararet, secundum; non tertium iter suscepit." Act. 20, 2. 2 Cor. 9, 4. 15. plura vid. ad. c. 13, 1 & 2.

Est. (from T. Aquin.), Selden, and Grot., which last Commentator cites the following law dict: *Ratio naturalis, quasi lex quædam tacita, liberis parentum hæreditatem addicit.* And he refers to his own remarks de Jure, B. & P. 2, 7, 5. This therefore will not prove that children need not provide for their parents, nor disciples for their masters. For the right is assigned by Christ, and often asserted by St. Paul. It is plain the Apostle here waves this right, and says what he says out of a refined delicacy. This indeed is plain from what follows, ἐγὼ δὲ δαπανήσω, &c.: for it is neither enjoined, nor would it be possible for ministers to spend their substance upon their people: and the rules of *natural* paternity will not apply here.

15. ἐγὼ δὲ ἥδιστα δαπανήσω καὶ ἐκδαπανηθήσομαι. There is infinite spirit and beauty in this sentence, which is admirably paraphrased by Theophyl. (from Chrys.) thus: 'Εγὼ οὐ μόνον οὐ μὴ λήψομαι ἀφ' ὑμῶν, ἀλλὰ μᾶλλον προσδώσω' (τοῦτο γὰρ ἐστὶ τὸ δαπανήσω.) Καὶ τί λέγω χρήματα δαπανήσω; αὐτὸς ἐγὼ ἐκδαπανηθήσομαι· τοῦτ' ἐστὶ, καὶ τὴν σάρκα δέγῃ δαπανῆσαι ὑπὲρ τῆς σωτηρίας τῶν ψυχῶν ὑμῶν, οὐ φείσομαι. It is well rendered by Schleus. thus: "ego vero lubentissimè sumptus faciam, immo me totum dabo salutì vestræ, me ipsum, meas vires, vitam adeo meam planè exhauriam et profundam." The ἐκ has an intensive force, of which Kypke cites an example from Polyb. 17, 11. κατὰ γῆν πλείστων αὐτοῖς χορηγιῶν ἐκδεδαπανημενον and Wets. has one from Josephus. He has also illustrated the force of the verb, as applied to denote the gradual consuming or wasting of the body by disease, or excessive labour, &c.

This unequivocal proof of his affection the Apostle follows up with a gentle reproof, that they have not hitherto returned his love. So Theoph.: Καὶ τοῦτο μετ' ἐγκλήματος ὁμοῦ καὶ ἀγαπῆς. For I would not apply the words (as is done by most Commentators) to what would hereafter take place. The Apostle was too delicate to augur so ill of them. The sense may

be thus expressed: "though indeed (I am sensible, and by past experience may say it,) the more I love you, the less I am loved by you."

Chrysost. (with his usual exquisite taste) points out the kind of *climax* which may be traced in the virtues shown by the Apostle towards the Corinthians: Δέον λαβεῖν, οὐκ ἔλαβε· δεύτερον, ὑστερούμενος· τρίτον, καὶ αὐτοῖς κηρύττων· τέταρτον, ὅτι καὶ προσδίδασι. πέμπτον, ὅτι καὶ οὐχ ἀπλῶς, ἀλλὰ καὶ μετὰ φιλοτιμίας· ἕκτον τοῦ ὑστερήματος γὰρ· ἕκτον, ὅτι καὶ ἑαυτὸν ἔβδομον, ὑπὲρ τῶν μὴ σφόδρα φιλοῦντων· ὄγδοον, ὅτι καὶ σφόδρα φιλοῦμένων.

16. ἔστω δὲ—ἔλαβον. The Apostle seems to speak, as it were, in the person of his calumniators; or at least he adverts to a charge which they might possibly make against him, namely, that his not taking a stipend of them was a piece of refined policy, the more effectually to attain the same purpose by means of another. This objection the Apostle anticipates, and refutes. I cannot think with the Commentators, that they had actually made this charge; since there was not the slightest ground for it: for it is clear that the Apostle had enjoined both Titus and the brother minister who accompanied him (namely, Luke or Mark,) to take no money from them.

17. μὴ τινα ὦν—ὑμᾶς. This is, as Rosenm. remarks, a Hebrew mode of expression, for μὴ διὰ τινος ὦν, ὅτι διὰ τινὸς ἐκείνων, οὓς ἀπέσταλκα πρὸς ὑμᾶς, ἐπλεονέκτησα ὑμᾶς;

18. παρεκάλεσα Τίτον—Τίτος; This has reference to what was said supra 8, 6. εἰς τὸ παρακάλεσαι ὑμᾶς Τίτον, ἵνα ἐπιτελέσῃ τὴν χάριν ταύτην· & 18. συνεπέμψαμεν μετ' αὐτοῦ τὸν ἀδελφὸν. The Apostle appeals to their own conscience, asking: Μήτι ἐπλεονέκτησεν ὑμᾶς Τίτος; "did he?" &c. No. The whole sentence, if changed from the Oriental, and written according to the forms of Occidental and regular composition, would run thus: "Did Titus, whom I requested to go to you, or the brother whom I sent with him, make a gain of you?"

This the Apostle follows up with a sentence in which there is, by a sort of delicate turn, the consequent put for the antecedent. He does not say, "No, they walked in my steps," but delicately substitutes: "Have we not walked in the same disinterested spirit, pursued the same course?"\* As to the speculations of Rosenm. and Storr on this verse, they are (I think) ill founded.

It is remarked by Theoph., that by using *παρεκάλεσα* for *ἐπεμψα* he increases the merit of Titus's moderation, since *κατὰ παράκλησιν ἦλθεν*. The other brother is not mentioned, since he seems to have acted a subordinate part; yet he is included in the *we all*.

19. *πάλιν δοκεῖτε ὅτι ὑμῖν ἀπολογούμεθα*; The Apostle says this out of fear lest, the anxiety he shows to justify himself in all respects should be ascribed to improper motives, whether timidity, or selfishness.

The *πάλιν* refers to 3, 1. & 5, 12. This the Apostle checks, by making a solemn protestation *κατενώπιον τοῦ Θεοῦ—οἰκοδομῆς*; q. d. I protest before God and in the presence of Christ, or in the spirit of Christ's religion, *τὰ δὲ πάντα, ἀγαπητοί, ὑπὲρ τῆς ὑμῶν οἰκοδομῆς*. where *εἰσι* (*funt*) is to be supplied. The *δὲ* signifies *antem*; and the sense may be thus expressed: "All that I have done, either before, or now, in writing as I have done, has been from disinterested motives, and for your spiritual good alone, to promote which I have now ventured to disabuse you of those prejudices against me which the false teachers instilled." On *οἰκοδομῇ* I have more than once treated.

20. *φοβοῦμαι γάρ, μὴ πῶς ἔλθων οὐχ οἷους θέλω εὐρεῖν ὑμᾶς, καὶ γὰρ εὐρεθῶ ὑμῖν ὅσον οὐ θέλετε*. In this antithetical sentence there is great elegance; and it is intended still further to apologize for saying so much in refu-

\* An expression similar to the *τοῖς αὐτοῖς ἔχουσι περιπατήσαμεν* occurs in Rom. 4, 12. and Philo T. 2. p. 385, 44. (cited by Wets.) *πῶς οὖν οὐκ ἄτοκον ἦν, μὴ τοῖς αὐτοῖς ἔχουσιν ἐπακολουθήσαι*;

tation of the calumnies against himself, and finding such fault with them.

Οἷους οὐ θέλω, “such as I would,” viz. reformed of the offences for which I have rebuked you, and not corrupted by the misrepresentations of the false Apostles. By καὶ γὰρ εὐρεθῶ οἷον οὐ θέλετε is denoted (though spoken with exquisite delicacy) a *punishment*; as is clear both in itself and by comparison with 10, 2. and infra 13, 2. οὐ φείσομαι.

The words following are explanatory of the preceding οἷους θέλω. At ἔρεις, ζῆλοι, &c. must be repeated φοβούμαι μήπως; and some verb must be supplied, namely, the verb substantive ᾤσι, “lest there be found.” The change of construction is (I think) to be imputed to delicacy. For if he had finished the sentence as he had begun it, he must have used instead of *nouns denoting vices*, nouns denoting the *persons* guilty of those vices, q. d. lest, namely, I should find you zealots, quarrelsome, back-biters, &c.; as Rom. 1, 30. It is manifest that the charges here indirectly made are not to be supposed as levelled against the generality, but against certain persons (chiefly of the Anti-Pauline faction), and even in them in different proportions. The nouns by which these vices are denoted need little explanation. Schleus. Lex. may be consulted. It may, however, be observed, that ἔρεις, ζῆλοι, θυμοί, and ἐριθεΐαι seem to denote the vices of strife and angry contention in its more violent forms: and καταλαλῖαι and ψόθυρισμοὶ, those lower and meaner modifications of the same spirit, by which the flames of discord are blown up. The last words may seem to denote the *effects* of a *party spirit*, φυσιώσεις, with which the Apostle reproaches them at 1 Cor. 4, 6. 18 & 19. 5, 2. 13, 4.; ἀκαταστασίαι, refers to that state of universal confusion and disorder which would be the result of such strife, to which the Apostle adverts at 1 Cor. 14, 33. and of which St. James 3, 16. justly says: ὅπου ζῆλος καὶ ἐριθεία, ἐκεῖ ἀκαταστασία.

21. μὴ πάλιν ἐλθόντα—ἧ ἔπραξαν. In these words

the Apostle hints at something yet worse than strifes and disorders, namely *immorality*. Yet he expresses his fear with equal delicacy and affection.

The *πάλιν* may be taken either with *ἐλθοντα*, or with *ταπεινώσει*. But the former mode seems preferable. *Μὴ μὲ ταπεινώσῃ ὁ Θεὸς μου πρὸς ὑμᾶς*, lest my God should humble me in respect of you, i. e. lest I should be mortified, and grieved to find in some of you so little profit of my labours." In order, however, that they may not think he means this *generally*, he adds, *μὴ πενθήσω πολλοὺς τῶν προσημαρτηκότων*, for *πενθ. πολλοὺς προσημαρτηκότας*, as at 10, 12. See Casaub. ap. Crit. Sacr. The sense, then, is: "I fear I shall have to bewail many who have not repented, and forsaken their sins." The Apostle then adds yet *more*, and ventures even to specify vices of a very foul sort, *ἀκαθαρσία, πορνεία, and ἀσελγεία*, all which terms have been treated on in the note on Rom. 1, 24. Theophyl. explains *ἀκαθαρσία* by *τὰς τῶν σαματικῶν μίξεων ἀρρήτοποιας*. *Πενθήσω* is rightly rendered by Chrysost., Theophyl., and Grot. "have the grief not only of seeing impenitence, but of punishing it." So, Grot. remarks, the Romans when about to condemn a citizen put on a black robe. On this sense of *πενθεῖν* he refers to his note on 1 Cor. 5, 2.

#### CHAP. XIII.

VERSE 1. *τρίτον τοῦτο ἔρχομαι πρὸς ὑμᾶς*. These words involve some uncertainty, if not obscurity. In their plain and obvious sense they would seem to signify that this was to be the third visit made by St. Paul; and yet, from the Acts of the Apostles, it would appear to be the second only. Those, therefore, who take the words in their literal acceptation (as do Mackn. and Slade) are compelled to suppose that one visit has not been recorded by St. Luke. And if the words of the present passage were alone to be considered, I should agree with them: but since these words are evidently introduced *per epa-*

*nalepsin*, and by way of *resumption* of what was said a few verses before, 12, 14. (where the sense is more clearly expressed, namely, *τρίτον ἐτοίμως ἔχω ἐλθεῖν*), I cannot but assent to some antient and most modern Commentators, who take the sense to be: "this is the third time that I am about to come; i. e. am preparing and purposing to come. So Grot., Whitby, Wolf, Doddr., and Wets.,\* which last Commentator renders: "Semel et iterum et nunc tertio consilium cepi, ut ad vos venirem. Bis quidem nullâ meâ culpâ impeditus sum. 2 Cor. 1, 15 & 16. Spero tamen jam denique mihi successurum, ut vobis demonstrem, seriò me desiderâsse ad vos venire: Sicut ea, quæ trium hominum testimonio probantur, in judicio fidem faciunt." See also Dr. Paley. On the *epanalepsis* see Mr. Locke. It is truly remarked by Doddr., "that such interruptions are frequent in St. Paul, and in many other writers who have not a regard to an artificial dress, and do not stand to correct every little inaccuracy, but abound in quickness and variety of thought, as Mr. Locke justly observes."

1. ἐπὶ στόματος δύο μαρτύρων καὶ τριῶν σταθήσεται πᾶν ῥῆμα. The sense of these words has been somewhat controverted. The law maxim alluded to is found in Num. 35, 30. Deut. 17, 6. 19, 15., and it is sanctioned by Christ himself, Matt. 18, 16. Those who interpret the *last* words literally pursue the same course with these, and think that the Apostle means to say, that in any examinations before him on the accusations respecting the vices imputed to the Corinthians, every question (or thing) would be established and determined according to the above mentioned law. But this seems too formal a mode of interpretation; nor is it necessary to resort to such a sense, which indeed, if it were the one intended by the Apostle, is expressed very imperfectly. Still more unfounded is the opinion of Lightfoot, who supposes the witnesses to have been Stephanas, Fortunatus, and Achaicus. It is far more rational to understand by the witnesses here mentioned *the Apostle's own admonitory Epistles*: and such is the



opinion not only of the most eminent modern Commentators, as Grot., Hamm., Locke, Rosenm., and others, but also of the antient Commentators. There is surely no occasion to stumble at a figurative mode of expression like this, which is quite agreeable to the genius of Oriental thought and expression.

It is remarked by Rosenm.: "*Mosis dictum transfert. Voluerat nempe bis ad eos venire, sed non fecerat; nunc tertiâ vice venturum se dicit; ergo tandem aliquando verum fore id, quod promiserat; q. d. Quemadmodum res, in judiciis duplici aut triplici testimonio probata, est certa, sic etiam nunc id erit verum, quod bis atque adeo ter promisi.*"

2. *πρεῖρηκα καὶ προλέγω*, "I have (just) signified, and I (hereby) say it beforehand." *Ὡς παρών τὸ δεύτερον, καὶ ἀπὸν νῦν*, "as if I were present the second time; though now (as yet) absent." This is (I think) rightly supposed to be the sense by the best Commentators; though the phraseology is so lax and indeterminate, that nothing but the context and the scope of the Apostle can fix it. *Πρεῖρηκα* is used as at 1 Cor. 4, 21. *Νῦν* may be taken either with *προλέγω* or *ἀπὸν*. The sense will be much the same either way; but the latter is the more natural construction, and is more agreeable to the Apostle's style. *Καὶ* in the sense *although* is very frequent. *Τοῖς προσημαρτηκόσι* must be understood as at the last verse of the preceding chapter, where see the note. By the *τοῖς λοιποῖς πάσιν* is meant all the rest of the congregation, who, it is hinted, are to bear witness that he has said it, and take warning, should they be tempted to sin.

*Εἰς τὸ πάλιν*. A very rare phrase, which occurs no where else in the New Testament, nor (as far as I know) in the Classical writers. The Commentators subaud *μέρος χρόνου*, which seems as frivolous as to attempt to supply the ellipsis in the correspondent English particle *again*, which, by the way (though the Etymologists have not perceived it) is derived through the medium of the Anglo Saxon *Ægen*, from

the Greek αἰεῖ, sometimes written αἰέν. Εἰς αἰεῖ often occurs in Thucyd., and εἰς αἰεῖ in the Poets, as Ap. Rhod. 2, 714. But I must find some more suitable occasion of further illustrating this matter.

2. οὐ φείσομαι. An euphemism for "I will punish;" examples of which might be adduced in abundance.

3. ἐπεὶ δοκιμὴν ζητεῖτε τοῦ ἐν ἐμοὶ λαλοῦντος Χριστοῦ, "Since (as it seems) ye seek a proof of (the reality of) Christ dwelling in me." Theophyl. (from Chrys.) well annotates thus: Μετὰ πολλοῦ τοῦ θυμοῦ πρὸς τοὺς ἐξουθενούντας αὐτὸν ὡς ἀσθενῆ καὶ ἐξουθενημένον, ταῦτα φησιν· ἔπειδε γὰρ βούλεσθε δοκιμάζειν, εἰ ἐν ἐμοὶ ὁ Χριστὸς οἰκεῖ, καὶ διὰ τοῦτο με κωμωδεῖτε ὡς ἀσθενῆ καὶ ἔρημον τοῦ Χριστοῦ, γινώσκετε πάντως, εἴπερ ἀδιόρθωτοι μένητε. Δείκνυσιν δὲ ὅτι πνευματικά εἰσι τὰ ῥήματα ἃ λέγει, καὶ λοιπὸν δεῖ φοβεῖσθαι τὴν ἀπειλήν, ὡς τοῦ Χριστοῦ λαλοῦντος. Οὐ διὰ τοῦτο δὲ ἐκόλαξεν ὡς δοκιμὴν αὐτοῖς καὶ πείραν δώσων· ἀλλ' ἐπειδὴ ἀνίατα ἀμαρτάνετε, εἰ ἀναγκασθῶ, φησι, κολάσαι ὑμᾶς, εἴσεσθε διὰ τῶν ἔργων αὐτῶν τὴν δοκιμὴν ἣν ζητεῖτε.

3. ὅς εἰς ὑμᾶς οὐκ ἀσθενεῖ, ἀλλὰ δυνατεῖ ἐν ὑμῖν. The force of this sentence is strangely enervated by most recent Commentators, as if it only had respect to the great efficacy the doctrine of Christ had had among them. But surely, in connection with what went before, there is reason to think, with the antient and most early modern Commentators, that the Apostle has reference to the effects of Christ's power as exercised in the supernatural infliction of disorders on certain persons. See 1 Cor. 4, 21., and Ephes. 2 30., where see the notes. So Theophyl.: φησιν, ὅτι ἀφ' ὧν ἤδη πείραν εἰλήφετε, γινώσκετε πάντως, ὅτι εἰς ὑμᾶς, οὐκ ἀσθενεῖ, ἀλλὰ δυνατεῖ. See also Bp. Burnet ap. Doddr. There may likewise be an allusion to another mode in which the power of Christ was mighty among them, namely, by imparting the supernatural χαρίσματα treated of in ch. 12—14. of the former Epistle.

The οὐκ ἀσθενεῖ, ἀλλὰ δυνατεῖ, like a similar expression *infra* ver. 8. οὐ δυνάμεθά τι κατὰ τῆς ἀληθείας;

ἀλλ' ὑπὲρ τῆς ἀληθείας, has great energy : and *δυνατεῖ* is a stronger term than *δύναται*.

4. καὶ γὰρ εἰ ἐσταυρώθη ἐξ ἀσθενείας. There are several ways in which this brief and somewhat indeterminate phrase ἐξ ἀσθενείας may be explained. Rosenm. expounds it thus : “ Ἀσθενεία hic est conditio caduca et infirma, quam Christus nostri caussâ suscepit. Christus nempe, provocatus ad auctoritatem suam miraculis firmandam, Matt. 27, 40 seqq. Luc. 23, 1. ad salutem hominum infirmus videri, et contemptus mori non dubitavit. Hujus exemplum imitari se, Apostolus dicit. Se libenter velle opprobria pati, si modo saluti Corinthiorum inserviat.” Schleus., in his Lex., offers the following exposition : “ qui habebat naturam humanam infirmam et debilem, aut, quod, eodem redit, secundum humilem conditionem, quâ Jesus his in terris usus est.” But it requires a much fuller periphrasis to do justice to the sense, which is well expressed by Whitby thus : “ For though he was crucified through (the) weakness (of that human nature which he took upon him, and in that appeared to others as weak), yet he liveth (and discovers efficaciously that he doth so) by the power of God (so gloriously attending the invocation of his name, and faith in him, we also (Gr. *and so we also*) are (as yet in your apprehension) weak in him, but we shall (appear to) live by the power of God (exerting itself by us) towards you.” See also Doddr.

In the latter clause of this antithetical sentence ἐκ *δυνάμεως* must be taken for διὰ *δυνάμεως*.

4. καὶ γὰρ ἡμεῖς ἀσθενούμεεν—ὡμᾶς. Slade renders : “ Though we appear weak and contemptible in ourselves, yet by the power of God we shall be found strong in the working of miracles on your behalf, especially for the infliction of punishment, just as Christ appeared to be weak when crucified, but was re-animated and glorified by the same divine power.” At ἀσθενούμεεν must be supplied εἰς ὡμᾶς. The sense is : “ Thus I only show myself as weak, abstaining for a time from severity.” Ἐν αὐτῷ, “ after

his example." Ζησόμεθα, "will show myself vigorous, and, contrary to your opinion of my timidity and weakness, will, if need be, and by the help of God, exhibit my strength and firmness by punishing."

5. ἐαυτοὺς πειράζετε. The connexion is thus ably traced by Theophyl. (from Chrys.): Καὶ τί λέγω, φησὶ, περὶ ἐμαυτοῦ, ὅτι, ὁ Χριστὸς ἐν ἐμοί, λαλεῖ, καὶ ὅτι δύναμαι μὲν, πλὴν ἐκείνον μιμούμενος τὸν σταυρωθέντα, οὐκ ἐπεξέρχομαι ὑμῖν; καὶ ὑμεῖς γὰρ εἰ βουλευθῆτε ἐαυτοὺς ἐξετάσαι, ὁψεσθε ἐν ἑαυτοῖς τὸν Χριστὸν εἶπερ ἔχητε πάντες τὴν πίστιν. Phot., too, discusses the sense in a very ingenious and masterly manner. Yet the former seems to be the more natural and satisfactory one. The context shows that the Apostle refers them to the miraculous powers in some, and the total reformation of life in others, as a proof of the divine authority by which he imparted the one and produced the other.

Δοκιμάζετε is a much stronger expression than πειράζετε. There is in it a metaphor derived from *metallurgy*. So Wets. paraphrases: "Qui aurum ad lapidem lydium explorare vult, prius lapidem lydium ipsum exploratur habere debet. Vos ergo, qui me examinatis, comm. 3. explore prius vosmet ipsos."

In ἢ οὐκ ἐπιγινώσκετε there is a very common Hellenism, in which ἐαυτοὺς is pleonastic. There is here a further unfolding of the sentiment in the preceding clause. The words may be thus paraphrased: "Do you not, on examination, find (as ye will do) unless ye be not genuine Christians, that Jesus Christ is in you (by his power);" a power evinced in the two ways just pointed out. Nothing is more certain than that ἀδοκιμοὶ cannot be interpreted, with the Calvinists, *reprobate* (in the sense they affix to the word), that having no connection whatever with the subject of the Apostle's present discourse. See the notes of Whitby and Mackn. on this word, and also Bp. Tomline's Refut. p. 225. All the ancient Commentators, and the most judicious modern ones,

are agreed that the Apostle solely has reference to the corrupt lives of some, and those vices with which he had charged them in various parts of both his Epistles, and indeed just before at 12, 21. And this yields a very good sense. (See the paraphrase above.) As, however, the Apostle has just before used the terms *δοκιμὴν, πειράζετε, and δοκιμάζετε*, and, on other occasions, deals much in the paronomasia, it is probable that he alludes to that primitive sense of *ἀδοκιμὸς*, by which it means *not genuine, adulterated*. Thus Schl. Lex. compares 2 Tim. 3, 8. *ἀδόκιμοι περὶ τὴν πίστιν*. It may, however, have a middle sense between the two, namely, that of *rejectanei*. So Hesych. ; *ἀδόκιμον· ἀπόβλητον*. Wherever else the Apostle has used the word he has intended by it *corrupt, worthless, good for nothing*.

6. *ἐλπίζω δὲ ὅτι γνώσεσθε ὅτι ἡμεῖς οὐκ ἐσμεν ἀδόκιμοι*. Here there seems to be a clause omitted, which may be thus supplied: “(But, whatever may be the result of your own examination of *yourselves*,) I trust that you will discover that *we* are not *ἀδόκιμοι*, i. e. “that I am a true Apostle, and have the proof (*δοκιμὴν*) of it in still retaining those Divine energies which are the strongest proof,” namely, in the supernatural infliction of disorders, as well as cure of them. Many Commentators, antient and modern, go much *further* in assigning the sense; but they seem to wander too far, and involve all in uncertainty.

It is rightly remarked by Theophyl., that this carries with it a threat.

7. *εὐχομαι δὲ πρὸς τὸν Θεὸν—ᾧμεν*. The harshness of the preceding sentence, which implied a threat, is here softened.

By *δόκιμοι* is meant “giving proof of our divine commission,” namely, in the way hinted at in the last verse, i. e. by punishment. It is also proper to notice the ellipsis in *οὐχ ἴνα*, &c., or rather the *dialogia* in *εὐχομαι*. The sense is: “However, I pray to God

that ye may do nothing evil, and deserving of punishment (for it is my wish), not that our divine commission be thereby approved, but (rather) that ye may do what is right, and we may thereby be, as it were, without that proof, by not having to exercise the power."

8. οὐ γὰρ δυνάμεθα τι κατὰ τῆς ἀληθείας, ἀλλ' ὑπὲρ τῆς ἀληθείας. It is evident that a clause is here omitted to which γὰρ refers; q. d. (nor need you fear any unjust or partial construction of your conduct), for we can do nothing against the truth, but for the truth," i. e. "in the exercise of those powers we cannot but be subservient to that system of truth which is contained in the Gospel;" or, "our decisions cannot but be agreeable to the truth, being preserved from error by the same power that has entrusted us with these exalted faculties." That such is the sense, the best Commentators, antient and modern, are agreed; though from the extent and uncertainty of the terms variety of interpretation must be expected.

9. χαίρομεν γὰρ ὅταν ἡμεῖς ἀσθενῶμεν, ὑμεῖς δὲ δυνατοὶ ᾔτε. This seems to have reference to the preceding words οὐχ ἵνα ἡμεῖς, &c. And the intermediate ones οὐ γὰρ δυνάμεθα—ἀληθείας are, I think, parenthetical. The sense may be thus expressed: "Nay, so far are we from wishing to give proof of our power, by having to punish your irregularities, that we rather rejoice when we are thus *weak* (i. e. *seem* weak, by not having our power shown by the proof), and you *are strong* (in faith and good works)." That the above is the sense the best Commentators are agreed. It is probable, however, that in ἀσθ. the Apostle may have also a reference to the ἀσθενεία, or timidity, charged upon him by his adversaries. So Theophyl.: χαίρω γὰρ μάλιστα ὅταν αὐτὸς μὲν ἐγὼ ἀσθενῶ, τοιτέστιν, ἀσθενὴς νομίζωμαι, αἷς μὴ ἐπιδεικνύμενος δύναμιν τινα ἐν τῷ τιμωρεῖσθαι ὑμεῖς δὲ δυνατοὶ ᾔτε, τοιτέστιν, ἐνάρετοι, ἄπταιστοι.

9. τοῦτο δὲ καὶ εὐχόμεθα, τὴν ὑμῶν κατάρτισιν. The

καὶ is emphatic; q. d. "This we not only wish, but even pray for (namely) your reformation and perfection, that we may have no *occasion* to exercise severity towards you." Κατάρτισις is a somewhat rare word, though sometimes occurring in the later Greek writers, yet only in the physical, not in the moral sense, as here. It is derived from καταρτίζεσθαι, *to be perfect*; ἄρτιος bearing the same sense as τέλειος. See the note on ver. 11.

10. διὰ τοῦτο ταῦτα ἀπὸν γράφω, &c. This is (as Theophyl. observes) intended as a sort of apology for the reprehension and threatening language he had employed, namely, as wishing that it would have to be extended no further than ἄχρι τῶν γραμμάτων, and not shown in *deeds*.

ἵνα χρήσωμαι is a popular mode of expression for: "that I may not have to treat you harshly." Ὑμῖν is, through delicacy, left to be supplied: and χρήσωμαι signifies *treat*, by an idiom common both to the Latin *uti*, and our verb *use*. The sentiment is the same as at 10, 1. δέομαι δὲ τὸ μὴ παρῶν, &c.

The next words are a repetition of what was said at 10, 8., where see the note. Wets. compares Joseph. Ant. 2, 6, 9. σὺν οὖν, ἃ παρέσχεν ἡμῖν ὁ θεός, ταῦτ' ἔχοντα ἐξουσίαν ἀφελέσθαι, δοῦναι· καὶ μηδὲν ἐκείνου διενεγκεῖν τῇ χάριτι· τῆς γὰρ ἐπ' ἀμφοτέρων δυνάμεως τετυχηκότα καλὸν ταύτην ἐν τοῖς ἀγαθοῖς ἐπιδείκνυσθαι· καὶ παρὸν καὶ ἀπολλύειν, τῆς μὲν κατὰ τοῦτο ἐξουσίας, αἷς μὴδ' ὑπαρχούσης, ἐπιλανθάνεσθαι, μόνον δ' ἐπιτετραφῆαι τὸ σῶζειν ὑπολαμβάνειν. Rosenm., unwarrantably, limits this power to *imprecation* ad terrorem, and excommunication, either temporary or final: whereas, it is clear from various passages of both these Epistles, as well as from the Acts of the Apostles, that it extended to the actual infliction of disorders as temporal punishments for sin.

11. Now follows what may be called the Coda to the Epistle; as in Rom. 16, 25—27.

On the λοιπὸν Grot. observes: "est properantis

sermonem absolvere." But its force has been better discerned by Theophyl., who well expresses it thus : Ἐγὼ τὰ ἑμαυτοῦ ἐποίησα· ὑπόλοιπον οὖν ἐστὶν ὑμᾶς τὰ ἑαυτῶν συνεισενεγκεῖν· διορθωθέντες γὰρ, ἀμάρτανον κτήσεσθε τὴν ἀπὸ τοῦ συνειδότος χαρὰν, εἰ καὶ λύπης ῥήματα ὑμῖν εἶπον.

11. χαίρετε. This is rendered by Rosenm. : "hilar estote animo." And so Schleus. and others. But the passages cited by Schleus. Lex. as examples of that sense are none of them quite to the purpose. I see no reason to desert the interpretation of the early modern Commentators (supported as it is by the antient ones), who render it *farewell*; a formula which the antients were accustomed to subjoin to their Epistles : on which see Schl. Lex. in voc. ὁ. 2.

11. καταρτίζεσθε. See the note on ver. 9. In this *moral* sense the word occurs in many passages of the New Testament ; as Luke 6, 40. and 1 Cor. 1, 10. ἦτε δὲ κατηρτισμένοι ἐν τῷ αὐτῷ νοῷ, and Elsner inculcates the same sense here ; but (I think) erroneously. Almost all the Commentators, antient and modern, are agreed that it refers, not to the removal of *discord*, but to the removal of *vices*, by moral reformation. It seems to have a reciprocal sense, literally : "make yourselves reformed and perfect ;" i. e. strive after reformation and perfection." Thus our Lord says, Matt. 5, 48. ἔσεσθε οὖν τέλειοι, by which can only be meant "aim at, strive after being perfect." That God hath his part in this as well as man, is clear from Heb. 13, 10. καταρτίσει (scil. ὁ Θεὸς) ἐν παντὶ ἔργῳ ἀγαθῷ· also 1 Pet. 5, 10. Theophyl. well paraphrases thus : τέλειοι γίνεσθε ἔντε δόγμασι καὶ ἐν βίῳ, καὶ ἀναπληροῦτε τὰ λείποντα ὑμῖν.

11. παρακαλεῖσθε. The antient Commentators and, of the moderns, Schleus. have rightly regarded the word as used in a reciprocal sense, namely, "comfort each other ;" though it may include the sense *comfort yourselves, take comfort*, namely, under the trials which are continually befalling you.



11. τὸ αὐτὸ φρονεῖτε. Doddr. ap. Slade explains thus: "Attend to the same thing," pursue with the greatest unanimity of heart and intenseness of affection that which ought to be the great end of all our schemes and designs, the care of glorifying God and adorning the Gospel." He argues that to *be of one mind* might, in some respects, have been impossible. But this seems founded on a mistaken view. There is no occasion to *press* on the sense *be of one mind*, which, as in the case of the καταρτίζεσθε, is to be modified by *aim at* it. Grot. renders "concordes este:" observing that this is to be referred ad affectum, non ad intelligentiam. But I rather assent to the opinion of the antient and some eminent modern Commentators, that it denotes "aim at concord in your religious sentiments, avoid dissensions and factions (one saying, I am of Paul; another, I am of Cephas). It is not probable that the Apostle would have omitted an admonition so seasonable; and which he gives at Rom. 15, 5. τὸ αὐτὸ φρονεῖν ἐν ἀλλήλοις κατὰ Χριστὸν Ἰησοῦν. Besides, the sense assigned by Grot. and others is expressed in the next word εἰρηνεύετε. This it was necessary to mention, since (as Theophyl. observes) this might agree in doctrines, and yet not live in peace and concord one with another.

11. καὶ ὁ Θεὸς τῆς ἀγάπης καὶ εἰρήνης ἔσται μεθ' ὑμῶν. The Apostle fortifies his exhortation by proposing a strong motive to the practice of this unanimity and concord, namely, that the God of all love, the Giver of peace and all other blessings, will be with them, namely, for their protection against all who seek to interrupt that peace and concord.

12. ἀσπάσασθε ἀλλήλους ἐν ἀγίῳ φιλήματι. The same direction is found in Rom. 16, 16., where see the note.

12. ἀσπάζονται ὑμᾶς οἱ ἅγιοι πάντες, "all the Christians (here) send their salutations."

13. ἡ χάρις—ὑμῶν. It is evident that in this sen-

tence the Optative εἴη is to be supplied. Χάρις τ. κ. 'I. X. is explained by Rosenm.: "universitas beneficiorum, quæ nos Christo ejusque religioni debemus." And the Πνεῦμα ἅγιον he explains "beneficia religionis, sensus Christianus." But in the former case his interpretation is too vague; and in the latter he unwarrantably curtails the sense. I would render: May the favour of Christ, from which so many blessings flow, rest upon you, and the love of God, which bringeth salvation, be upon you, and may the Holy Spirit impart to you his Divine gifts and graces. "Here (as Whitby rightly observes) the Father and Son being mentioned as distinct persons, we have no reason to doubt of the personality of the Holy Ghost thus mentioned with them." And it is justly observed by Mr. Slade, that "the remarkable analogy which the latter clause bears to each of the two preceding, must naturally lead us to understand that the Holy Ghost is not here spoken of as a mere quality, or agent."

# EPISTLE TO THE GALATIANS.

## EPISTOLÆ ARGUMENTUM.

AUCTORE E. A. BORGER.

VIRUS acerbitalis, quod in Paulum evomuerant homines malivolentissimi, epistolam peperit, quæ universa in frangendis adversariis eorumque retundenda improbitate consumitur, cujusque argumentum trifariam dispertimus :

1. Pauli doctrina ad Deum, non item ad humanam referenda est auctoritatem.

2. Sequuntur doctrinæ Paulinæ ab adversariorum calumniis vindiciæ.

3. Paulus, quam doctrinam jam antea tradiderat, eandem et nunc probat et prædicat.

Ad primam igitur, quam commemoravimus, epistolæ partem, quâ monet Apostolus doctrinam suam originis esse divinæ, neque eam pendere e reliquorum auctoritate Apostolorum ; ad hanc ergo partem quod attinet. Paulus apertis verbis falsitatis arguit sceles-torum hominum criminationem, cap. 1, 1, 11, & 12. In Christianorum enim ipsum se contulisse castra, religionisque Christianæ doctrinam se tradere gentibus, non humanâ auctoritate adductum, sed *divinitus* admonitum, cap. 1, 13—16. Imo tantum abesse, ut munus docendi ab Apostolis sit sibi oblatum, suamque ipse doctrinam ex horum consortione traxerit, ut potius per longum satis tempus nulla cum iis sibi fuerit familiaritas, sed, simul ac sacra Christiana approbasset, in longinquas regiones secesserit, cap. 1, 17—2, 1. Se quidem dein fatetur itinera fecisse Hierosolymam, (que erat religionis veluti sedes) ; ut vero suspicionem propulset, se eo tetendisse *discendi* causâ, monet, cum primum illuc profectus esset, se in ea fuisse urbe, quindecim tantum dies commemoratum, (quod temporis spatium brevius erat, quàm ut universa religio Christiana discendo perciperetur), neque alium præter Jacobum, se ibi reperiisse Apostolum, cap. 1, 18, 19. Secundum verò, quod commemorat, iter factum esse *divinâ admonitione*, eam potissimum ob causam, ut doctrinæ suæ omnibus pateret puritas, ac pravè sentientium convelleretur opinio: neque hac occasione novi se quid aut incogniti ex Apostolis didicisse, cap. 2, 1, 2, 4, & 6. Sed hos, divinam se legationem gerere intelligentes, ipsum in Apostolorum tamquam collegium co-optare haud dubitasse, 11, 7—10. Quinimo Petrum, magnæ virum famæ, legis Mosaicæ studium simulantem, palam a se fuisse reprehensum ; adeo nihil esse, quod

Apostolorum institutioni deberet! cap. 2, 11, seqq. Haud denique scio, an huc pertineat sæpius facta ἀποκαλύψεως mentio (cap. 1, 12, 16, 2, 2.) quæ vox, ut sæpius in N. T. ita plerumque in nostrâ epistolâ, significat *divinitus*, sive a Jesu Christo, *factam institutionem*, seu *admonitionem*. Theodoret ad Gal. 1, 12. Similiter Theophylactus ad h. l. Elusâ adversariorum primâ caluoniâ a reprehensione, cujus ansam habuerat Petrus, proficiscitur, ob causæ similitudinem, *doctrinæ defensio*, quam *secundam* epistolæ partem diximus, quæque præcipuè in labefactandâ religione Mosaicâ, ad adipiscendam δικαίωσιν neque utili neque necessaria versatur, atque in extollendâ doctrinæ Christianæ præstantiâ ac salubritate, quâ solâ duce et rectrice, veri nominis felicitatem consequamur. Cujus rei est hæc fere demonstratio: Paulus igitur legis Mosaicæ nullam apud se esse auctoritatem scribit, omnem vero vitam suam religioni Christianæ consecratam esse docet, cap. 2, 19—21. Galatarum se ergo levitatem mirari, qui, cum usu et experimentiâ novæ salubritatem doctrinæ didicissent, in pejus tamen ruerunt, reciderentque in jejunitatem pristinam, cap. 3, 1—5. Animum advertere ad exemplum Abrahami jubet, quem gentis Judaicæ auctorem apud Galatas Judaica studia secutos summo fuisse in honore, res ipsa monet. In hujus igitur viri ipsos memoriam revocat, ostenditque, eandem illam fiduciam, (πίστιν), quam tantopere commendat doctrinâ Christiana, jam olim Abrahamo fuisse divinæ conciliatricem amicitiae; *facta* vero, (ἔργα νόμου), in quibus laudem eximiam, tamquam laureolam in mustaceo, quæreretur vanitas Judaica, benevolentiam erga Abrahamum divinam gignere nequam potuisse: porro omnem illam felicitatem, quam aliquando è posteritate Abrahami orituram promississet Deus, minimè in unâ Palestinâ veluti carcere salutis includendam, aut solis vindicandam esse Judæis, quos *Tanta generis teneat fiducia*; sed debere illam ad quasvis dimanare gentes, cum et his et Judæis eadem sit ad δικαίωσιν calcanda via, ea eadem tenenda fides, salus expectanda eadem. Quæ quidem omnia insigni cum subtilitatis laude, ingenii que solertia, Apostolus monet, cap. 3, 6, seqq.

Objectam dein difficultatem ex eo petitam, quod, Pauli probata doctrina, legislationis Mosaicæ nulla fuerit utilitas, egregiè diluit, cum ostendit, legem istam hominum, tamquam puerorum, fuisse moderatricem, quæ juvenilem petulantiam coerceret, usque dum, ad ætatis maturitatem perducti, suæ futuri essent tutelæ, leniori ac paterno moderamini subjecta, cap. 3, 19—4, 7. Inspersa deinceps longiore levitatis reprehensione, (cap. 4, 8—20.) redit illuc, unde deflexerat oratio, iterumque Christianis legis Mosaicæ immunitatem asserit Paulus, servæ Hagaræ comparatione institutâ et Saræ ingenuæ, quarum altera similis fuerit Judæis, Christianis altera, cap. 4, 21—31. Hinc usque ad finem epistolæ, in eadem quidem persuadendâ causâ literæ versantur, simul vero Apostolus suam ipse doctrinam ad virtutis exercitium revocat, et cum hoc quasi connectit. Continet nimirum hæc epistolæ pars admonitiones efficacissimas, ne libertatis doctrina in mollem agendi desidiam turpemque scelorum prætextum trahatur: amabilem enim virtutem colendam, amoris ac benevolentiae legi parendum, cap. 5, 13—15.

Præve animorum indolis vim, quoad ejus fieri possit, esse exorandam, cum mens, divini luminis spiritus coluistrata, sit omnia virtutis ac præstantiæ sedes et fons et alitrix, 5, 16—25. Pellendum ergo esse livorem, lenitatem adhibendam, sibi cuique cavendum, ne peccandi abripiatur libidine; omnem vero virtutis ostentationem arcendam esse longissime, 6, 1—5. Universè igitur sectandam esse morum vitæque probitatem; in primis vero beneficia cum in religionis doctores, tum in reliquos conferenda Christianos, 6, 6—10. Redit tandem, tamquam e viæ deverticulo, Apostolus ad precipuum epistolæ argumentum, 11—16. Salutem denique multam impertiendo finem facit scribendi, v. 18.

De *tertiâ* autem, quam supra memoravimus, epistolæ parte, non est quod multa dicamus, cum Paulus in hac epistolâ nusquam suam in docendâ religione *constantiam*, continuâ quadam orationis perpetuitate, teneatur, sed omnia hujus argumenta per universum scriptum diffusa sint ac dissipata. Itaque in epistolæ explicatione notabimus passim loca, quæ ad hanc causam pertineant. Vid. Gal. 1, 1 & 8. 2, 18. (sive hunc locum de solo Paulo, sive *universè* de omnibus accipiendum esse existemes), 19—21, 4, 12. (si quidem nostram de hoc loco sententiam probaveris), 5, 2, 3, 10, & 11. 6, 11. 12, and 14. Alia videbimus in ipsâ literarum enarratione. Ex eâ autem ipsa, quam his literis Apostolus exponit, doctrina, intelligere omnino Galatæ poterant ipsius de legis Mosicæ vanitate et Christianæ præstantiâ religionis sententiam a veteri illâ, quam antea tradiderat, nil fuisse mutatam.

## CHAP. I.

VERSE 1. Παῦλος ἀπόστολος. St. Paul commences this Epistle with that which was intended to form the chief subject of it, the assertion of his Apostleship and Divine commission, i. e. claiming it as an office not derived from men, but from God alone. So Theophyl.: Εὐθέως ἀναίρει τὸ εἶναι ἀνθρώπων μαθητῆς, οὐκ ἀπ' ἀνθρώπων γὰρ, ἀλλ' ἀναθεν, καὶ ἀπ' οὐρανοῦ ἐκλήθη. This rushing at once in medias res, and, as it were, by an insertion made in the inscription of the Epistle (for the words οὐκ—νεκρῶν are parenthetical) is very agreeable to the ardent temper and disposition of the Apostle. Of this insertion we have another example in the beginning of the Epistle to Titus.

At ἀποστόλος Rosenm. would supply κλητός. But that is not quite necessary; though the word is some-

times *added*; as in Rôm. and 1 Cor. Yet in those cases it is not followed by ἀπὸ: and some past participle is required by the prep. It should rather seem that ἀποστελλόμενος is to be supplied; which is the less harsh, since ἀπόστολος, answering to the Heb. past participle פָּתַח, was thought equivalent to the past part. of the cognate verb. And thus T. Mag. explains it by ὁ ἀποσταλμένος.

The expressions οὐκ ἀπ' ἀνθρώπων, οὐδὲ δι' ἀνθρώπων are regarded by Koppe, Borger, and most recent Commentators, as synonymous: at least they will not allow any difference between the ἀπὸ\* and διὰ. The latter position *may* be true; but not (I think) the former. The error has arisen from *this*, that it seemed difficult to account for δι' ἀνθρώπου; though some have, not absurdly, conjectured that *Peter* might be meant. (See ver. 18.) But this would destroy the climax which seems to exist in the sentence. By ἀνθρώπων the best Commentators, antient and modern, are agreed is meant the *Apostles* and *Presbyters* at Jerusalem.† By ἀνθρώπου is (I think) to be understood (with the Greek and Latin Fathers and early modern Commentators) *any mere man*; and the expression is used with accommodation to the third step of the climax.

1. ἀλλὰ διὰ Ἰησοῦ Χριστοῦ, καὶ Θεοῦ. He means to say that his Apostleship is not of mere human authority, but rests on Divine appointment.‡ Theophyl.

\* This is said to be for ὑπὸ, by a Hebraism. Yet examples are to be found in the Classical writers, and are here referred to by Borger, as Chariton, Ælian, and Diodor. Sic. And he might have added, that it is one of the peculiar idioms of *Thucyd.*; which seems to me to prove, that it is not properly an *Hellenistical* idiom (as Gataker supposed it), but probably a relique of *Oriental idiom*.

† As Matthias had been by them chosen, and others had been appointed to the ministry, as Judas and Silas.

‡ This view of the subject is supported by the following able annotation of Wets.: "Qui ab hominibus mittitur, opponitur missio a Deo ut Gen. 45, 8. et qui per homines mittitur, opponitur ei qui per filium mittitur, ut Heb. 7, 28. Matthias electus fuit Apostolus a Deo per homines. Titus et Lucas electi fuerunt a Paulo: Paulus vero electus est per Christum, adeoque ab ipso patre, qui filium a

explains: ἀνωθεν, ἀπ' οὐράνου. It is true that in the Acts 13, 2. we are told that the prophets at Antioch laid hands on Paul and Barnabas, for the work of the ministry, (or rather of *a* ministry; for it was a *particular* work, namely, a deputation to Cyprus, &c.) (See the note there.) But then the laying hands on them was done at the *especial command* of the *Holy Spirit*. Thus it is said: εἶπε τὸ Πνεῦμα τὸ ἅγιον· Ἀφορίσατε δὴ μοι τὸν τε Βαρνάβαν καὶ τὸν Σαῦλον εἰς τὸ ἔργον ὃ προσκέκλημαι αὐτούς. And at ver. 4. οὗτοι μὲν οὖν ἐκπεμφθέντες ὑπὸ τοῦ Πνεύματος τοῦ ἁγίου. Besides, that was nine years after Paul's conversion. This, therefore, will *only* prove (what indeed is remarked by the antient Commentators) that the Holy Ghost is the same with the Father and the Son.

1. πατὴρς is for τοῦ πατρός, the, or his, Father. At the words τοῦ ἐγείραντος αὐτὸν ἐκ νεκρῶν, Koppe strangely stumbles; and Borger cannot see why mention should here be made of the resurrection, unless that the Apostle (like St. Peter) omits no opportunity of bringing to his own mind, and that of others, this important particular.\* This remark has, I think, much truth, as has the following of the same learned Commentator, that the Apostle adds this, in order that that most illustrious proof of the dignity of Christ and of his own office, conferred upon him by Christ, might the better appear: all tending to repress the calumnies of his adversaries, who represented him as an Apostle merely of *men*, and without *Divine* appointment.

mortuis reducendo demonstravit, se illi omnem potestatem dedisse, et omnia, quæ agerit rata habere. Manifestum autem est, filium Dei, qui hominibus opponitur, ex hominum communi sorte eximi, adeoque non merum hominem, sed diviniore naturæ esse." Very similar is the commencement of Ignat. Ep. to the Philad. c. 1. (cited by Borger): "Ὁν ἐπίσκοπον ἐγνων οὐκ ἀφ' ἑαυτοῦ, οὐδὲ δι' ἀνθρώπων, κεκτῆσθαι τὴν διακονίαν. Borger also compares Joseph. Ant. 14, 2, 6. καὶ Δέλλιος ἑτεραπεύετο, λέγων οὐκ ἐξ ἀνθρώπων αὐτῷ δοκεῖν, ἀλλὰ τινὸς Θεοῦ γενέσθαι τοὺς παιδάς.

\* It was chiefly intended (as usual) to hint at the superiority of that religion which had brought life and immortality to light, over the law, which supplied no such hopes. So Chrys. and Theophyl.

2. καὶ οἱ σὺν ἐμοὶ πάντες ἀδελφοί. It has been much discussed *who* are here meant by οἱ σὺν ἐμοὶ ἀδελφοί. The opinion of the antient and many eminent modern Commentators, as Par., Hamm., Beza, Whitby, Koppe, Rosenm., Dodd., Michaelis, Jaspis, and others is, that it denotes the *brother ministers* who were with him. And it is truly remarked by Koppe, that in no other Epistle are *general* Christians united with himself in these ἐπιγραφαι. Thus at 1 Cor. we have ὁ ἀδελφός for a *brother minister*. And so 2 Cor. ὁ Τιμόθεος. At Philipp. he associates Timothy without adding "my brother." At Coloss. he adds καὶ ὁ Τιμόθεος ὁ ἀδελφός. At 1 Thess. and 2 Thess. Paul, Timothy, and Silvanus are associated. All this seems to supply a strong reason for adopting the above interpretation. Borger, however, who supports the opinion of several modern Commentators, that by ἀδελφοί are meant all the Christians where Paul was resident, treats this as a very weak argument: though it is surely far stronger than his own, that the name is often used of Christians in general: which will prove little, as no example can be admitted to be apposite but one found at the *commencement* of an Epistle. Besides, where does St. Paul call the Christians of any place the brethren *who are with me*? And would not such an expression be harsh? Whereas in Phil. 4, 21. we have *this very expression* οἱ σὺν ἐμοὶ ἀδελφοί, where it *must* mean Paul's colleagues then with him; since to it is subjoined the general expression καὶ πάντες οἱ ἅγιοι. It is frivolous for Borger to ask, why should the Christians in general *not* be joined in a salutation? *That* we are not bound to answer. Neither is this properly a *salutation*, but rather an *address*. As little to the purpose is it to pose us with the question, who were these? Silvanus and Timotheus? and if so, how can they be called *all*? It is not, I would answer, improbable that there were (as Michaelis thinks) more: and the term πάντες is sometimes applied to only *three* or *four*. Besides, if we consider the especial purpose and intent



of the Epistle, we shall see that it is far more probable that Paul meant brother Ministers than brother Christians. For, as Theophyl. truly observes, ἐπειδὴ διέβαλλον αὐτὸν ὡς μόνον ταῦτα κηρύττοντα, δείκνυσιν ὡν ὡς πολλοὺς καὶ ἄλλους ἔχει τῆς γνώμης κοινωνοὺς. So Œcumen.\* See also Chrysost. And for this reason he has been rightly supposed to have associated Sosthenes with him in his first and most objurgatory Epistle to the Corinthians.

Ταῖς ἐκκλησίαις τ. Γ. Koppe and Rosenm. observe, that St. Paul does not say to *what* churches of Galatia (as of Ancyria, Tavia, Pessinus, &c.) the Epistle is addressed; and that he mentioned *that* circumstance to the bearer of it. And in this view the learned Commentators might have adduced Thucyd. 7, 9. καὶ οἱ μὲν ᾤχοντο φέροντες, οὓς ἀπέστειλε, τὰ γράμματα καὶ ὅσα ἔδει αὐτοὺς εἰπεῖν. And further on: ἦκοντες ἐς τὰς Ἀθήνας οἱ παρὰ τοῦ Νικίου, ὅσα τε ἀπὸ γλώσσης εἶρητο αὐτοῖς, εἶπον, καὶ εἰ τίς τι ἡρώτα ἀπεκρίνοντο, καὶ τὴν ἐπιστολὴν ἀπέδωσαν. But, after all, the opinion is unfounded and visionary. By ταῖς ἐκκλησίαις are doubtlessly meant *all* the churches (as indeed the article requires), all of which might be, more or less, guilty of the faults the Apostle purposes to correct; and (I think) the omission of the usual epithets, τῶν ἁγίων, or ἀγαπήτοις, may be considered, not (with Koppe) as *accidental*, but *intentional*; and (as Chrys. also suggests) seem to savour of the *reserve* which it was proper for him to assume, on having to write what may be called a *reprehensory* Epistle: for (as Mr. Locke says) “he deals very roundly with them.”

3. χάρις ὑμῶν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς, καὶ Κυρίου ἡμῶν Ἰ. Χ. A form of salutation frequent in St. Paul's Epistles, and both in construction and sense

\* And so Rosenm. “Hos laudat Paulus, ad auctoritatem et fidem doctrinæ suæ afferendam, quippe secum in hac causâ et severitate consentientes.”

formed on the Hebr. model. Thus ἀπὸ Θεοῦ πατρὸς corresponds to נָתַן אֱלֹהִים; χάρις to יְשַׁלַּח; and εἰρήνη to שָׁלוֹם. A Classical author would have written Παῦλος ταῖς ἐκκλησίαις χαίρειν. (Kop. and Borger).

I cannot agree with Koppe in regarding χάρις and εἰρήνη as put for the happiness and the benefit itself. It should rather seem to denote that favour and peace with God which is the fountain of all good, and the pledge of all blessings. See the note on 2 Cor. 13, 13.

4. τοῦ δόντος ἑαυτὸν. Borger takes δόντος for παραδόντος; as Rom. 4, 25. Eph. 5, 2. But this is confounding two expressions which differ in *these* respects, that παραδ. is ascribed to God the Father, and shows his will and good pleasure; διδ. to God the Son, and shows his ready acquiescence, and perfect willingness. So in Matt. 20, 28. and Mark 10, 15. he is said δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν.

4. ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν. These words express the *purpose* of his yielding himself up to death. For ὑπὲρ Griesbach has edited περὶ, from many antient MSS., some Fathers, Theodoret, and Œcumen. On either reading, indeed, the sense is much the same: but ὑπὲρ seems more significant and agreeable to the style of St. Paul. Τῶν ἁμαρτιῶν is taken by Kop. and Rosenm. for τῶν ἁμαρτιῶλων, by an Hebrew idiom frequent in Scripture, and sometimes used by the Classical writers, abstract for concrete. Yet that is in the New Testament confined to certain particular words, of which this is not one: and the idiom would *here* be very harsh, nay, inadmissible. For thus ἡμῶν would have been placed *before* τῶν ἁμαρτιῶν. The present position fully establishes the common interpretation, which, moreover, is far more agreeable to the scope of the Apostle, which (as Chrys., Theophyl., and Theodoret suggest) was to show the vast superiority of the Gospel over the law

in respect to the *expiation for sin*.\* I have been the more anxious to defend the common interpretation, and refute the novel one of Koppe and others, since (though it is said by Borger to yield the same sense) it is *capable* of that perversion which the Socinians never neglect an opportunity to use with passages connected with the doctrine of the atonement, namely, by representing the benefits to sinful men of Christ's death, as having been only in the *example* he set them of a life of virtue, and submission to death in its cause. Nay, I find, the great Grotius himself (unaccountably) fell into this very error (though on other occasions he has shown himself an unequivocal supporter of that fundamental doctrine,) since he here remarks: "Mors Christi multos habet effectus, hunc inter alios, ut admirabilis obedientiæ exemplo nos a peccatis abstrahat, 1 Pet. 1, 18." Here Wets. aptly compares 1 Mac. 6, 44. ἔδωκεν ἑαυτὸν τοῦ σώσαι τὸν λαὸν αὐτοῦ, καὶ περιποιῆσαι αὐτῷ ὄνομα αἰώνιον.

The next words, ὅπως ἐξέλγεται ἡμᾶς ἐκ τοῦ ἐνεστῶτος αἰῶνος πονηροῦ, show the *purpose*, or rather *final cause*, of this submission to death for our sins. They seem to be meant indirectly to refute the slanders of those who represented the Apostle as preaching continuance in sin, that grace might abound. See Rom. 6, 1. and the note.

Ἐξαιρεῖσθαι here denotes *vindicare, liberare*, like the Hebr. לָקַח, in Is. 70, 16. and גָּאַל, in Jer. 42, 11., and is sometimes so used in the Classical writers, as (among others cited by Munth and Wets.) Liban. 491. ἐξαιρεῖσθαι τῆς αἰτίας. Lys. p. 734. Edict. ἐξαιρεῖσθαι τινα εἰς ἐλευθερίαν. Polyb. 15, 42. ἐξαιρεῖσθαι τινὰς ἐκ τῶν περιστώτων κακῶν.

\* The words of Theophyl. are as follows: "Ἐδωκε δὲ ἑαυτὸν, ἵνα ἀπαλλάξῃ ἡμᾶς τῶν ἁμαρτιῶν, ὧν ὁ νόμος ἀπαλλάξαι οὐκ ἴσχυε· πῶς οὖν τὸν ἀπαλλάξαντι ἀφέντες, τῷ νόμῳ προσέχετε, τῷ μηδὲν ὠφελήσαντι; And those of Theodoret, these; "Ἐδειξε τὴν κατὰ νόμον πολιτείαν τῶν ἁμαρτημάτων ἀπάλλαξαι μὴ δυνηθεῖσαν, ἀλλὰ τὸν Δεσπότην Χριστὸν, τὸν ὑπὲρ ἡμῶν καταδεξάμενον θάνατον, καὶ τῶν τῆς ἁμαρτίας ὀφλημάτων τὸ γένος ἐλευθερώσαντα.

By *ἐνεστώτος αἰῶνος* is meant the *present state of being, this life*, filled as it is with calamity, sin, and sorrow (see Gen. 47, 9.), or rather the *sin itself*,\* and the misery consequent upon it. By the term *τοῦ ἐνεστώτος*, is indirectly contrasted this present state, or this life,† with the future one, in which all tears shall be wiped from all eyes for ever.

4. *κατὰ τὸ θέλημα τοῦ Θεοῦ, &c.* Borger well translates: "Ita nimirum placuerat Deo;" sive "ex voluntate Dei, qui idem noster est Pater, factum est, ut Jesus Christus expiaret peccata." And Theophyl. rightly remarks on the scope of the Apostle: *Παταχοῦ συντάττει τῷ Χριστῷ τὸν Πατέρα, διδάσκων αἰς καὶ αὐτῷ συνδοκεῖ, μὴ νομικῶς ἡμᾶς ἀλλ' εὐαγγελικῶς πολιτεύεσθαι.* By *θέλημα* is here meant *good pleasure, εὐδοκία, ῥαγ.* καὶ is, I think, rendered *even*.

5. *ὦ, ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων Ἀμήν* It is observed by Theophyl., that, struck with the magnitude of the benefits of God, the Apostle can say no more, but concludes this his *preface* with a *doxology*. Koppe remarks that, in treating of the divine wisdom and God's benefits to men, the Apostle's pious feelings frequently burst forth into

\* Chrys., Theophyl., and the other Greek Interpreters explain it *τῆς πονηρίας* (as Rom. 12, 2., 1 Cor. 2, 6.); which comes to much the same thing; though it is hardly admitted by the words; since thus the article would be indispensable after *αἰῶνος*.

† Koppe compares the Jewish phrases *מח ה'לך*, which meant the times that should precede the coming of the Messiah, a state of servility and misery, and *חבא עול*, which denoted that which, during the reign of the Messiah, should bring with it freedom and happiness of every kind. This opinion is nearly the same as that of Schoettg., who explains the phrase of the times of the Old Testament; and the word *πονηροῦ*, he renders *laborious*, referring it to the yoke of ceremonies under which the Jews laboured. And so also Locke. But the Galatians were not *Jews*, and could not be said to be under the dispensation of the Old Testament. I cannot but regard both these opinions as visionary and unfounded: and *αἰών* is so often synonymous with *κόσμος* in sensu deteriori, that I think with Doddr. that it would be very unreasonable to limit so noble and expressive a clause by so narrow an interpretation. I can recognise no further use of the Jewish formulas than that of the term *מח עול*.

such praises ; as Rom. 1, 25. 2 Cor. 11, 31. Rosenm. thinks that the doxology is used to show that the true honour of God is not diminished by this doctrine of a Saviour, but rather increased. But this, which would require an emphasis to be laid on the article, yields a very harsh and strained sense.

6. θαυμάζω ὅτι—Χριστοῦ. It is remarked by Borger : “Cernitur in hoc versu levitatis et inconstantiae Galatarum reprehensio, ex fervidâ profectâ mente, ob rei turpitudinem ; est nimirum inconstantia μέγιστον ὀνειδῶν, ut ait Demosth. apud Liban. tom. 4. p. 261.”

On the sense of this passage there has been no little difference of opinion. The difficulty hinges on τοῦ καλέσαντος, which some modern Commentators, (as Doddr., Chandler, and Mackn., and recently Koppe) refer to *Paul*. But though that might be justified (see the notes of Doddr., Mackn., and Koppe), yet as the expresion is elsewhere exclusively used of *God*, I cannot think there is any reason to deviate from the opinion of the antient and most modern Commentators, (and among these Wets., who has several illustrations,) that it is here also so applied. Most moderns who adopt this interpretation take ἐν χάριτι Χριστοῦ for εἰς χάριν Χριστοῦ. On this signification of ἐν see Schleus. Lex. and the critics referred to by Borger, who adduces as an example Achmet Oneir. 1, 93. συνεκάλεσε πολλοὺς ἐν τῷ γάμῳ αὐτοῦ, where he takes ἐν τῷ γάμῳ for εἰς τὸν γάμον, but wrongly ; since ἐν is there simply for *at* ; and we have not εἰσκαλέω, or καλέω. Indeed I cannot but suspect that ἐν is not meant by the Apostle to be taken for εἰς. We have here (I think) a popular, and somewhat vague expression, and of which the sense seems to have been best seized by the antient Commentators. Thus Theophyl., from Chrys., explains it : ὥστε δικαιωθῆναι ὑπὸ Χριστοῦ, οὐκ ἐξ ἔργων, ἀλλὰ χάριτι· ὁ μὲν γὰρ Υἱὸς παρέχει τὴν ἄφεσιν ἐν χάριτι· ὁ δὲ Πατὴρ πρὸς ταύτην καλεῖ. And so Koppe, who renders : “Deus, qui

(non propter ullam meriti dignitatem, sed) ex solâ gratiâ Christi vos populum sibi carum adscivit." And he also remarks: 'Εν χάριτι accommodatè ad totius epistolæ consilium additur: Christiani legum Mosaic. tenaciores spernere videbantur gratiam Dei per Christum 2, 21." Some Interpreters, as the Syr., Erasm., Grot., and Vitranga, refer the τοῦ καλέσαντος to *Christ*, and render ἐν χάριτι *benignè*, separately from τοῦ Χριστοῦ, and uniting it with τοῦ καλέσαντος. But this does too much violence to the construction to be admitted.

I cannot but notice the omission of τοῦ Χριστοῦ in a few MSS. and Latin Fathers, which, though it is approved by many modern critics, appears to have arisen solely from *emendation*, namely, to prevent the mistake of connecting it with καλέσαντος.

I must not omit to observe, that this use of θαυμάζω has been illustrated by Wets. from the Classical writers. The only apposite passage is Dinarch. Orat. adv. Polych. init. πάλαι θαυμάζω ὑμᾶς. He might more aptly have cited Thucyd. 3, 38. 6, 36. and 4, 85.

As to μετατίθεσθε, I would observe, that though most of the early modern Commentators, and also Elsner and Raphel, take it in a *passive* sense, yet I think it has been better regarded by Crell., Dresig, Rosenm., and Borger as of the *middle voice*. It signifies properly, and in a physical sense, *to change one's place*; and it was often used (by a metaphor taken, as some think, from playing at dice, or chess) to signify, with ἀπὸ or εἰς, *change sides*, as in war, or to change one's opinions, and go over to another sect or party (examples of all of which senses may be seen in Wets., Koppe, and Borger), or generally, like μετανοεῖν, to change one's own opinion. See Hebr. 7, 12. The force of the word here is, however, not to be *pressed* upon: for, as Rosenm. well observes, though these Christians had not absolutely revolted *from God*, yet they had departed from this new *dispensation of God*; since they had begun to

mix Judaism with the Christian religion, and thus had passed over to another religion.

By ἑτεροῦν εὐαγγέλιον, I think with Borger, is meant not absolutely another *doctrine* (as it is explained by Grot.), but a sort of mixture of the Gospel with another religion not wholly different.

7. ὁ οὐκ ἔστιν ἄλλο· εἰ μὴ, &c. There is here a slight deviation from the general *usus loquendi*, and somewhat of obscurity, which may be perhaps imputed to modesty, and backwardness on the part of the Apostle to deal too plainly in a matter where the credit of the law of Moses was concerned. The obscurity, however, has given occasion to diversity of interpretation. Thus some modern Commentators, as Grot., Locke, and others, rather following the usage of *Classical* than *Scriptural* phraseology, and without sufficiently adverting to the scope of the Apostle, render: "quæ res in se habet nihil aliud quàm, &c." But, as Koppe and Rosenm. remark, those who render thus do not sufficiently attend to the usage of the Apostle, who joins periods to periods by means of the pronoun relative. The antient Commentators, Chrys. and Theophyl., rightly refer it to the preceding εὐαγγέλιον. And Theophyl. offers the following masterly annotation: 'Επειδὴ τὴν ἐκείνων ἀπάτην οἱ πλάνοι, εὐαγγέλιον ἐκάλουν, αὐτοὺς καὶ πρὸς τὸ ὄνομα μάχεται, καὶ φησὶν, ὅτι οὐκ ἔστιν ἄλλο εὐαγγέλιον παρ' ὃ παρελάβετε, ἐν γὰρ ἔστι τὸ τὴν ὀρθοδόξιαν περιέχον, ὃ ἐγὼ ἐκήρυξα· εἰ μὴ ᾗ τινὲς τοὺς ὀφθαλμοὺς τῶν ψυχῶν ὑμῶν ταράσσουσι, καὶ ποιοῦσιν ἕτερα ἂνθ' ἐτέρων ὄραν, θήλοντες μεταστρέφαι τὸ εὐαγγέλιον τοῦ Χριστοῦ. Καὶ μὴν, οὐχ ὅλον τὸ εὐαγγέλιον ἀνέτρεπον, ἀλλὰ τὴν περὶ τοῦ σαββάτου καὶ τῆς περιτομῆς μόνον ἐντολὴν παρεισήγον· ἀλλ' ὅμως δείκνυσιν, ὅτι καὶ μικρὸν παραποιοῦν, τὸ ὅλον εὐαγγέλιον ἀνατρέπει· ὥσπερ καὶ ὁ τοῦ βασιλικοῦ νομίσματος μικρὸν τι περικόψας τὸ ὅλον νόμισμα κίβδηλον εἰργάσατο.\*

\* The sense may be thus expressed: "which (however) is not another (Gospel), nor indeed the Gospel at all, or true, but," &c. :

Of this and the preceding verse Theodoret gives the following excellent paraphrase: Αὐτὸς ὑμᾶς ὁ πατὴρ ὁ τὸν νόμον δεδωκώς, εἰς τὸδε τὸ εὐαγγέλιον κέκληκε, τοῦτο τοῖνον καταλιπόντες, καὶ εἰς τὸν νόμον πάλιν δρομήσαντες, αὐτοῦ τοῦ κεκληκότος ἀπέστητε, καὶ τοῦτο δὴ καταλιπόντες τὸ εὐαγγέλιον, ἕτερον, οὐχ εὐρήσετε. οὐδὲ γὰρ ἀλλὰ μὲν δι' ἡμῶν, ἀλλὰ δὲ διὰ τῶν ἄλλων ἀποστόλων ὁ Δεσπότης κηρύσσει· ἀλλὰ τὸ αὐτὸ κηρύττομεν ἅπαντες, ὅσαι τῆς ἀληθείας ὑπάρχουμεν ἐρασταί, οἱ δὲ τὰναντία φρονῶντες, οὐδὲν ὑμῖν θεῖον προσφέρουσιν, ἀλλὰ τὰ θεῖα παραφθείρειν ἐπιχειροῦσιν.

7. εἰ μὴ τινές. But, in fact, some there are, &c. Οἱ ταράσσοντες. The word *ταράσσω*, as I have observed on Acts 15, 24. signifies properly to *stir* (up), as mud in water: but it is applied, metaphorically, to perturbation (or *harass*) of the mind, especially by the verbal representations of others. Thus in a kindred passage of Acts 15, 24. ἐτάραξαν ὑμᾶς λόγοις· where see the note. So the classical writers use *ταράσσειν τὸν δῆμον*, or *τὴν πόλιν*. (See the passages of Dionys. Hal. and Demosth. cited by Wets.) Here the sense is: “harass your minds with vain doubts whether the Mosaic Law is to be retained in the Gospel of Christ.” So *σαλεύειν* in Acts 17, 13. where see the note.

7. καὶ θέλοντες μεταστρέψαι τὸ εὐαγγέλιον τοῦ Χ., “and who wish to pervert you.” So the words are usually interpreted: but it must be remarked that *βελ.* here imports rather *result* and *end* than *study* and *endeavour* in. For *μεταστρέψαι* signifies literally “to change the nature of any thing, by the introduction of something else.” Now in *this* sense the persons in question would not have denied the charge: but as the introduction of any thing *extraneous*, whether from the Law of Moses, or from that of nature, which the Heathens followed, *would be corrupting the*

For that is the meaning of εἰ μὴ; as in Matt. 13, 4. and elsewhere. See Schl. Lex. and the learned authorities referred to by Borger and Hoogveen de Part.



*Gospel*, so the Apostle can only mean the word to be taken in *that* sense, and also that of *overturn*; as Mackn. renders. The word is rarely so used in the Classical writers: yet Wets. has the following example from Aristot. Rhet. 1, 15. καὶ τὸ τοῦ Ξενοφάνους μεταστρέψαντα φατέον οὕτως.

8. ἀλλὰ καὶ ἐὰν ἡμεῖς ἢ ἄγγελος ἐξ οὐρανοῦ—ἔστω. Theodoret, with great taste remarks: θερμαινθεὶς ἐκ τῆς μηνίης τῶν ἐναντίων, καὶ τῷ δικαίῳ ζέσας θυμῷ, ἀλλότριον τῆς εὐσεβείας καλεῖ τὸν ἕτερα κηρύττειν πειρώμενον, καὶ βοᾷ. Borger has here the following observation: “Gravissimè Paulus retundit eorum calumnias, qui, ut suam de lege Mosaicâ opinionem stabilirent, eamque aliis persuaderent, contenderent, Apostolum suam jam ipsum sententiam mutavisse, neque, ut antea, ita nunc, vim et efficaciam religionis Judaicæ sublatam esse, docere.”

Ἀλλὰ καὶ, *quinimo*; as Luke 12, 7. And so in the Classical writers. See Borger's examples. Ἡμεῖς. Plural for singular, after the manner of the Apostle. There may seem some abruptness (arising from the fervour of his indignation on such a subject) in the ἀλλὰ καὶ ἐὰν ἡμεῖς ἢ ἄγγελος ἐξ οὐρανοῦ: but the connexion is satisfactorily traced by Chrys., who rightly thinks that he had in view the Apostles Peter and James, whose authority was, no doubt, often pleaded (though falsely) in behalf of the retaining of the rites of the Mosaic Law: ἐπειδὴ δὲ καὶ εἰς ἀξιωματα κατέφευγον, Ἰάκωβον, καὶ Ἰωάννην, διὰ τοῦτο καὶ ἀγγέλων ἐμνήσθη, μὴ γὰρ μοι Ἰάκωβον εἶπης, φησι, καὶ Ἰωάννην, καὶ γὰρ τῶν πρώτων ἀγγέλων ἢ τις τῶν ἐξ οὐρανοῦ διαφθεύρων τὸ κήρυγμα, ἀνάθεμα ἔστω. This was done, as Theophyl. remarks, ἵνα μὴ τις εἶπῃ, ὅτι διὰ φιλοδοξίαν τὰ οἰκεία συγκροτεῖ δόγματα, καὶ ἐαυτὸν ἀναθεματίζει.

There is great delicacy shown in the omission of the *names* of those Apostles.

It must be observed, that in the words ἐὰν ἢ ἄγγελος ἐξ οὐρανοῦ, there is a very common Rhetorical mode of expression; nor is it hence to be inferred

that the Apostle imagined it was possible that an angel from heaven could or would teach any doctrine at variance with the Gospel. So Theophyl. and Theodoret: ἀγγέλων δὲ ἐμνημόνευσεν, αἰ τοῦτο ὑφορώμενος, μὴ τις τῶν ἁγίων ἀγγέλων ἐναντία διδάξῃ τῷ θεῷ κηρύγματι, ἥδει γὰρ αἰς ἀδύνατον τοῦτο· ἀλλὰ διὰ τούτου πᾶσαν ἀνθρώπων καινοτομίαν ἐκβαλῶν. It was too bold in Grot. to deny the *impossibility* of this; and indeed it were frivolous on the *present occasion* to discuss the question at all, and perhaps irreverent on *any* occasion, as partaking τοῦ ἐμβατεῦν αὐτῷ μὴ-εἰσράκεν.

Εὐαγγ. παρ' ὃ signifies to preach a Gospel *varying* from our Gospel, i. e. to preach the Gospel with any alteration. (See the note on ver. 6.) For I cannot assent to many modern Commentators, as Grot., Rosenm., Koppe, and Slade, who render παρὰ *contra*. Such cannot have been the Apostle's meaning, since the doctrines in question could not be said to be *contrary* to the Gospel, though they *deteriorated* it by the addition of rites now become vain and useless. This did not escape the penetration of the antient Commentators. Thus Œcumen. and Theophyl. (from Chrys.): καὶ οὐκ εἶπεν, ὅτι ἐὰν ἐναντία καταγγέλουσιν, ἀλλὰ καὶ μικρὸν τι εὐαγγελίζονται, παρ' ὃ εὐαγγελισάμεθα. Διὰ μὲν οὖν τοὺς ἀγγέλους ἀναθεματίσαι, πᾶν ἀξίωμα ἐκβάλλει· διὰ δὲ τὸν ἑαυτῶν, πᾶσαν οἰκειότητα. So also Augustin. Thus there was no occasion for Mr. Slade to censure our Version "*other than*." *Other* does not imply *contrariety*, and *than* only imports *comparison*, as I shall find some other opportunity of proving and illustrating.

8. ἀνάθεμα ἔστω, "let him be held in the greatest abhorrence, and incur the highest anathema;" in being excluded from a religious society. See the note on 1 Cor. 16, 22. and Suic. Thes. in v.

9. αἰς προειρήκαμεν, καὶ ἄρτι πάλιν λέγω. Here we have a repetition of what was said in the preceding verse, the reason for which is sought by the modern Commentators in the ardent and vehe-

ment temperament of the Apostle. But it is (I think) better accounted for by Theophyl. thus: ἵνα μὴ νομίσωσιν ἀπὸ θυμοῦ, καὶ κατὰ συναρπαγὴν ταῦτα εἰπεῖν, αὐτὸν δεύτερον αὐτὰ τίθησι, δεικνὺς ὅτι οὐκ ἀκρίτως, ἀλλὰ βεβαίως καὶ παγίως κύρωσας ταῦτα παρ' ἑαυτῷ, οὕτως ἀπεφύγατο.

It has been matter of discussion what the Apostle meant by προειρήκαμεν. The recent Commentators, as Koppe and Borger, take it to refer to some previous admonition which he had addressed to the Galatians, when with them. And indeed such would be the use of the word in a Classical author. But very different is the usage of the Apostle. Thus in 2 Cor. 7, 4. προεῖρηκα γὰρ is said of what had *just* preceded. And such seems to be the case in the present passage; since it was not likely that St. Paul was then aware that his doctrine would afterwards be corrupted by the Judaizers. This interpretation is supported by the authority not only of the antient but of many eminent modern Interpreters, as Crell., Grot., and Est. At παρέλαβετε must be understood ἀπ' ἐμοῦ, for ἐδιδαχθῆτε παρ' ἐμοῦ; as in Mark 7, 4. (Cor. 11, 23. (where see the notes) 13, 3. Phil. 4, 9. ἃ καὶ ἐμάθετε καὶ παρελάβετε καὶ ἠκούσατε. And so πρὶν in Prov. 1, 3. 4, 10. Job. 22, 12.

10. ἄρτι γὰρ ἀνθρώπους πείθω ἢ τὸν Θεόν; The sense of these words has been not a little controverted; and no wonder, considering the obscurity. That (I conceive) has arisen from the quick, and almost abrupt, transition which is here made by the Apostle. Many eminent modern Commentators, as Luther, Erasm., Vat., Crell., L'Enfant, and others mentioned by Borger, render it: "divinè suadeo, an humanè?" Not very different from this is the interpretation of Theophyl. (from Chrys.), which is as follows: Μέλλει ἀπολογήσασθαι περὶ ὧν ἐγκαλεῖται ἵνα τοίνυν μὴ ἐπαρθῶσιν αὐτοὶ ὡς τῷ διδασκάλῳ δικάζοντες, φησὶ μὴ νομίζετε ὅτι ὑμῖν ἀπολογοῦμαι ἢ ὑμᾶς ζητῶ πείσαι, ἀλλὰ πρὸς τὸν Θεὸν μοι ὁ πᾶς λόγος· ὅθεν οὐδὲ ταῦτα γράφω,

τῆς παρ' ὑμῖν ἐφιέμενος δόξης, καὶ ἵνα μαθητὰς ἔχοιμι, ἀλλὰ τῷ Θεῷ ἀπολογούμενος ὑπὲρ τῶν δογμάτων, καὶ οὐκ ἀνθρώποις ἀρέσκειν θέλων. The sense first detailed is, however, not easy to be elicited from the words, and is not agreeable to what *follows*, which is evidently exegetical of the preceding. The second interpretation is *less* objectionable; but I greatly prefer that of Œcumen., Theodoret, and, of the moderns, Grot., Hamm., Elsner, Wolf, Krebs., Wets., Koppe, Rosenm., Schleus., Borger, and others, who assign the following sense: "Do I seek to conciliate the favour of men?" Thus the interrogation involves a strong negation. The two last interpretations, in fact, merge into each other. It is plain that the verb must be understood rather of *endeavour*, than of *action* itself, according to Glass's Canon, p. 202 & 203, which he exemplifies from John 5, 34. Acts 17, 15. Rom. 2, 4. Gal. 5, 4. And it is rightly remarked by Borger, that this idiom (which is also found in the Classical writers) most frequently has place in the verb πείθειν.

With respect to the *sentiment*, there is a similar one in 1 Thess. 2, 4. Wets. has adduced a great number of illustrations from the Classical writers, of which, however, few or none are to the purpose. The following therefore may be acceptable. Heliodor. 2, 263, 10. οὐ γὰρ τὴν ἑτέραν ἀρεσκείαν βιοῦμεν—τόδε αὐτὸ καλὸν καγαθὸν τηλοῦντες, ἑαυτοὺς πείθειν ἀγαπῶμεν.

The ἄρτι is justly thought to point out the *contrast* between his former state, when a zealot of the Law of Moses, and studious to approve himself by every means to its supporters, and his present state under the Gospel.

The sentiment contained in the clause εἰ γὰρ—ἀμὴν, (which is confirmative of the foregoing assertion,) is not (I think) exactly such as is assigned to it by the Commentators. If ἔτι be understood of the time when the Apostle wrote, the ἤρεσκον and the αὐτῇ μὴν will be very incongruous. It rather seems to

refer to the time of his *conversion*: and the sentiment intended appears to be this: "For if I had yet (or then) strove to please men, I should not have become a servant of Christ, nor, bidding adieu to friends and fortune, subjected myself to the various miseries to which the profession of his religion has rendered me obnoxious." And this mode of interpretation is confirmed by Theophyl., who thus paraphrases: *εἰ γὰρ τοῦτο ἐσπούδαζον, οὐκ ἂν ἀπέστην τῶν Ἰουδαϊκῶν, καὶ προσῆλθον τῷ Χριστῷ, οὐκ ἂν κατεφρόνησα συγγενῶν, φίλων, δόξης τοσαύτης, καὶ εἰλόμην διωγμούς, καὶ κινδύνους, καὶ ἀτιμίας.* So also Theodoret, who paraphrases: *Εἰ θεραπεύειν ἀνθρώπους ἐβουλόμην, οὐ τοῖς διασκομένοις συνηριθμούμην, ἀλλὰ τοῖς τῇ ἀληθείᾳ πολεμοῦσι συνεταττόμην· μηδεὶς με τοίνυν ἡγείσθω τὴν παρ' ἀνθρώπων δόξαν θηρᾶσθαι, καὶ τούτου χάριν τούσδε τοὺς λόγους ὑφαίνειν· ἐντεῦθεν λοιπὸν διηγεῖται ὅπως μὲν ὑπὸ τῆς θείας ἐκλήθης χάριτος, ὅπως δὲ πρὸς τοὺς κορυφαίους τῶν ἀποστόλων τὰς περὶ τοῦ κηρύγματος ἐποιήσατο συνθήκας·*

11. *γνωρίζω δὲ ὑμῖν—ἄνθρωπον.* The connection between this verse and the preceding is not very clear. Jaspis gives the following as the usual mode of tracing it: "*Religionem Christianam cum Moisaicâ ideo conjungendam esse negat Apostolus, quod suæ doctrinæ origo non ab autoritate humanâ, sed ad ipso Deo repetenda sit.*" And so also Chrys. and Theophyl. There may be a slight connection between this and the preceding verse; but I most approve of the opinion of Theodoret and some moderns (including Borger), that this verse commences in some degree a new subject, namely, the proof of his dignity and authority as an Apostle; after which he inculcates some further precepts of Christian doctrine. Now, in establishing the point in question, he commences by showing the mode in which his total change from the profession of Judaism to that of Christianity was effected, namely, that it was altogether *a work of God, and not of man.*

*Γνωρίζω* cannot signify "I make known to you,"

since this was by no means *unknown* to them, though it had been too little *heeded* or attended to. It simply signifies *moneo, commonefacio*; as in an altogether kindred passage of 1 Cor. 15, 1. γνωρίζω δὲ ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον ὃ εὐηγγελισάμην ὑμῖν, &c. where see the note. It is surprising the Commentators should not have perceived this sense, nor recollected the passage by which it is confirmed.

Borger remarks on the *synchysis* in τὸ εὐαγγέλιον τὸ εὐηγγελισθὲν being brought in before the ὅτι: and he cites Liban. T. 4. p. 456. καὶ πρῶτος οἶδα, ὅτι πάντων ἔσομαι for οἶδα, ὅτι πρῶτος ἔσομαι. He also notices the idiom in εὐαγγ.—εὐαγγελ., by which a noun and verb of the same origin are conjoined, of which he adduces several examples. It is indeed very common, both in the Scriptural and Classical writers (see Matth. Gr. Gr.), and is not without example in the Latin language, though rejected and avoided in the later languages, from that, perhaps, excessive fear of tautology which distinguishes the moderns. I cannot but consider the idiom in the Greek language as a relique of its Oriental origin, and as a remnant of the simplicity of diction of the primitive ages.

11. κατὰ ἄνθρωπον, for ἀνθρώπινον, is explained by the words following. And here it is observed by Rosenm.: “Refutat eos, qui Galatis persuaserant, Paulum non amplius convenire in tradendâ religione cum Apostolis, penès quas tamen sit omnis auctoritas.” The οὐκ ἔστι κατ’ ἄνθρωπον is rendered by Borger, “superat quicquid est humanum, non est humanæ originis neque humanis præceptis perficitur ac continetur.” And he cites the Schol. Matth.: οὐχ ὑπὸ ἀνθρωπίνων συγκείται λογίσμων and compares Plut. de Sera Num. Vind. p. 77. ἐκείνο δὲ οὐκ ἔστι καθ’ Ἡσίοδον, οὐδὲ ἀνθρωπίνης ἔργον σοφίας, ἀλλὰ Θεοῦ. The above interpretation may (I think) be *so far* admitted, as to be *included* as a *secondary* one: but the *primary* and principal sense intended is, I conceive, that laid down by Theophyl. as follows: οὐκ ἄνθρωπον ἔσχον

διδάσκαλον, ἀλλ' αὐτοῦ τοῦ Χριστοῦ γέγονα μαθητής, "I was not a disciple of any *man*,\* whether Peter or James."

12. οὐδὲ γὰρ ἐγὼ παρὰ ἀνθρώπου παρέλαβον—Χριστοῦ, "For I neither received (or was taught) it of men, but I derived it from the revelation of Jesus Christ." The scope of the verse is thus traced by Borger: "Evidentissimis Apostolus argumentis demonstrat summo se jure extraordinariam prorsus originem suæ vindicare doctrinæ, quippe quæ ad ipsum Christum sit referenda, exclusa omni humanæ institutionis ope." It is well remarked by Theophyl., that this was what the Apostle's calumniators had *pretended*, namely, that he was not, like the other Apostles, an αὐτήκοος τοῦ Χριστοῦ, but had received every thing he knew from *man*. He means therefore to say, that he had enjoyed a revelation of the Gospel from the same source as Peter and the rest derived it, namely, from *Christ himself*.

The δι' ἀποκαλύψεως is strangely perverted by Bardt, Bolten, and others of the recent Foreign School of *Rationalists*, as if Paul's instruction were to be referred to *natural causes*, namely, the information of eye-witnesses and Apostles, and the use of his own private study and reflection. At that rate his doctrine *would really* have been what his calumniators represented, κατ' ἀνθρώπον: whereas he here positively asserts, that it was οὐ κατ' ἄνθρωπον. Besides, this is totally at variance with what is said in the Acts of the Apostles. The only interpretation consistent with the context and the rest of Scripture is that of the antient and the best modern Commen-

\* This is by many of the Fathers maintained to be a proof of the divinity of Christ, and rightly, since the Apostle, in having received the Gospel from Jesus Christ (ver. 1.) could not with propriety say, that he had not received it from man, if Jesus Christ were a mere man. See Whitby.

As to the method of Koppe, who takes ἄνθρωπον for *τινα*, it is quite inadmissible.

tators, who understand it of instruction *immediately*\* derived from Christ. This, as Theophyl. well remarks, is called ἀποκάλυψις, not only with reference to the time when Christ ἀποκαλύφθη αὐτῷ κατὰ τὴν ὁδὸν, but also with reference to Christ's state after having left this world, when even an *appearance* would be an ἀποκάλυψις, much more an interview. There is also reference (I think) to the mysterious nature of the things revealed, or taught, namely, what are called the *peculiar doctrines of the Gospel*, the knowledge of which we owe, almost entirely, to this very ἀποκάλυψις.† So Rom. 16, 25. κατ' ἀποκάλυψιν μυστηρίου. It is plain that the singular in ἀποκαλ. is not to be dwelt upon, since the revelations were, we know, *many*. Nouns of this sort with διὰ or κατὰ make up a phrase denoting repetition, or continuity of action, in which case the *article* is unnecessary.

13. ἤκούσατε γὰρ τὴν ἐμὴν ἀναστροφὴν, &c. The connexion here is not well traced by the Commentators, owing to their not attending to the omission of a clause to which γὰρ refers, and which may (I think) be thus supplied: “(It is scarcely necessary for me to prove and illustrate this Divine origin of my doctrine, as I am about to do, by a reference to the events of my earlier life, which are, I suppose, known to you,) *for* ye have heard of,” &c.

12. ἀναστροφὴν here is synonymous with βίωσιν at Acts 16, 4., or βίον, manner of life and conduct: a signification frequent both in the New Testament and the Old. It rarely occurs in the Classical writers: though Wets. adduces some examples, as Polyb. 4, 82. κατὰ τε τὴν λοιπὴν ἀναστροφὴν καὶ τὰς

\* So Markland observes, that he is proving that he had it *immediately* from Jesus himself, and therefore had no need of instruction from the other Apostles.

† The term is well explained by Koppe on Eph. 1, 17. thus: “Ex perpetuo S. S. usu est scientia ea, quæ non naturali quodam ingenii humani vi, sed diviniore quodam modo homini contingere existimatur.



πράξεις τεθωμισμένους ὑπὲρ τὴν ἡλικίαν. Inscrip. ἔν τε τῇ ἀναστροφῇ ἡσυχίον ἦθος ἐνδεικνύμενος. It is plain that *πότε* refers to ἀναστροφῇ, adverb for adjective, as often, "my once or *former* life and manners." So Eph. 4, 22. ἡ προτηρὰ ἀναστροφῇ.

12. ἐν τῷ Ἰουδαϊσμῷ. Borger supplies *ὅτε ἦν*. By Ἰουδ. is meant the state and condition of a Jew, especially the profession and practice of the rites of the Jewish religion. Most recent Commentators explain: "in a studious zeal for the Jewish rites." But that is harsh and unnecessary. It may suffice to take it in the sense just detailed, and assign to *ὅτι* the signification *nempe, how that*.

The clause *ὅτι καθ' ὑπερβολὴν ἐδίωκον τὴν ἐκκλησίαν τοῦ Θεοῦ, καὶ ἐπόρθουν αὐτήν*, is explanatory of the *τὴν ἀναστροφῇ*. Borger refers to Ignat. Ep. ad Magn. c. 8 & 11. and ad Philip. c. 6. *Καθ' ὑπερβολὴν* is a frequent phrase with St. Paul for *ὑπερβολικῶς, σφόδρα, &c.* See Schleus. Lex. It is also very often found in the Classical writers. At *ἐπόρθουν* we may again recur to that frequent idiom by which the *endeavour*, or aim is meant rather than the *effect*. So Kuttner, Koppe, and Semler. Perhaps this may be derived from the proper force of the imperfect, which denotes action commenced and carried on, but not accomplished: and certainly Paul *was destroying* Christianity. Borger would regard *ἐπόρθουν* as synonymous with *ἐδίωκον*. But that mode of reconciling a difficulty (however common with the Foreign Scholars) is little satisfactory. The antient Commentators, as Chrysost. and Theophyl., with more judgment, remark on the *ἐπίτασις* here employed. In *ἐπόρθουν*, which is a much stronger term, there is a *climax*. The scope of the argument is well stated by Rosenm. thus: "From his former life, he says, it is plain that he received his doctrine by divine revelation. For, since he was such a persecutor of the Christian religion, how *could* he have been so suddenly changed, had not a certain Divine revelation influenced him?"

14. καὶ πρὸέκοπτον ἐν τῷ Ἰουδαϊσμῷ ὑπὲρ πολλοὺς συνηλικιώτας ἐν τῷ γένει μου. The sense of these words is well explained by Borger thus: "When as yet a young man, I possessed such a knowledge of the Jewish religion, and was fired with such a desire to acquire glory from the defence of it, as could hardly be expected from so early an age, and therefore I, in this respect, greatly excelled other young men of the Pharasaical sect."

Προκόπτειν properly signifies to *cut one's way forward*, to advance, to make a proficiency: and here the term, I think, designates both progress in the knowledge of Jewish literature, and a forwardness in defending the interests of the Jewish religion. By συνηλικιώνται are meant those who were of the same age with him, and (I think) especially those who, with him, attended on the Lectures of Gamaliel. See more on this word in Schleus. Lex. 'Εν τῷ γένει, "of my nation." So 2 Cor. 11, 26. ἐκ γένους, "a gente Judaicâ." And so often in the Scriptural and Classical writers. Hence the Latin *genus* and our *kin*.

14. περισσοτέρως ζηλωτὴς ὑπάρχων τ. π. μ. π. It must be observed (though Commentators have omitted to notice it) that verbals of this kind have the force of *adjectives*, and hence carry an adverb. And as adjectives of *desire* take the genitive; such also is the construction this noun always has; as in Acts 21, 20. ζηλ. νόμου· 23, 3. ζηλ. Θεοῦ· 1 Cor. 14, 12. ζηλ. πνευμάτων. It signifies *desirous of, studious of, zealous for*, ΝΖρ. The word παραδόσεις is well adapted to denote the Jewish faith, not only as being a religion handed down from their fathers, but (at least as far as the sect of the Pharisees was concerned) as containing, together with what was of divine institution, much of *tradition*, and what *pretended* to no other than human authority, even that of their ancestors. Wets. compares Ant. 12, 6, 2. εἴ τις ζηλωτὴς ἐστὶ τῶν πατρίων ἐθῶν, καὶ τῆς τοῦ θεοῦ θρησκείας, ἐπέσθω μοι. The same Historian tells us.

that the Sadducees τὰ ἐκ παραδίδεως τὸν πατέρων οὐκ ἐτήρουν. We may compare πατρικαὶ μου παραδίδεις in Acts 26, 4 & 5., where see the notes.

15. ὅτε δὲ εὐδόκησεν ὁ Θεὸς ὁ ἀφορίσας με ἐκ κοιλίας μητρός μου, καὶ καλέσας διὰ τῆς χάριτος αὐτοῦ. The verb εὐδόκ. is here used in its primary signification, to *think good*, to be pleased; as in Rom. 15, 26. Luke 12, 42. (where see the notes) and elsewhere. Ὁ ἀφορίσας με, *who separated me, destined, &c.* Borger thinks that no distinction is to be made between ἀφορίσας and καλέσας, since they mean the same thing at Acts 13, 2. and Rom. 1, 1., where we have κλητὸς and ἀφορισμένος. See also Heb. 5, 4. But this seems a precarious principle carefully to be avoided, and which is here unnecessary, since the former term signifies simply to *choose* and *destine*; the latter, to *call*, *constitute*, and *appoint*: To secure the words from doctrinal perversion, it is only necessary to resort to the principle suggested by the Greek Commentators. Thus Theophyl.: Ἀφώρισε δὲ αὐτὸν ὁ Θεός, οὐ κατὰ ἀποκλήρωσιν, ἀλλὰ κατὰ πρόγνωσιν τοῦ ἄξιον εἶναι.\* He then, on the words καὶ καλέσας διὰ τοῦ χάριτος αὐτοῦ, excellently annotates thus: Ὁ μὲν Θεὸς διὰ τὴν ἀρετὴν αὐτοῦ ἐκάλεσεν αὐτὸν σκευὸς γὰρ ἐκλογῆς μοι, φησίν, ἐστίν· αὐτὸς δὲ μετριοφρονῶν, διὰ τῆς χάριτός, φησι, κληθῆναι, οὐ κατ' ἀξίαν, ἀλλὰ δι' ἔλεον. The above Commentators also remark, that God permitted him to remain so long devoted to the Jewish religion, in order that his sudden

\* So Slade: "God foresaw that he would be a fit instrument for the propagation of the Christian religion, and therefore decreed, even with the fore-knowledge of his bitter enmity against the Church, "to set him apart" for the Apostleship; just as the Gentiles were chosen, though in a state of actual idolatry." And it is well observed by Hammond, that this, being a designation only to the dignity of the Apostolical office (as Jeremiah, ch. 1, 5., and John the Baptist, and others appear to have been prophetic) can with no reason be so understood as to imply any irrespective decree or distinction of his person to heaven and bliss; that being laid up for him as a crown of righteousness, as a reward of the *finishing* of his course, and his perseverance, 2 Tim. 4, 8."

and total change might be so much the more a confirmation of the truth of the Gospel.

15. ἐκ κοιλίας μητρός μου is a formula derived from the Heb. מִן הַבֶּטֶן, frequent in the Old Testament, and which merely signifies *from one's earliest infancy*; as in Matt. 19, 12. The Classical writers never use it: but they have a similar one in ἐκ παιδός.

15. διὰ τῆς χάριτος, *graciously*. A phrase standing for an adverb.

16. ἀποκαλύψαι τὸν υἱὸν αὐτοῦ ἐν ἐμοί. Ἀποκαλ. depends upon the preceding εὐδοκ., which must be repeated. The sense of the words ἀποκαλύψαι—ἐμοί is not very determinate. Hence there has arisen some diversity of interpretation. Many, as Grot. and Rosenm., take them to mean: “propagating the religion of his Son by me.” And thus the words of the following clause would be exegetical of the present one. But this interpretation is liable to strong objection. It is truly remarked by Koppe and Borger, that ἀποκαλύπτειν and ἀποκάλυψις are no where in the New Testament used in that sense, but solely of divine appearances and revelations. Ἐν ἐμοί (they remark) may be taken (as often) for ἐμοί; as Is. 53, 1. Jer. 10, 20., compared with Matt. 10, 32. Rom. 1, 24. The latter criticism, however, is somewhat precarious, nor is there any need to curtail the full sense of ἐν ἐμοί, the force of which is (I think) best seen by the antient Commentators. Thus Theophyl.: οὐκ εἶπεν, ἀποκαλύψαι ἐμοί, ἀλλ’ ἐν ἐμοί· δεικνὺς ὅτι οὐ λόγῳ μόνον ἔπαθεν, ἀλλὰ καὶ πολλοῦ πνεύματος ἐπληρώθη τὴν καρδίαν, εἰς τὸν ἐκτὸς ἄνθρωπον τῆς γνώσεως ἐμβαφείσης, καὶ τοῦ Χριστοῦ ἐν αὐτῷ λαλοῦντος. So also Œcumen. 722 B. ἐν ἐμοί δὲ εἶπε, δεῖξαι θέλων οὐ λόγῳ μόνον μαθόντα αὐτὸν, ἀλλὰ καὶ νῶ καὶ καρδίᾳ, ὅσον εἰς τὸν ἔσω ἄνθρωπον τῆς γνώσεως ἐνιζήσας. This interpretation is, moreover, strongly confirmed by ver. 12. οὐδὲ παρέλαβον—ἀλλὰ δι’ ἀποκαλύψεως Ἰ. Χ. Indeed, ver. 12, 15 & 16. are closely connected together: for (though the Commentators do not notice it) I cannot but consider ver. 13 & 14. ἠκούσατε γὰρ παραδο-

σέων as altogether parenthetical, and that ὅτε δὲ is said *per epanalepsin*. Indeed δὲ has often that force. The words ὁ ἀφορίσας are also parenthetical. Thus the words following yield a much more suitable sense, since, instead of being a repetition of the preceding sentiment, they state the *purpose* for which this revelation was made, namely, that he should preach Christ, and propagate his religion among the *Gentiles*. So Theophyl. paraphrases: "not that I should see him only, but that I should publish my revelation to others, even the Gentiles. How, then, can I preach circumcision to them?"

Εὐθέως is thought, by Koppe, to belong to ἀπῆλθον, though, in consequence of the long interposed clause, a change of construction is made by ἀλλὰ. This, however, is regarded by Borger as harsh; and he joins it with προσανεθέμην. But this cannot be admitted, any more than the method of Rosenm., who supposes some words to be omitted after εὐθέως, as "ipse consensi;" which would be too arbitrary an ellipsis. The first mentioned construction seems to deserve the preference, and is supported by the authority of the antient Commentators.

It is remarked by Theodoret, that "what is said in this and the following verses is meant to refute the calumnies of his opponents, who represented him as having received instruction from the Apostles, and then set at nought their rules and directions. Thus the Apostle is compelled to descend to a narration of the private circumstances of his life, such as he has done in no other Epistle."

16. οὐ προσανεθέμην σαρκὶ καὶ αἵματι. The verb προσανατίθην properly signifies to *commit* any thing to another, and, *speciatim*, to deposit any secret, or communicate any information to another, lay one's cause open to him, refer it to him, confer with another, and consult him upon any thing. Wets. cites Diod. Sic. 17, 116. τοῖς μάντεσι προσαναθέμενος περὶ τοῦ σημείου. Lucian 2, 246. ἐμοὶ προσανάθου, λάβε με σύμβουλον πόνων. Σαρκὶ καὶ αἵματι. It is strange

that Koppe should have regarded these words as "put for ἐμαυτῷ, with an adjunct notion of *vice*." It is plain, from the whole of the context, and the scope and purpose of St. Paul (which is, to show that he owed none of his knowledge to man, but derived it all from Christ himself), that these words can only be referred to the *Apostles* as mere *men*. And such is the opinion of all the antient, and nearly all the modern Commentators. He means to say that he did not consult or seek instruction from any *man* (not even the Apostles). Thus there is a tacit opposition to God and Christ, both of whom have been named in the preceding verses. This interpretation, moreover, is placed beyond doubt by the words following οὐδὲ ἀνῆλθον εἰς Ἱεροσόλυμα πρὸς τοὺς πρὸ ἐμὲ ἀποστόλους, "nor did I even go up to Jerusalem to those who were Apostles before me."

17. οὐδὲ ἀνῆλθον εἰς Ἱεροσόλυμα πρὸς τοὺς πρὸ ἐμοῦ ἀποστόλους. The modern Commentators do not sufficiently notice the expression τοὺς πρὸ ἐμοῦ ἀποστόλους, which shows that by the ἀποκάλαψις he had received the information necessary for the office of Apostle, and was invested with that office by Christ himself. Hence, as Theophyl. remarks (from Chrys.), this step was not taken in the conceited spirit of an empty and puffed up neophyte, but was fully warranted by the wonderful circumstances that had happened to him. He was become *an Apostle*, and had received the illumination in a *more* extraordinary and direct manner than even the previous Apostles themselves. Therefore it had been *absurd* for him who had been taught of *God* to apply for instruction to *man*. This, again, entirely refutes the interpretation of δι' ἀποκαλύψεως supra ver. 12., brought forward by some recent foreign Commentators.

17. ἀλλ' ἀνῆλθον εἰς Δαμασκόν.

Of the circumstances of this journey we know nothing, it not having been recorded by Luke in the Acts of the Apostles. On the causes of this silence Commentators variously speculate. Some think that he knew not of it; others, that he did not judge the events of sufficient importance to be recorded. The former suppo-

sition is both improbable and irreverent; nor can I quite approve of the latter. It seems to me that St. Luke purposely omitted many circumstances, for reasons which, unless we knew the plan and system he laid down for his work, we can never fully ascertain. Nay, so little is here said, that it is difficult to adjust the chronology of the events of this part of the Apostle's life. Compare Acts 9, 19., where I cannot entirely acquiesce in any method yet proposed of reconciling the accounts of St. Luke and St. Paul. I am, however, more inclined to agree with Bp. Pearce (See the note in loc.), except that his method is too arbitrary to be confided in. Doddridge's supposition, that the Arabia here mentioned was only the vicinity of Damascus, is equally arbitrary and unauthorized. And his opinion that St. Paul *first preached* at Damascus, and then went into Arabia, is at variance with the present passage, which is, of course, unexceptionable, and must not be tampered with, but some means found of reconciling St. Luke's account with St. Paul's. In order to the adjustment of this diversity, I would observe, that there seems to be nothing in the words of St. Paul to lead us to suppose that his stay in Arabia was otherwise than *short*; nor need we suppose that the journey was a very long one. It was probably taken, in a great measure, for the sake of restoring his *health*; since it is said at Acts 9, 19. ἐνίσχυσεν, which implies that he was *then* only in a state of convalescence. And to this very period (when, according to the words of St. Luke, we find St. Paul had remained at Damascus some days,) I would fix the journey into Arabia, which, as having occupied but a short time, and affording no circumstances of moment, St. Luke omits, continuing his narration with εὐθέως ἐν ταῖς συνάγωγαῖς ἐκήρυσσε. And surely the propriety of the εὐθέως will not be affected by this short interposed journey. And it is certain that the portion καὶ εὐθέως—Χριστός must refer to *another* narrative. For I cannot acquiesce in the opinion of Kuinoel, that with the ἡμέραι ἡμέραι may be numbered the ἡμέραι τινες mentioned at ver. 19. The *state of the Apostle's health* would not admit of his immediately resuming his evangelical labours at Damascus; and *that*, as we see, is *not* at variance with St. Paul's account. Finally, I would understand the words of Luke ὡς δὲ ἐπληροῦντο ἡμέραι ἱκαναὶ of the whole time of St. Paul's second sojourn at Damascus, which, by his own account *here*, must have extended to not much less than three years. And though this may seem hardly warranted by the words, yet let it be remembered, that the expression ἡμέραι, by an Hebraism, has often only the general signification of *time*: and ἱκανός is a term of extensive application, and is often used of a *somewhat* long period. The sense may be expressed by a similar idiom in our own language, namely, a "*good long while*," which often signifies a pretty considerable time, and which is generally used when we know not the exact extent of its duration. So Luke 8, 27. ἐκ χρόνων ἱκανῶν & 23, 8. Acts 8, 11. ἱκανῶ χρόνῳ, which Schleus. renders "*inde a longo tempore*." See also 14, 3. 27, 9. Thus he renders the present passage *multo autem tempore elapso*. The use of ἱκανός for πολλὸς and μέγας is common in the Classical writers. So that there can be no

difficulty in understanding St. Luke's words of as considerable a time as St. Paul's words require.

And thus, I trust, I have shown that the accounts of St. Luke and St. Paul are by no means at variance, but quite reconcilable.

18. ἔπειτα μετὰ ἔτη τρία ἀ. ἐ. 'Ι. ι. Π., "Then after three years I went up to Jerusalem to see Peter." As to the question whether the three years here mentioned are to be reckoned from his return to Damascus out of Arabia, or from his departure from Jerusalem to Damascus, on which the learned have been long divided in opinion, I must agree with those who maintain the *latter*. See, however, Koppe and Borger.

Ἐπειτα, then. The purpose of this journey, the Apostle says, was ἱστορήσαι Πέτρον, i. e. to obtain a personal knowledge of Peter, then very celebrated, and as he is called, 2, 9, στυλὸν ἐκκλησείας. This sense of ἱστορ. is somewhat rare; though Borger adduces an example from Chariton, p. 47. μὴ φοβηθῶμεν, ἀλλὰ πλησιάσαντες ἱστορήσωμεν τὸ παράδοξον. And Koppe cites Plut. 1, 14 c. τὴν χωρὰν ἱστορήσαι and Joseph. B. 6, 1, 8. ὃν (Julianum) ἱστορήσαι, "whom I came to know and be acquainted with." The expressions ἱστορήσαι and ἐπέμεινα πρὸς αὐτὸν are (as Koppe observes) very *guarded*, so as to afford no trace of any doctrines either received or expected from Peter. Ἰστ. expresses no more than *respect*, and does not, as the Romanists say, imply the superiority of Peter.

He remained fifteen days i. e. (as I understand it) departed on the fifteenth day, after staying a fortnight: and I imagine he would contrive so as to let the fortnight include three Lord's days. Thus at Acts 28, 14. we found brethren, and were desired to tarry with them seven days;" by which I understand another Lord's day.\* Beza assigns, as a reason for Paul's staying no longer, the plots of the Hel-

\* And here I beg to correct my opinion in the note on that passage, by which it is supposed they arrived the day *after* the Lord's day. It should rather seem that they arrived the day *before*.



lenists ; since, as we learn from Acts 9, 29., ἐπέχειρον αὐτὸν ἀνελεῖν. But probably the Apostle would not have staid *much* longer, since the purpose of his journey would have been answered in the time he had already remained, nor would he wish (as Theoph. observes in the words of the Apostle elsewhere) to build upon another man's foundation.

19. Ἰάκωβον τὸν ἀδελφὸν τοῦ Κυρίου. Which of the James's this was (for the Constit. Apost. L. 2, 55. & L. 6, 12 & 14. clearly recognizes *three*), the learned are not agreed. Some take ἀδελφὸν in its usual sense, *brother*, supposing that the James here mentioned was not the same either with James the son of Alphaeus, or James the son of Zebedee, and consequently *not an Apostle*. But the construction and air of the sentence plainly requires us to suppose that Paul meant to include *this James amongst the Apostles*. To take it in any other way would be very harsh. After a careful examination of what has been written on this obscure point, especially the long and elaborate annotation of Borger, I cannot but acquiesce (as he does) in the opinion of almost all the antient, and most modern Commentators, that this James was a *cousin* of our Lord, and a son of Alphaeus. The arguments stated by Borger are these : 1st. There is no necessity for taking ἀδελφ. of a *brother*. It may be understood of a *near kinsman*. See Schl. Lex. 2. Of James and Joses, who, at Matt. 13, 55., are said to be brothers of Jesus, the mother was Mary. (See Matt. 27, 56. Mark 15, 40., where James is called ὁ μικρὸς, by way of distinction from James son of Zebedee.) Now *this* Mary was a sister of Mary the mother of Jesus, and wife of Cleophas, who is, with great probability, supposed to have been the same with Alphaeus. It is therefore highly probable that at Matt. 13, 55. 27, 56. Mark 15, 40., we are to understand *cousins* of Jesus. 3dly. Among the brothers of Jesus are mentioned James, Simon, and Jude, at Matt. 13, 55. The same names also three of the Apostles bear, in Acts 1, 13., James, son

of Alpheus, Simon Zelotes, and Jude, son of James. It is, indeed, *possible* that three *brothers* of our Lord and three of his *Apostles* might bear the same names, and yet be different persons ; but it would be a very strange coincidence, and not easy to be explained, if we suppose that those brothers were no other than the Apostles. But if this be true, it is clear that James, the brother of our Lord, was James, son of Alpheus, an Apostle of Jesus, and likewise his cousin. That an *Apostle* must be understood, is plain from 2, 9. ; and this is required by Acts 9, 27 & 28., where Barnabas is said to have introduced Paul to the *Apostles* ; and it is added ἦν μετ' αὐτῶν εἰσπορευόμενος, &c. As to the arguments to prove this James not to have been an Apostle, derived from 1 Cor. 15, 7. and James 1, 1., they are too frivolous to deserve attention, and are satisfactorily answered by Borger.

The Apostle's argument, (Whitby observes,) is to this effect : " Having, therefore, preached the Gospel so long before I saw them, and staying so little while with them, and going then only to see, not to learn of them, it cannot be conceived I should receive my instructions how to preach the Gospel from them."

On the particularity of the statements in ver. 17—19. as compared with Acts 9, 25—28., it is observed by Paley : " The historian delivers his account in general terms, as of facts to which he was not present. The Apostle who is the subject of that account, when he comes to speak of these facts himself, particularizes time, names, and circumstances."

20. ἀ δὲ γράφω ὑμῖν, ἰδοὺ ἐνώπιον τοῦ Θεοῦ, ὅτι οὐ ψεύδομαι. To remove all suspicion of falsehood, the Apostle has here recourse to one of those solemn asseverations on oath which are found in other passages ; as Rom. 9, 1. 1 Tim. 2, 7. 2 Cor. 11, 31., and elsewhere. The ἰδοὺ has an intensive force. The ἐνώπιον τοῦ Θεοῦ answers to the Heb. לפני יהוה, with which the Philologists compare the νῆ τὸν Θεὸν of the Greeks. But they do not sufficiently see that

both in this passage, and all similar forms, the verb ἄμνημι is left to be understood. Here at ἀ δὲ γράφω must be supplied καθ'. Πεύδομαι is, as every where else in the New Testament, a Deponent.

It is proper to observe, that the Apostle nowhere employs these forms except in cases of real necessity, and everywhere introduces them with the greatest solemnity. It is well remarked by Doddr., that "a revelation of the facts and doctrines of Christianity immediately from Jesus Christ himself, without the assistance of any human teacher, so wonderfully agreeing in all its branches with that which Christ had taught on earth both before and after his resurrection, was so extraordinary an event, and of so great importance to those whom St. Paul visited, and to whom he wrote, that one cannot wonder he should think proper to assert it in so solemn a manner."

21. ἔπειτα ἦλθεν εἰς τὰ κλίματα τῆς Σ. κ. τ. Κ. It is observed by Koppe, that the Apostle passes by what is related in Acts 9, 29. of the discourses held by him with the Hellenists, and the imminent peril thence arising, and hastens to relate what is mentioned at ver. 30.

Κλίματα, *regions*; as in Rom. 15, 23. 2 Cor. 11, 10, where see the notes. On Συρία see Acts 9, 30., and the note there. And on Κιλικία see Schl. Lex.

22. ἤμην δὲ ἀγνοούμενος τῷ προσώπῳ ταῖς ἐκκλησίαις τ. Ἰ, ταῖς ἐν Χριστῷ. Borger rightly regards this and the next verse as parenthetical. The antient Commentators, and, of the moderns, Grot., think that this passage is meant to show that he had *not* taught them (as he had been represented) the necessity of circumcision and the other Jewish rites. But I rather assent to Crell. and Borger, that it is intended to establish what St. Paul here chiefly labours to prove, namely, that he was *not a disciple of the Apostles*.

By the *churches of Judæa* Koppe thinks are meant those of the *country*, as opposed to that of the me-

tropolis of Jerusalem, since to the latter he could scarcely be unknown. At *ταῖς ἐν Χριστῷ* some participle is to be understood. The phrase signifies, "consecrated to the religion of Jesus Christ."

23. *μόνον δὲ ἀκούοντες ἦσαν*. Here we have a construction *κατὰ τὸ σημαινόμενον*, not only found in the Scriptural, but in the best Classical writers, and not only the later ones (from whom Borger adduces examples), but the earlier and purer ones, especially Thucyd. It is chiefly used when there would be an incongruity in the use of the feminine, the nature of the subject requiring the dignity of the masculine gender.

23. *ἀκούοντες ἦσαν* is for *ἠκούον*; though in this use there is, I think, generally a reference to any thing being *customary*. The *ὅτι* is not pleonastic (as Koppe supposes), but is here necessary, from the change of the *oratio obliqua* to the *oratio directa*, as in Mark 11, 32. Acts 1, 8. (on which see the Critics referred to by Borger), and also from the omission of *τοῦτο*.

23. *νῦν εὐαγγελίζεται τὴν πίστιν ἣν πότε ἐπόρθει*, "that belief in the Gospel, that Christian faith," or simply "the religion that once he aimed at destroying." It is not necessary to refine on the sense of *πίστις* here so much as is done by Koppe.

24. *καὶ ἐδόξαζον ἐν ἐμοὶ τὸν Θεόν*. Here *δοξάζω* signifies "to address praises and thanks to." *Ἐν ἐμοὶ* signifies *for me*. ἢ, *ἐνεκα ἐμοῦ*, or *δι' ἐμέ*, "on my account, on account of my conversion," for, (as Theodoret say) that "the wolf had become a shepherd." It is well observed by Theophyl., that the expression plainly shows that they ascribed the merit to *God*, who had been alone the cause, and regarded the whole as a work of God. And certainly, considering the circumstances of this sudden and total change, which involved an abandonment of honours and riches, and an embracing of poverty, persecution, and peril, they could not reasonably do otherwise.

## CHAP. II.

VERSE 1. ἔπειτα διὰ δεκατεσσάρων ἐτῶν πάλιν ἀνέβην εἰς Ἱεροσόλυμα, “after the lapse of fourteen years I again went up to Jerusalem.” This use of διὰ (as it were for διαγενόμενος) is frequent both in the Scriptural (as Mark 2, 1. and Acts 24, 17.) and the Classical writers. See Borger’s examples, or Schleus. Lex., and Matth. Gr. Gr. Here, however, a difficulty meets us similar to that supra 1, 17. The question is, from what period are these fourteen years to be reckoned? Some modern Commentators, as Capell., Wets., Gabler, Keil, Rosenm., Pott, and others, think *from his conversion*. And (as Koppe says) it is probable that that event would be ever after looked back upon by him as an *æra* from which he would compute all future time. But (as Koppe also observes) the particle ἔπειτα, and the sense of the διὰ in this idiom are both adverse to this. It would seem that there is no reason to take the words otherwise than in their plain and obvious sense, as they were understood by the antient and earlier modern Commentators, namely, as calculated from his *last journey to Jerusalem*. And this opinion is also supported by Borger. It is evident that, according to the former computation, the journey will be A. D. 52.; according to the latter, A. D. 49. The best Commentators are agreed that the journey in question is the same with that recorded at Acts 15., the circumstances of each being the same. See Koppe, who remarks that it is no wonder the Apostle makes no mention of the Decree of the Jerusalem Synod, since he did not wish the Galatians to rest on the authority of any Apostle but himself, and also because his own doctrine on the subject of non-observance of the Mosaic Law went much further than that Decree.

1. συμπαραλαβὼν καὶ Τίτον, Luke, Acts 15, 2.,

makes mention only, besides Barnabas, *τινῶν ἄλλων*, of some others. Of these we find Titus was one.

2. *ἀνέβην δὲ κατὰ ἀποκάλυψιν*. There is no inconsistency between this account and that of Acts 15, 2.: for though it would seem from that passage that Paul went up, as being appointed so to do by the Antiochians, yet, as Borger observes, who shall venture to deny (especially as the Apostle himself here asserts it) that he went up in consequence of an immediate revelation from God or Christ? since (as Koppe remarks) that revelation might determine him to comply with the request of the Christians, and thus the divine order and impulse would *not* (as some pretend) be unnecessary. Many reasons may be imagined which might have induced Paul not to go, and these (Borger says) are stated at large by Michaelis in an annotation in loc. Thus there is no such difficulty as need have induced Whitby to take the desperate course of interpreting the phrase *κατ' ἀποκάλυψιν ἀνέβην*, "I acted according to the tenour of my revelation, which constituted me Apostle of the Gentiles:" which is most unwarrantable, and is in the worst spirit of the innovating interpreters of the present German school. Theophyl. well explains it: *τοῦ πνεύματος ὑπερβάλλοντος αὐτῷ*.

2. *καὶ ἀνεθέμην αὐτοῖς τὸ εὐαγγέλιον ὃ κηρύσσω ἐν τοῖς ἔθνεσι*. Here *ἀνατίθημι* signifies to *communicate, explain, set forth*, &c.; as Acts, 25, 14. (where see the note) and 2 Macc. 3, 19. By *αὐτοῖς* are meant those of Jerusalem, and, from the context and nature of the subject, the Christians, and especially (as we may suppose, and infer from Acts 15, 22.) the Apostles and Presbyters; which indeed appears from the words following, *κατ' ἴδιαν τοῖς δοκούσι*. By *setting forth the Gospel he preached* is (I think) meant setting forth those peculiarities as to the disuse of the rites of the Mosaic law, the free admission of the Gentiles without binding them to it, and perhaps some of the humbling and peculiar doctrines of the

Gospel which seem to have been especially treated on by St. Paul; on all which accounts he might well style it *his Gospel*. For *all these* he had, doubtless, been caluminated; as the doctrine of *free grace* and the abandonment of all claims to salvation by human works, could be no more agreeable to the Judaizers (the law being a system of *works*) than his doctrine of the abrogation of the law.

At τοῖς δοκοῦσι must be understood εἶναι τι, which is supplied further on at ver. 6. (See the note infra 5, 3.) So Theophyl. explains τοῖς μεγάλοις, τοῖς ἐνδόξοις. Wets. here adduces numerous examples of this idiom from the Classical writers, and upon this interpretation the best Commentators are agreed. Some, however, deny that τοῖς δοκοῦσι can have this sense, without the special addition of a τι. But to this it has been well replied by Borger, p. 119. "At verò nemo nescit, Paulinam scribendi rationem minimè ad rigidam Grammatices normam esse exigendam, imprimis ubi ardor et vehementior animi affectus subest." Besides, the learned Commentator subjoins an unexceptionable example of this ellipsis from Porphy. de Abstin. p. 179. de Rhoer. τὰ πλήθη σύμφωνα ταῖς ἑαυτῶν δόξαις παρὰ τῶν δοκούντων ἀκούοντα, ἐπερρώσθη φρονεῖν ἔτι μᾶλλον περὶ τὰ τῶν θεῶν τοιαῦτα, where τὰ πλήθη and οἱ δοκούντες are plainly opposed. He also cites Philostr. V. Ap. p. 121. The persons alluded to are doubtless Peter, James, and John; as appears from ver. 9.

2. εἰς κενὸν answers to the Hebr. קִרְיָל, and occurs also at 2 Cor. 6, 1. (where see the note.) In τρέχω there is an agonistic metaphor; as at 1 Cor. 9, 26. 2 Tim. 4, 7. Phil. 2, 16. Nor is it unknown in the Classical writers. Thus Poet. Gnom. p. 305. (cited by Borger) ἀνὴρ ἄβουλος εἰς κενόν. To which I add a similar passage of Menander ap. Corp. H. Byz. Par. 1, 98. ἵνα μὴ κεναμβατοῖην. The sense of μὴ πῶς εἰς κενὸν τρέχω, ἢ ἔδραμον is by most modern Commentators supposed to be this: "lest, by not making this communication, I might be misrepresented by

my calumniators, and misunderstood by the Apostles, by whose discountenance the good effects both past and future of my labours would be diminished." This may be very true, and probably formed *part* of the Apostle's reasons ; but such a sense cannot well be elicited from the words. I prefer the interpretation of Chrys., Theophyl., Œcumen., and Theodoret, namely : " lest I should be really thought to labour, or have laboured in vain," i. e. erroneously, and under mistake ; which was what his calumniators pretended.\* This interpretation is also embraced by Borger, who refers to Hyperii Comment. ad loc. and Camer. Not. fig. p. 86.

3. ἀλλ' οὐδὲ τίς τίς ὁ σὺν ἐμοί, Ἑλλήν ὦν, ἡναγκάσθη περιτομῆται. I agree with Borger and Jaspis that these words are parenthetical. Their true scope has been best seen by the antient Commentators, as Œcumen. : οὐκ ἡναγκάσθη παρὰ τῶν ἀποστόλων περιτομῆται, ὅπερ ἔλεγχος ἦν, μηδὲ τοὺς περὶ Πέτρον κηρύσσειν περιτομήν, διὰ δὲ συγκατάβασιν τῶν ἐξ Ἰσραὴλ πιστῶν, συγχώρειν τὴν περιτομήν. See also Theophyl.†

It is truly observed by Doddr., that " this conduct of Paul with respect to Titus, in not submitting to his being circumcised, when it was insisted on as

\* Thus Theophyl. : ἵνα διδάξω τοὺς σκανδαλιζομένους ἐπ' ἐμοί, ὅτι οὐκ εἰς κενὸν τρέχω· οὐχ ἵνα ἐγὼ μάθω· πῶς γάρ, ὁ ἀποκαλυφθεὶς, παρὰ τοῦ Πατρὸς τὸν Υἱόν, καὶ τὸ εὐαγγέλιον τούτου ; And so Phot. ap. Œcumen. 725. οὐ γὰρ ἵνα ἐγὼ μάθω, μὴ πῶς εἰς κενὸν τρέχω, ἢ ἔδραμον.

† Jaspis (partly from Borger) ably annotates thus : " Scite Paulus Titi mentionem facit non circumcisi ; sic enim apparebat partim circumcisionis vanitas, partim consensus Paulinæ doctrinæ cum ceterorum Apostolorum doctrinā. Temere a quibusdam legitur Τιμόθεος, pro Τίτος. Illum ob Iudæos circumcidi jussit. Acts 16, 3. Neque vero ideo P. sibi ipse contradixit ; nam in Tim. circumcidendo indulgit Iudæis, accommodans se eorum imbecillitati, quod Tim. doctor rel. chr. fieri debebat, qui non circumciscus a Judæis repudiatus esset. Præterea P. sponte id fecit, nemine circumcisionem ut jus postulante. Sed nostro in loco res ei cum illis erat, qui de jure postulabant circumcisionem. His ne latum quidem unguem cedere poterat. Talibus in ritualibus περιστάσει P. prudenter inservit. Cfr. Act. 21, 22, seqq. 1 Cor. 9, 20.



necessary to salvation, is very consistent with what he afterwards did without constraint, to promote the circumcision of Timothy in different circumstances." (Acts 16, 3.)

4. διὰ δὲ τοὺς παρεισάκτους ψευδαδέλφους, οἵτινες παρεισῆλθον κατασκοπήσαι τὴν ἐλευθερίαν ἡ.

This passage, as it stands, is liable to an objection. If Titus remained uncircumcised on account of the false brethren, it might be inferred that, if there were no false brethren, he would have been circumcised; which would not have suited the Apostle's argument. Whitby joins the words διὰ δὲ τοὺς παρεισάκτους ἀδελφούς with *τυμπαλαβὼν καὶ Τίτον*, ver. 1. Macknight has "on account even of the false brethren;" but it may be doubted whether such a construction (though it is not entirely without defence, Rom. 3, 22. Phil. 2, 8.) is suitable to the present passage. There are some reasons which might incline us to adopt an interpretation altogether different from what which is commonly received, and to suppose that Titus actually *was* circumcised. The particle δὲ does, in this case, naturally suggest an *opposition*, and the verb *ἠναγκάσθη*, as followed by this particle, may reasonably imply that Titus was not *compelled* to be circumcised (i. e. it was not enjoined as a seal, or token of Christianity), yet that it was judged *expedient* on account of the Judaizing converts, upon which very account St. Paul himself circumcised Timothy, Acts, 16, 3. The words οὐδὲ πρὸς ὥραν (if such be the true reading in ver. 5.), may seem to oppose, but do not subvert, this hypothesis. For the Apostle might justly contend, that, as circumcision was declared by the council to be unnecessary for a Christian, they did not yield in *principle* at all. But the reading in the Clermont MS. puts another construction on the text: *Nonnulli interpretes, Codicis Clarmontani et Tertulliani auctoritate moti, οἷς οὐδὲ ἐ textu omnino excludendum existimârunt, ut loci sensus sit permisse Apostolum, ut Titus circumcideretur in gratiam Judæorum.*" Rosenm. It is not impossible, as Griesbach intimates, that this omission gives the true reading. See also Mill. Wets. "We consented for a *short time*," thus more effectually consulting the *permanent* interests of the Gospel (*ἵνα διαμείνῃ*). And so, in one sense, the Apostles yielded to these false brethren; in another they did not. It is possible, that the Galatians might have heard of the circumcision of Titus, which circumstance the Apostle may here mean to vindicate and explain. (Slade.)

I have inserted the above, as being an able representation of the opinion which has been gaining ground for the last century, that the common reading is corrupt, and that the words οἷς οὐδὲ are to be thrown out, and that the sense to be ascribed to the passage is that above detailed. I must, however, observe, that I think the common reading has been rejected on very insufficient grounds. Its correctness has been indeed almost *demonstrated* in a very masterly critical note of Borger, who has established it both by

external and internal arguments. He has shewn that the var. lect arose from the difficulty of the passage; and, by the most acknowledged of critical canons the more difficult reading is to be preferred to the easier. Finally he embraces the interpretation of Stroth, Rosenm., Storr, and others, who think that the words *διὰ δὲ τοὺς παρεισάκτους ψευδαδέλφους*, are not to be referred to *εἴξαμεν* at ver. 5. (since that would require the *ὅς οὐδὲ* to be cancelled, at variance with all critical canons), nor that *περιετμήθη* is to be understood, but rather *ἀνέβην* to be repeated from ver. 2., *profectus scilicet propter illos pseud.* Thus *δὲ* will signify *nimirum, scilicet*; as in 1 Cor. 6, 14. (And see Glass 1, 533.) And it is observed by Borger, that the Greeks use the particle in the continuation of a sentence after the interposition of parenthetical matter. See Hoog. de Partic. and Schweig on Pol. 5, 232 & 292. Borger also remarks that there is no objection to referring it to *ἀνεθέμην*. As to the sense, it will remain nearly the same. This interpretation, the above Commentators think, is very suitable to Acts 15, 1 & 2., where is mentioned the same cause of the journey and necessity for it: and such a construction is not unexampled. See Acts 24, 18 & 19. The interpretation is also adopted by Jaspis, who translates: “(Id quod vero iter suscepi) potius ob falsos Jesu cultores,” &c. And, upon the whole, this may (I think) deserve the preference, as involving the least difficulty.

*Παρεισάκτους ψευδαδέλφους*. The word *παρεισάκτος* (which may be compared with the Classical from *ἐπείσакτος*) often signifies one who is privily (*παρὰ*) and in a sidelong and underhand way, introduced. So Gloss Labb. *παρεισάκτος, obinductus*. (I conjecture *subinductus*. The *s* was absorbed by the *s* preceding.) The Greek Lexicographers explain it *ἀλλότριος, νόθος*. But as *verbs* passive are sometimes used as deponents, so are *verbals* passive; and here the term seems to denote those who have clandestinely insinuated, literally *wriggled* themselves into the Christian society. This sense of *παρὰ* is frequent, and is found just after in *παρεισέρχομαι, παρεισδύω*, and many other verbs, on which see Borger in loc. and Pott on 2 Pet. 2, 1. Now these are called *false* brethren, not as being no Christians, but as being Judaizers, who pretended to hold the abrogation of the law, contrary to their real opinion.

*Κατασκοπῆσαι τ. ἐ. ἡ. ἔ. ἐ. X. 'I., i. e.* “to act as spies (*κατάσκοποι*), watching the liberty which we exercise in the profession of the Christian faith.” So Borger, who renders: “libertatem quam nos beat religio Christiana.” “*ἵνα ἡμᾶς καταδουλώσονται*,” “that they may bring us into bondage (to the law).” Various are the passages in the New Testament where this metaphor is used. The *ἡμᾶς* is usually understood by Paul and Titus: but it may be better extended (with Borger) to all the other Christians of Antioch.

5. *οἷς οὐδὲ πρὸς ὥραν εἴξαμεν*. Agreeably to the interpretation of Stroth, Rosenm., &c. of the preceding words, *these* admit of a very natural and easy sense,

since (as Borger remarks) Paul was likely enough to go to Jerusalem on account of the cabals of those false brethren; nor is it inconsistent with the *Divine revelation* mentioned at ver. 2. *Πρὸς ὧραν* is by general usage appropriated to denote a very *short* time, or interval; as *Joh. 5, 35. 2 Cor. 7, 8.* Borger observes, that in *what* he did not yield to them, does not clearly appear. The Apostle, he thinks, only means to say, that his doctrine received no tarnish, sustained no change from the journey, but remained pure. It seems to me, however, that the not yielding to them may be understood of some *compromise* of the matters in dispute which had been proposed.

The words *τῇ ὑποταγῇ* (which depend upon *ἐπὶ* understood) are exegetical, and have an intensive force, for *ὥστε ὑποτάσσεσθαι*. And after *ὑποταγῇ* there is the omission of a word or two, as *καὶ ἐπιούμεν*. By *ἀληθεία* is meant the pure and unadulterated truth, namely, that old things are passed, the Law abrogated, and circumcision of no avail, which assuredly would not have remained with them, if Paul had yielded ever so little.\* By *ἡμᾶς* are, I think, meant principally the *Galatians*, but secondarily all other Gentile Christians, whose religious interests were equally at stake in the affair.

6. *ἀπὸ δὲ τῶν δοκούντων εἶναί τι—προσανέθεντο*. There is here an irregularity either of phraseology, or of construction, perhaps both: several ways of remedying which have been proposed. Passing by some which do violence to the principles of language and the *usus loquendi*,† and Whitby's construction, which is un-

\* So Borger truly observes: "Profectò metuendum erat, ne, si Apostolus aliquâ re cessisset, universæ religionis salus in summum discrimen adduceretur; cum hac ipsa Pauli indulgentia apparuisset, neque Paulini animi eam esse fortitudinem, neque ipsius religionis firmitatem eam, quin, strenuè modo pugnes, titulent ac labantur et Paulus et religio. Verissimum enim est, quod dicit Hermocrates apud Thucyd. L. 4, c. 61. p. 273. *Δὴ πέφυκε τὸ ἀνθρωπεῖον διὰ παντὸς ἄρχειν μὲν τοῦ εἰκοντος, φυλάσσεσθαι δὲ τὸ ἐπίον*."

† As when certain Commentators (as Locke and Wells) say there is an ellipsis of *οἱ* before *ἀπὸ τῶν δοκούντων*.

warily adopted by Mr. Slade, the most probable opinions are those 1. of Grot., Hamm., Koppe, and others, that there is an *anaculuthon*, the Apostle intending to write ἀπὸ τῶν δοκούντων—οὐδὲν μοι προσανέτεθι, οὐδὲν προσελαβόμεν; though by reason of a somewhat long parenthesis he lost the thread of the construction, and thus changed the genitive into a nominative, as it were resuming what was said before the parenthesis.\* 2. Of Rosenm., Borger, and others, who, thinking that somewhat harsh, take ἀπὸ for περὶ, *quod attinet ad*, something like the nominative absolute. And so the Syriac. But this (I think) involves more harshness than the former method; can I find any sufficient authority for this sense of ἀπὸ.

6. τῶν δοκούντων εἶναι τι. This is rendered in the E. V. "those who seemed to be." But the sense seems to be rather "those who were thought to be, *reputed*:" on which signification of δοκεῖν I have before treated. The force of the phrase depends upon this sense of δοκ, and on the ellipsis of μέγα after τι,† which here denotes *excellence*.

6. ὅποιοί ποτε, *whomsoever. qualescunque*. Thus the ποτε answers to our *ever*. The Apostle does not deny their dignity, or merited reputation; yet he hints that it was not *so* great as to render it necessary for *him* to submit to, or be taught of, them. This sense is (I think) especially contained in the words following οὐδὲν μοι διαφέρει, which Borger well renders "mea non interest." But the words may be best rendered "it maketh no difference to me," i. e. it does not affect my authority as an Apostle. Nor

\* Such anacolutha occur in the best writers, especially Thucyd., from the excessive length and involution of his sentences. But I cannot agree with Krebs on 2 Cor. 9, 13. that this is no defect.

† Which ellipsis may be exemplified from Eurip. Electr. 939. θυγαῖς τις εἶναι, Arist. 3, 459 B. χρὴν μὲν Νικίαν εἶναι τι συγχώρησαι. Plut. Ages 20, 1. ἐνίοις τῶν πολλῶν δοκοῦντας εἶναι τινὰς. Æsop. Fab. γὰρ οὐδενὸς δέξιοι ὄντες, δοκοῦσι τινες εἶναι Pollux 9. προσημ. ἡρέα μιν περὶ τούτων τῶν βιβλίων, ὥς τι ὄντων, φρονεῖν. Compare also Eurip. Med. 302.

is μοι redundant, as Koppe supposes. Theophyl. paraphrases not amiss thus: οὐδεμία μοι φροντίς περὶ τῶν δοκούντων εἶναι τι, τῶν μεγάλων δηλαδὴ ἀποστόλων, εἴτε περιτομὴν ἐκήρυττον, εἴτε μὴ.

6. πρόσωπον Θεὸς ἀνθρώπου οὐ λαμβάνει. The Commentators very well illustrate the sense of this phrase, as taken from the Hebr. פָּנַי נִשָּׂא, which, as Borger remarks, signifies ‘to favour any one on account of any external advantages of wealth, honour,’ &c. And he thinks that the Apostle meant here to hint at the inferiority of external condition and corporeal comforts which existed between himself and the Apostles in question; and to show that his Apostolical dignity was not affected by any thing of that kind. This interpretation is highly ingenious, and perhaps true. One may here compare James 2, 9. Rom. 2, 11. Matt. 22, 16. Luke 20, 21. Lament. Jer. 4, 16. and Phocyl. (frag. 13, 7.) μὴδὲ κρίσιν ἐς χάριν ἔλκειν. Μὴ ῥίψης πενίην ἀδίκως μὴ κρίνε προσῶπον.\*

6. ἐμοὶ γὰρ οἱ δοκῶντες οὐδὲν προσανέθεντο. The γὰρ is referred by Borger to διαφέρει; q. d. “quales fuerunt illi non curo, nihil enim illis debéo.” Ἐμοὶ οὐδὲν προσανέθεντο, “added, communicated to, me nothing,” i. e. nothing new, or of which I was ignorant. On the sense of πρόσωπον see the note supra 1, 16. Theophyl. well paraphrases thus: Ἐκεῖνοι μὲν οἱ αὖ ἦσαν, τῷ Θεῷ μελήσει· τοῦτο δ’ οἶδα, ὅτι ἐμοὶ μὲν οὐδὲν ἡναντιώθησαν, οὐδὲ προσέθηκαν τι τῷ κήρυγματί μου, ἢ διαρβώσαντο.

7. ἀλλὰ τούναντίον, &c. There is much meaning couched under the τούναντίον, which does not import (as some fancy) that Paul added somewhat to them, or that they were taught of him, but merely (I think) signifies this: “nay, so far from teaching me any thing, or supposing that they had any thing to teach me, they acknowledged my divine commission,

\* This countenances the opinion of Brunk, that Phocyl. is either a fabrication of some Monk of the fourth century, or was much interpolated by some person.

and seeing that I was instructed, &c.—they gave the right of fellowship (as Apostles) to me and Barnabas.” Such is (I think) clearly the sense\* and the construction; (for the words ἰδόντες—μοι are parenthetical).

7. ἰδόντες, “when they saw.” Πεπίστευμαι τὸ εὐαγγέλιον, “was entrusted with;” as in 1 Cor. 9, 17. Rom. 3, 2. where see the notes. Τὸ εὐαγγέλιον τῆς ἀκροβυστίας signifies the preaching of the Gospel to the uncircumcised. The nouns ἀκροβυστία and περιτομή are frequently, as here, put for the participles οἱ περιτετμημένοι, &c. The term πεπίστευμαι implies a divine commission, as if ὑπὸ τοῦ Θεοῦ were understood. This, Grot. observes, is to be understood ἐπὶ τὸ πολλόν, or κατ’ ἐπικρατείαν; for Peter converted Cornelius, an uncircumcised person; and Paul some Jews, as we learn from the Acts of the Apostles (see Acts 9, 15.); though Peter was chiefly occupied with the Jews, and Paul with the Gentiles; Peter had for his assistants principally James and John; Paul, Barnabas, himself divinely appointed to this office, whom the Greeks have, therefore, not ill styled the *fourteenth Apostle*. So Doddr. observes, that there is no reason to believe the labours of Peter, James, and John were entirely appropriated to those of the circumcision; as, on the other hand, we are assured that those of the Apostle Paul were not confined to the uncircumcised Gentiles; for we often find him preaching to the Jews, and indeed, wherever he came he proposed the Gospel in the first place to them.

It is well remarked by Theophyl., that he here shows his equality with Peter, as also soon after in rebuking him.

\* And so Theophyl.: τοσοῦτον γὰρ με οὐ διαρβώσαντο, ὥστε καὶ ἐπῆρσαν, καὶ συνεφώνησαν, ἵνα ἐγὼ μὲν καὶ Βαρνάβας εἰς τὴν ἀκροβυστίαν, ἦτοι εἰς τὰ ἔθνη, αὐτοὶ δὲ εἰς τὴν περιτομήν, τουνέστι, τοὺς Ἰουδαίους εὐαγγελίζωνται. So also Paræus: “Adeo nihil reprehenderunt, ut contra comprobaverint doctrinam et Apostolatium meum.”

8. ἡ γὰρ ἐνεργήσας—ἔθνη. These words are entirely parenthetical, and the γὰρ (I think) refers to a clause omitted; thus: (And this is very true;) *for* he, &c. i. e. ὁ γὰρ, namely, God. 'Ενεργήσας ἐν Πέτρῳ. This term has great force; though that has been too little attended to by Commentators. 'Ενεργεῖν properly signifies "to work, act, effect, produce an effect upon," and, with a dative, "produce an effect in, impart strength, help, and ability to effect any work." It is especially applied to the communication of extraordinary and supernatural help, both in the communication of divine truths, and in the working of miracles. So 1 Cor. 12, 6. ὁ ἐνεργῶν τὰ πάντα ἐν πάνσιν. So here it must be understood of that powerful *supernatural help* in every way communicated to the Apostles Peter and Paul.

The εἰς in εἰς ἀποστολὴν, &c. and τὰ ἔθνη denotes the *end* and *purpose* of that Divine help; and the words may be paraphrased thus: εἰς τὸ ἀπόστολον εἶναι ταῖς περιτετμημένοις. And so in the other clause, where εἰς τὰ ἔθνη is for εἰς ἀποστολὴν τῶν ἔθνων.

9. καὶ γινώτες τὴν χάριν τὴν δοθεῖσαν μοι. By τὴν χάριν are meant the supernatural χαρίσματα necessary for the discharge of the Apostolical office, not the office only, as some suppose. So Theophyl.: "Ὅρα δὲ πῶς ἔδειξεν ἂν οὐ μόνον τοῖς ἀποστόλοις ἤρεσε τὸ κήρυγμα αὐτοῦ, ἀλλὰ καὶ τῷ Θεῷ ταῦτο ἐδόκει· οἱ γὰρ ἀπόστολοι γινώτες, φησὶ, τὴν χάριν σου Θεοῦ. The sense is: perceiving that the office of Apostle was committed to me (as well as to them), they," &c.

The words 'Ιάκωβος—εἶναι are (as Theophyl. remarks) parenthetical; q. d. they (i. e. James, Cephas, and John) οἱ δοκοῦντες στύλοι εἶναι. The οἱ δοκῶντες is taken by some Commentators, as Koppe, for οἱ ὄντες, of which he and Beza give examples from the Classical writers. But in most of such cases, I believe, there is a concealed nicety of acceptance, which the Critics, through ignorance of it, pass by, huddling all up by taking δοκεῖν for εἶναι; and in these the δοκεῖν will be found (I think) to have the

sense which it here bears, namely, *to be accounted, reputed, &c.* See the note *supra* ver. 6. In *στυλοὶ* there is an architectural metaphor, by which the Christian society is compared to a building like Solomon's Temple (as we say *the Church*), of which the pillars or supports are the Apostles. See 1 Cor. 3, 16. 2 Tim. 3, 15. Eph. 2, 21 & 22. 1 Pet. 2, 5. and Suic. Thes. in voc. Other references may be seen in Borger.\*

9. *δεξιὰς ἔδωκαν ἐμοὶ καὶ Βαρνάβᾳ κοινωνίας.* By this we are not (I think) to understand (with Koppe and Rosenm.) to have been only indicated friendship and consent in doctrine, but communication in the *Apostolical office*, which it seems to have been a principal purpose of the Apostle to bring them to acknowledge, since it had been denied by his opponents. It, then, denotes *Apostolical association*; as is implied by the following words. So Gomar: "quod. scil. et muneris Apostolici, et puritatis doctrinæ socii essent." And so Grot., who renders: "me collegam agnovere, et ut tali dedere dexteram." And he observes: "Nam dextram dare apud Hebræos signum societatis, ut videre est Levit." 6, 2. Jer. 50, 15. Theophyl. very well paraphrases thus: *διὸ καὶ δεξιὰς ἔδωκαν, τούτέστι, συνεφώνησαν, καὶ κοινωνοὺς ἡμᾶς ἐποίησαντο, καὶ ἔδειξαν ὅτι ἀρέσκονται τῷ κήρυγματί μου, ὡς μηδὲν διαφέροντι τοῦ λόγου αὐτῶν.*

The Philological Commentators, especially Wets. and Borger, adduce a vast number of Classical pas-

\* Among the numerous illustrations in Wets. the following are the most apposite. Ignat. ad Philipp. *οἱ στυλοὶ τοῦ κόσμου, οἱ ἀπόστολοι.* Vita Sabæ. 65. *ἦσαν δὲ ἀληθῶς—ἄνθρωποι τοῦ θεοῦ, καὶ πιστοὶ θεράποντες, στυλοὶ ὄντες καὶ ἐδραΐωμα τῆς ἀληθείας.* Eurip. Iphig. in Tauris 57. Maimonid. More Nevochim 2, 23. Accipe a prophetis, qui sunt columnæ generis humani in rectâ fide et.... Magnum Synedrium Hierosolymitanum fuisse legis non scriptæ fundamentum, columnamque instructionis: hinc decreta ad omnes Israelitas prodibant. And so Philo ap. Stobæum., cited by Borger: *Ἄνδρες ἀγαθοὶ κίονες εἰσὶ, δῆμον ὅλον ὑπερείδοντες.* I add Pind. Olymp. 2, 145. *Ὅς Ἐκτορ ἔσφαλε, Τροίας Ἀμαχὸν ἀστραβῇ κίονα;* (like the *ἐρείσμα* at ver. 12.)



sages illustrative of this antient symbol of friendship and union (and, I think, *society*, as here,) among both civilized and barbarous nations.\*

10. *μόνον τῶν πτωχῶν ἵνα μνημονεύωμεν.* As in the case of *τὸ ἐναντίον* at ver 7., so here there is much meaning contained in *μόνον*, which has been best seen by Koppe. It signifies: (They did not wish to impede or circumscribe my liberty of action as an Apostle by any rules or directions of their's, but) they *only* desired that we would *be mindful of the poor.*" It is rightly observed by Koppe, that before *ἵνα* there is in St. Paul's writings often (as here) an ellipsis of *αἰτεῖν*, *θέλειν*, or *παρακαλεῖν*; as in 2 Cor. 8, 7. Eph. 5, 33. Borger refers for a similar construction to 1 Cor. 7, 39. Gal. 5, 13. *Μνημονεύειν* is here used, like the Heb. *זָכַר* in Ps. 8, 4. 106, 4., in the sense *remember to relieve*. So also *μνήσθητι μου* in Luke 23, 42. See Grot. and Gomar. I consider this as one of those *euphemisms* which, on this subject, are so often used by the delicacy of the sacred writer.

By the *τῶν πτωχῶν* are meant, not poor Christians in general, but (as all the best Commentators are agreed) those of *Judæa*. For though charity to the poor forms a distinguishing characteristic of the Christian religion, yet it also held a very high place in the Jewish faith, and therefore there would have been no need to urge that duty on Paul. But *charity* is chiefly understood to be exercised towards the poor of one's own neighbourhood, or country, and not to be extended to foreigners. By which rule the Gentile Christians would have held themselves not bound to relieve the poor Christians in Judæa; and, as while the necessity of circumcision and the other observances of the Jewish Law was retained, the

\* So Diodor. Sic. 16, 33. καὶ τὴν δεξιὰν ἔδωκε τῷ θετταλίῳ, ἔστι δὲ ἡ πίστις αὐτῇ βεβαιωτάτη παρὰ τοῖς Πέρσαις. Virg. Æn. 7, 366. Pars mihi pacis erit dextram tetigisse tyranni. Aristoph. Nub. 81. Κυσὸν με, καὶ τὴν χεῖρα δὸς τὴν δεξιάν. See 1 Macc. 11, 62.

inhabitants of Judæa seemed to be placed on such a superiority over the Gentiles as would effectually secure that relief of poor Jews which other countries were accustomed to extend to the inhabitants from whom they derived their origin,\* so now that this ground of superiority was removed, and Judæa and its inhabitants brought down to the level of other nations, the Apostle might well fear lest this source of relief (which it seems had been opened, see Acts 11, 29 & 30.) would be dried up. And yet this would have been both detrimental to the welfare of the Church, and would have seemed peculiarly hard. For they bore the chief brunt of the hostility and persecution which the Gospel had to encounter, since most inveterate was the hostility and most violent was the persecution from Jews to Jewish Christians (even to the stripping them of all their property, and reducing them to beggary); and as the Gentiles might be said to reap the benefit of this strenuous testimony to the truth of the Gospel, so it was but right that they should relieve those who were suffering for the common cause.

10. ὁ καὶ ἐσπούδασα αὐτὸ τοῦτο ποιῆσαι. Koppe remarks on the pleonasm in αὐτὸ τοῦτο after the relative, which he compares with the Hebrew idiom by which the demonstratives הַזֶּה and הַהוּא are subjoined to the relative הַזֶּה. This may indeed be found in the popular phraseology of even modern languages. Here, however, it has an intensive force (see Wetstein's Classical examples), and may be rendered *which very same thing*, πρᾶγμα being understood. Ἐσπούδασα ποιῆσαι is not well rendered by Mackn. "I made haste to do." For he had done it before. (See Acts 11, 29 & 30.) Preferable is the E. V. "I was forward to do." But as the form αὐτὸ τοῦτο seems to carry with it an ellipsis of καὶ αὐτὸς, of

\* Hence we find that collections had been for a long time made by the foreign Jews for the relief of their poor fellow-countrymen in Palestine.

*myself*, with the exhortation, I would render: "this very same thing I was of myself sufficiently studious of." So Theophyl. explains it: πολλὰν σπουδὴν ποιεῖσθαι. The Apostle means that such was *then* his accustomed study. And we know that such it ever after continued to be.

11. ὅτε δὲ ἦλθε Πέτρος—ἦν. The δὲ seems to be intensive and adversative. Yet the same *scope* is perceptible in this verse as in the former. For as Paul had just before shown that the Apostles Peter and James had taught him nothing, nor found any cause of reproach in him, so he here shows, that on the contrary, he found cause for censuring and admonishing *Peter*: an undeniable proof of his equality with him in Apostolical dignity.

The *time* when Peter visited Antioch, and the expostulation took place, cannot be exactly ascertained; but from the 14th verse (and indeed on many accounts,) it may be supposed to have been *after* the present interview, and not (as Semler thinks) *before* it. Koppe remarks, that Tatian. Chron. refers it to the *fifth* year of Claudius, Pears. Annal. Paul. and others, to the *tenth* year, i. e. A. D. 50. Koppe, with more probability, thinks that it took place not long after the time of Paul's visit, judging from Acts 15, 36., from a comparison of which passage with ver. 13. of this chapter, the causes of the disagreement between Paul and Barnabas may (he thinks) be understood and explained. The purpose of the journey, he conjectures, was personally to inspect the state of the Antiochian Church, and, by his authority and influence, to compose any yet remaining differences, and confirm by word of mouth the Apostolical decree which had been sent to them. All this seems very well imagined: but it proceeds merely on conjecture. And, indeed, no more than *probability* can be attained.

11. κατὰ πρόσωπον αὐτῷ ἀντίστην. This is compared by Grot. and Koppe with the Hebrew phrase יָבִין in

1 Kings 1, 28. and לעני in Ps. 50, 21.\* And though several examples of it are adduced by Raphel, Elsner, and Krebs. from the Classical writers, yet the Apostle may rather be supposed to have derived it from the Hebrew. Κατὰ πρόσωπον implies *not doing it in an underhand way*, and also *not afraid of remonstrating with him*, as not conscious of any Apostolical inferiority. Ἀντέστην signifies, I opposed and *censured* him. Ὅτι κατεγνωσμένος ἦν. Koppe and Borger remark that this is an Hebrew idiom, by which past participles are used as verbals, of which the Hebrew language is destitute (see 1 Cor 4, 4. and the Interpreters); and is therefore for καταγνώστεος, i. e. καταγνώσεως ἄξιος, “worthy of censure;” (καταγινώσκειν signifying עָשָׂה in Deut. 25, 1.) Borger compares Liban. T. 4. p. 377, Reisk. τὰς οὐκ ἐπαινουμένας ἡδονὰς οὐκ ἔτι ἐδίωκεν.

12. πρὸ τοῦ γὰρ εἰσεῖν τινὰς ἀπὸ Ἰακώβου, μετὰ τῶν ἐθνῶν συνήσθιεν, “For before that certain came from James, he did eat with the Gentiles.” Whether these were sent by James, or came of their own accord, is not clear. The *latter* opinion is the one usually adopted. It may signify “some of those who were intimate with James.” By ἐθνῶν the best Commentators are agreed in understanding, not *Gentiles*, but *Gentile Christians*. And the συνήσθ. is explained by many only of *society*. But I agree with Borger that it includes, and chiefly denotes, *eating with*; since that was especially forbidden with any Heathen person; and (as Borger adds) the determination of the dispute on the lawfulness of this required a speech from James and a decretory letter from the Apostles, Acts 15.

12. ὑπέστελλε καὶ ἀφώριζεν. Some take the ὑπέστ. for the middle ὑπεστείλατο, which indeed is more usual in the Classical writers. See Borger's examples. He, however, would subaud πρόσωπον, and

\* And Schoett. cites Hos. 5, 5. וַעֲכַב כְּשֹׁרֶן יִשְׂרָאֵל בַּכִּיד, Et respondebit superbia Israelis in faciem ipsius.

Hanm., *ἐαυτὸν*, which seems preferable; but there is no necessity for it. The *ἐαυτὸν* after *ἀφώριζεν* (which seems to be exegetical of *ὑπεστ*;) is meant for both. *Τοὺς ἐκ περιτομῆς*. A periphrasis for *Ἰουδαίους*; as in Acts 10, 45. Borger compares *οἱ ἐκ πιστέως*, *οἱ ἐξ ἐργῶν*; and he cites Liban. 4, 304. *οἱ ἐκ μεταβολῆς*, for *οἱ μεταβαλλόμενοι*. *Περιτομῆς*, however, is not (as Koppe supposes) for *περιτμηθέντας*. There is rather a participle left to be supplied; and the sense is: "those who depend upon circumcision, and practise it."

*Φοβούμενος*, "fearing their censures." A similar timidity Peter also showed on another occasion. See Matt. 26, 69—75.

13. *καὶ συνυπεκρίθησαν αὐτῷ καὶ οἱ λοιποὶ Ἰουδαῖοι*, "dissembled with him." This is thought by the Critics an elegant term, of which they adduce examples from Polyb. and Plutarch. But they omit to notice that this dissimulation was partly implied in *ὑπέστελλε*, since *υποστελλέσθαι* often signifies (by a natural metaphor) to practise reserve, and suppress one's sentiments. So Plato Apol. Socr. E. 10. *ὥτε ἀποκρυφάμενος—οὐδὲ ὑποστειλάμενος*. And it is not improbable that such is the sense intended by the Apostle.

By *Ἰουδαῖοι* are meant *Jewish Christians*. *Ὡς τε καὶ Βαρνάβας*, "so that even Barnabas." The *καὶ* implies, "though so good a man and so united in religious opinions with Paul." See Acts 9, 27. 11; 25. The phrase *συναπήχθη αὐτῶν τῇ ὑποκρίσει* elegantly develops the preceding *συνυπεκρίθησαν*. This verb (as Borger remarks) signifies *abripio*, and the metaphor is taken from a torrent, which hurries any one away with it. The verb is somewhat rare; yet Elsner adduces some examples of it. The *sentiment* is illustrated by Schoettg. from Arrian, Epict. 2, 9. *τί ἑξαπατᾷς τοὺς πολλοὺς; τί ὑποκρίνη Ἰουδαῖος ἂν Ἑλμηνας; οὐχ ὀρᾷς, πῶς ἕκαστος λέγεται Ἰουδαῖος; πῶς Σῦρος; πῶς Αἰγύπτιος; καὶ ὅταν τινα ἐπαμφοτερίζοντα ἴδωμεν, εἰώθαμεν λέγειν· οὐκ ἔστιν Ἰουδαῖος*

ἀλλ' ὑποκρίνεται. Ὅταν δὲ ἀναλαβῇ τὸ πάθος τὸ τοῦ βεβαρημένου καὶ ἡρημένου, τότε καὶ ἔστι τῷ ὄντι, καὶ καλεῖται Ἰουδαῖος· οὕτω καὶ ὑμεῖς παραβαπτισταί, λόγῳ μὲν Ἰουδαῖοι, ἔργῳ δὲ ἄλλω τι.

14. ἀλλ' ὅτε εἶδον ὅτι οὐκ ὀρθοποδοῦσι, "But when I perceived that they held not a right course, or did not (as we say) act with straight-forwardness and integrity." For dissimulation, which runs into crooked and winding by-paths, is the reverse of this. The words *πρὸς τὴν ἀληθείαν* are (I think) added exegetically; and they seem to mean, "according to the true spirit and interest of the Gospel, which forbids disingenuity." Ὁρθοποδεῖν is said to occur no where but here, and with *πρὸς*, Borger observes, it is synonymous with *κάνονι στιχεῖν* at 6, 16. The *πρὸς* signifies *according to*.

14. εἶπον Π. Ἐμπροσθεν πάντων, "I said unto Peter before them all." Agreeably to his own direction at 1 Tim. 5, 20. It is remarked by Doddr., that "had this been matter only of private offence, to be sure Paul would have known that duty required him to expostulate with Peter *privately* upon it, before he had brought it before such an *assembly*; but as it was a *public affair*, in which great numbers were so sensibly affected, this method was most proper."

The reprehension is this: Εἰ σὺ Ἰουδαῖος—Ἰουδαῖζειν, which words are well paraphrased by Borger thus: "Si tu, Judæus natus, Judæorumque ritibus inutritus, nihilo minus, religione Christianâ meliora edoctus, hasce ceremonias deseruisti, atque adeo cum Ethnicis familiaritatem contrahere non dubitasti; quid demum est causæ, cur quorundam adventu Judæorum perturbatus, denuo Judaicis ritibus magnum pretium statuere videri velis, teque Ethnicis coryphæum præbeas, (nosti enim, quantum valeat doctoris exemplum,) ad eosdem ritus Judaicos sequendos, ac peragendos?" I cannot, however, assent to that Commentator and Koppe, that ζῆς is to be taken for ἔζης; which is harsh and unnecessary;

since we have only to recur to that force of the present tense by which it denotes *custom*. The sense is: "If thou, though a Jew born, habitually live in the neglect of the Jewish observances," &c. *Ti, why*. Many MSS. and some Fathers read *πῶς*, which makes no difference in the sense, but seems to be *ex emendatione*.

*Ἀναγκάζειν* must be here understood of moral compulsion, namely that of *persuasion*\*, direct or indirect, as here; since this conduct tended indirectly to excite the Gentile converts to be circumcised. *Ἰουδαίῃς* is for *Ἰουδαϊκῶς ἔφη*, live in the observance of the Jewish rites and ceremonies. Theophyl. observes that Paul may very well be here supposed to loudly exclaim to *all*: "Imitate your teacher; for he, though a Jew, yet eats with heathens."

15. *ἡμεῖς φέρει Ἰουδαίοι—εἰδότες, &c.* Before we proceed to the interpretation of this and the following verses, it is proper to advert to the question so long controverted, whether those verses are to be considered as forming part of the address of Paul to Peter, or as being directed to the Galatians. The *former* opinion is maintained by many modern Commentators, as Par., Pisc. Est., and Whitby, and most recent ones, as Hesz, Rosenm., Bahrdt, Stroth, Titmann, and others mentioned by Borger. Some steer a middle course, and regard the address to Peter as ceasing at the end of ver. 17. As to the first opinion, it is recommended (as Borger remarks,) by an apparent facility, there being no plain vestige of any transfer of the address to the Galatians, and the words *καταλύειν* and *οἰκοδομεῖν* at ver. 18. seem more applicable to Peter's case than theirs. Yet facility is not always in St. Paul's writings always a characteristic of truth, but sometimes the contrary, since the Apostle often changes his address without distinctly showing it. Besides, as Borgher remarks,

\* Borger aptly cites Liban. 455. *τί ἡμᾶς ἀναγκάζεις τοῖς ἡθεσιν Ἀθηναίων ἀκολουθεῖν.*

the Apostle is occupied in a confutation of the opinion of those who thought the Mosaic rites necessary to justification, of which opinion was *not* Peter (though he might somewhat dissemble), but some among the Galatians were. To *them* therefore the address could alone be useful, and not to Peter; and the words of ver. 18 may apply to their case as well as Peter's. To this I would add, that Paul was only concerned to point out and rebuke the dissimulation in Peter, and that would not have justified him giving the Apostle so long a lecture, and so little necessary. Besides, there is no appearance of any direct address in the greater part of this portion, insomuch that some modern Commentators have endeavoured to remove that difficulty by supposing the address to Peter to be extended to ver. 17 or 18. But the particles *εἰ δὲ* and *εἰ γὰρ*, which plainly refer to what precedes, entirely forbid this. Upon the whole, therefore, I cannot but consider the second opinion as the best founded.

*Ἡμεῖς Ἰουδαῖοι εἰδότες* are Nominatives absolute. The sense is: "For we born Jews (and not Gentiles) well know." *Ἐξ ἔθνων ἁμαρτωλοὶ* is (I think) a common periphrasis for *ἔθνικοι*. See Grot. and Koppe. Thus, as Est. says, there is a latent *recessus a Petro et ingressus ad materiam principalem*. Borger rightly observes that this trifling disagreement does not at all affect the question of inspiration, since it relates to *facts*, not doctrines. Nor does it seem that *Paul* so much disapproved of this accommodation to the opinions of weak Christians (since, by his own example, he recommends it) as that he took it amiss that Peter should in *this* place act the Jew, where he had himself preached directly contrary doctrines; for this seeming dissent of two principal teachers could not but be detrimental to the religion in general. On this account, then, and because by this sort of *trimming*, Peter favoured the notion that the rites of the Law were necessary to justification, he deserved this reprehension.



18. οὐ δικαιούται ἄνθρωπος ἐξ ἔργων νόμου, ἐὰν μὴ διὰ πίστεως Ἰ. Χ. Here ἐὰν μὴ is for ἀλλὰ; as in 1, 7. Rom. 14, 14, 1 Cor. 7, 17. As to the sense of δικαιούται, on that important term Borger has a long and elaborate annotation, in which he is much indebted to Koppe and Tittman. The conclusion he draws from the whole discussion of the sense of the term is this (p. 146.): “*Liceat verbi δικαιούσθαι significationem ita definire, ut non tantum sit, pænis eripi, quas Deus legis contemptoribus comminatus est; sed etiam, ut Tittmanni utar verbis, Opusc. p. 371. omnem omnino gratiam salutarem adipisci, beari, salvari, bonorum omnium participem fieri, quorum demum per Christum et fidem in ejus Evangelium, in hoc et futurâ vitâ participes fieri possumus. Deus igitur δικαιούν dicitur, cùm tale beneficium in homines confert; homines autem δικαιούνται, cùm tale beneficium adipiscuntur.*”

Ἐξ is for διὰ, by, as Rom. 3, 20. ἐξ ἔργων νόμου οὐ δικαιωθείσεται πᾶσα σὰρξ): and so indeed sometimes our *from*. A similar sentiment is found in Rom. 3, 28. λογιζόμεθα γὰρ πίστει δικαιούσθαι ἄνθρωπον χωρὶς ἔργων νόμου.

The words καὶ ἡμεῖς εἰς Χ. Ἰ. ἐπιστεύσαμεν, ἵνα—νόμου may be rendered: “And the reason why we have embraced this belief is, that we might thereby attain that justification by the faith of Christ which we could not attain by the works of the Law. And then the Apostle adds: διότι οὐ δικαιωθείσεται ἐξ ἔργων νόμου πᾶσα σὰρξ, which words occur in a similar passage of Rom. 3, 20. They have plainly the air of a citation, or accommodation of a passage of Scripture. There is at least an *allusion* to Ps. 143, 2. See the note on the passage of Romans.

17. εἰ δὲ ζητοῦντες—ἁμαρτωλοὶ. The sentiment is expressed somewhat obscurely; but the sense is well explained by Theodoret (from Chrys.) thus: εἰ δὲ ὅτι τὸν νόμον καταλιπόντες τῷ Χριστῷ προσελήθαμεν, διὰ τῆς ἐπ’ αὐτὸν πίστεως τῆς δικαιοσύνης ἀπο-

καίσαυται προδοήσαντες, παράβασις τοῦτο καίμαται, ὡς αὐτὸν ἡ αἰτία χαρήσει τὸν Δεσπότην Χριστὸν αὐτὸς γὰρ ἡμῖν τὴν καινὴν ὑπέδειξε διαθήκην\*. It is plain that εὐρισκεσθαι is for εἶναι; as often. See Schl. Lex.

Διακωνὸς ἁμαρτίας, "the author or producer of sin." It is remarked by Rosenm., that this is the objection of a Jew, supposing that where the Law of Moses is not, there there is no rule of life, not considering that there may be another rule in morals, although the ritual law is not observed. He thinks that the Apostle means this: "Whosoever reproaches us for neglecting the Mosaic Law, reproaches Christ himself, who abrogated this Law." Theophyl. observes that there is here a *reductio ad absurdum*, which is followed by μὴ γένοιτο; as is often the case when no other proof is necessary, but only an ἀπαγόρευσις is needed.

18. εἰ γὰρ ἃ κατέλυσα—συνίστημι. I assent to Rosenm. and Borger, that though the Apostle here uses the first person (through delicacy, and to lessen the reprehension,) yet he intends the words to be taken generally. So the French on. It is here well remarked by Theodoret, that he skilfully retorts and inverts the accusation: for as *they* had called the non observance of the Law a breach of it, so he calls the observance of the Law a transgression. See also Theophyl. Γὰρ, enimvero. Borger offers the following connexion and paraphrase: "Secundum, Petri nam agendi rationem omnino sumus peccatores:" sive, "Petrus omnino pravè egit: si quis enim (γὰρ) iis rebus, quæ antea contempserit (κατέλυσε), nunc multum tribuit (οἰκοδομεῖ), is, malè se antea egisse hac ipsâ animi inconstantia, confitetur, (παρα-

\* Theophyl. paraphrases thus: Ἐξηγήσαμεν, φησι, δικαιωθῆναι ἐν Χριστῷ, ἀφέντες τὸν νόμον· ὡς λέγετε δὲ ὑμεῖς ἁμαρτία ἐστι τὸ ἀφιέναι τὸν νόμον· εἰς ταύτην λοιπὸν τὴν ἁμαρτίαν ὁ Χριστὸς ἡμᾶς συνώθησε· δι' ἐκεῖνον γὰρ ἀφέκαμεν τὰ νομικὰ πάντα· ὥστε οὐ μόνον οὐκ ἐδικαίωσεν ἡμᾶς, ὡς φατε, ὁ Χριστὸς, ἀλλὰ καὶ πλεονος κατακρίσας αὐτίκως ἡμῖν γέγονεν, ἐκ τοῦ πεῖσαι ἡμᾶς ἀφεῖναι τὸν νόμον.

βάτην ἐαυτὸν συνιστάνει :) itaque, si legem Mosaicam, ut abrogatam, quis antea migraverit, nunc vero huic legi, ut magnâ munitæ auctoritate, pareat, eo ipso ostendit ac confitetur, suam agendi rationem perversam fuisse antea et temporariam, legisque se fuisse violatorem, atque adeo se peccavisse graviter." Thus the γὰρ, as referring to a sentence omitted, will retain its usual force. It is plain that in κατέλυσα and οἰκοδομῶ there is an architectural metaphor, such as is frequent with our Apostle.

18. παραβάτην ἐμαυτὸν συνίστημι, declare myself, approve and show myself to be a *transgressor* (and not an observer of the Gospel, as a teacher of it should be); namely, by setting up what God hath destroyed. This sense of συνίστημι occurs in Rom 5, 8. 2 Cor. 7, 18, and in the Classical writers, from whom examples are adduced by Munth and the other Philological Commentators.

19. ἐγὼ γὰρ διὰ νόμου νομῶ ἀπέθανον, ἵνα Θεῷ ζήσω. Here we have a somewhat enigmatical sentence, which certain antient and early modern Commentators very injudiciously torture. By νόμος is evidently meant (as all are agreed) the law of Moses: but on the sense of νόμου there is a difference of opinion. Some antient and modern Commentators think it donotes the New Covenant; which interpretation may be defended; but I prefer to understand it (with many modern Commentators) of the *Christian religion*. So Rosenm. and Borger, who refer for examples of this use to Rom. 8, 2. compared with 3, 27. 6, 11. 7, 4. It is strange that he should have omitted 6, 2. "fulfil the law of Christ." By being dead to a law is plainly meant, no longer observing it. Rosenm. very well renders thus: "by one law (or doctrine) I am dead to another," i. e. the Christian doctrine has occasioned me to cast aside that Mosaic religion. ἵνα Θεῷ ζήσω. Here the Apostle indicates the *intent* with which he had rejected the law. The consequence, or result of it (he says) was, that he "lived unto God;" which

signifies, *lived to the honour of God*, and this by the observance of his religion. So ver. 20. ζῶν ἐν πίστει τοῦ υἱοῦ τοῦ Θεοῦ. Now the Jews lived *not* unto God in this sense, but unto themselves, by persisting in the observation of a law by which they gratified themselves rather than pleased God; a law, too, which far less promoted the glory of God. Here Borger aptly compares Dionys. Hal. L. 3, 17. εὐσεβὲς μὲν, ἔφη, πρᾶγμα ποιεῖτε, ὡς παῖδες, τῷ πατρὶ ζῶντες, καὶ οὐδὲν ἄνευ τῆς ἐμῆς γνώης διαπραττόμενοι.

20. Χριστῷ συνεσταύρωμαι, &c. The Apostle here (as Borger observes) compares the death just mentioned with that of Christ on the cross; a comparison frequent in St. Paul; as Rom. 6, 6. 7, 4. Gal. 5, 24. It is remarked by Rosenm.: “Repetit, se mortuum esse legi, sed alio verbo utitur, quia per omnia Christo, in cruce mortuo, similis esse capit. Homo tropice moritur, quando desinit esse talis, qualis antea fuerat. Ergo Paulus dicere vult: Non sum amplius Judæus, et contemptor religionis Christianæ. Mea pristina vitæ ratio desiit.”

20. ζῶ δὲ, οὐκ ἔτι ἐγὼ, ζῇ δὲ ἐν ἐμοὶ Χριστὸς. Borger very well renders thus: “This life which I now live, freed from the power of the law and sin, is *not* properly to be called my own, but is entirely owing to Christ, who worketh in me and, as it were, liveth (is in me the vital principle):” or, as the Apostle elsewhere expresses himself, ἐγενόμην ἐτέρω, τῷ ἐκ νεκρῶν ἐγερθέντι, ἵνα καρποφορήσω τῷ Θεῷ, Rom. 7, 4. The whole passage is thus elegantly paraphrased by Tittmann, Præfat. Opusc. p. 13. “Christ, his love, life, death, doctrine, example, salvation, glory, is to me, as it were, the vital principle, which animates me to do what I do; I am entirely occupied with the religion of Christ, I spend my whole life in preaching the Christian doctrine.”

At ὁ must be supplied καθ', *quatenus*. Ἐν πίστει ζῶ, &c. These words, Borger observes, *may* signify: “I am occupied in the Christian religion, by pro-

fessing and by teaching it." Yet he thinks τοῦ υἱοῦ may be put for ἐν τῷ υἱῷ, or εἰς τὸν υἱόν, a *genitive of object*; as Matt. 10, 1. ἐξουσία πνευμάτων. The sense, he says, will then be as follows: "as long as I continue on this earth, I mind not the Mosaic laws and ceremonial observances, but my very life itself consists in faith in Jesus Christ; to this faith I entirely give myself." Finally, he observes, that the phrase ζῆν ἐν τινι, denotes to be devoted to any thing and the pursuit of it; as Cicero says: "an possim vivere, nisi in literis viverem?"

In τῷ ἀγαπήσαντός με, καὶ παραδόντος ἑαυτὸν ὑπὲρ ἐμοῦ there is (I think with Koppe and Borger) a sort of hendiadis for: "who so loved me as to yield himself to death for me." Koppe remarks that the Hebrew copula ׀ is often so used.

21. οὐκ ἀθετῶ τὴν χάριν τοῦ Θεοῦ, "So far from despising this divine goodness, as shown ἐν τῷ δικαιουῖσθαι τὸν ἄνθρωπον ἐκ πίστεως, I rather highly value it." Such is the force of the negation in Hebrew as to indicate the very opposite, as Ps. 84, 12. Zach. 8, 17. Hebr. 13, 2. Apoc. 12, 11. (Borger.)

I cannot see why Koppe should take ἀθετῶ in a future sense, "I will not, cannot bring myself to;" which is very harsh. He is, however, right in supposing that in the next sentence there is a clause omitted, to which γὰρ refers, as ἀθετεῖ δὲ ὅστις ἐκ νόμου θέλει ἔτι δικαιουῖσθαι; or thus: "which I should do, if I were to aim at obtaining the favour of God by the observance of the Mosaic law." The sense of the passage is thus expressed by Borger: "if, by obeying the Mosaic law, and celebrating the Jewish rites, we can obtain justification from God (See ver. 16.), it follows, that Christ died in vain." He then notices, with approbation, the following remark of Chrys. on this passage: Εἰ γὰρ ἀπέθανεν ὁ Χριστὸς, εὐδηλον ὅτι διὰ τὸ μὴ ἰσχύειν τὸν νόμον ἡμᾶς δικαιοῦν· εἰ δὲ ὁ νόμος δικαιοῖ, περιττὸς ὁ τοῦ Χριστοῦ θάνατος.

Δωρεάν, *causelessly, in vain*. So the Hebr. בְּדָנִי in Job. 1, 9. Ez. 6, 10, which is sometimes by the Sept. rendered μάτην.

## CHAP. III.

VER. 1. ὡ ἀνόητοι Γαλάται, τίς ὑμᾶς ἐβάσκανε. Theophyl. remarks, that having shown in the preceding chapter that he was not an *Apostle of men, or by men*, and having established himself as ἀξιόπιστον, he now proceeds to speak μετὰ πλεόνος αὐθεντίας. Borerger observes, that the Apostle proceeds to *prove* what he had himself *asserted* at 2, 6. ; and this he does by arguing, 1st. from the example of the Galatians, 1—5. ; 2dly, from that of Abraham, 6. seqq. "Now (continues he) in order to rouse the attention of the Galatians, and show them the high moment of what he is going to urge on their attention, he addresses them by name." And this he does with the addition of the epithet ἀνόητοι.\* Yet the rebuke it conveys was merited, and not unaffectionate, as partaking of paternal plainness of speech. They had, it appears, with the levity and inconstancy of their nation (descended as they were from the Galli), suffered themselves to be shaken from the doctrines which Paul had inculcated, by the seductions of some false teachers.

There is great energy and pathos in the interrogation τίς ὑμᾶς ἐβάσκανε; which literally signified *bewitched, fascinated*, or rather in a metaphorical

\* The word does not (I think) denote simply *folly*, or *stupidity*. Though Callim. in Delum. 184. (cited by Wets.) says. ἀσπίδας, αἱ Γαλάτῃσι κακὴν ὁδὸν ἄφρονι φύλῳ Στήσονται. Yet I know of no good authority for supposing them to have been *such*; and (as Wets. observes) unless Themist. 299. A. be speaking ironically, he calls them ὄξεις καὶ ἀγχίνοι, characteristics of their ancestors, the antient French, which was transmitted to their latest posterity. Perhaps the Apostle only calls them ἀνοητοί, as respects the present case, in having suffered themselves to be deceived.

sense, *seduced, deceived*. This verb is a somewhat rare one,\* occurring nowhere else in the New Testament, and seldom in the Classical writers (indeed and hardly ever in this sense), who use for it *γοητεύειν* and *καταγοητεύειν*. Plutarch, however, 2, 680. has *καταβασκαίνειν* in this sense.

1. οἱς κατ' ὀφθαλμοὺς Ἰησοῦς Χριστὸς προεγράφη, ἐν ὑμῖν ἐσταυρώμενος. The sense seems to be this: "to whom Jesus Christ hath been represented before your minds eyes -(as in a picture) crucified." The phrase κατ' ὀφθαλμοὺς, is equivalent to πρὸ ὀφθαλμῶν, or ἐν ὀφθαλμοῖς, all which occur in the Classical writers. The πρὸ is explained by Grot. and others *before*; better by others *publicly*; as in *προκηρύττειν*. The sense is: "You to whom the truths of the Gospel, especially that of the great doctrine of the *atonement* by the blood of Jesus, and not by that of bulls and goats, or any other of the Mosaic rites." This great truth was set forth, *partly* in the preaching of Paul (who at 1 Cor. 1, 23. says: "we preach Christ crucified," and at 1 Cor. 2, 2. "to know Jesus Christ and him crucified"), and *partly* in the lively representation of the death of Christ in the Eucha-

\* It is derived by the Greek Commentators from φαὸς and καίρειν. See Schol. on Arist. Plut. 571. and Gall. N. A. 13, 6. referred to by Schleusn. It should seem then that they thought the evil was communicated through the *eyes*; as serpents are said to fascinate birds, so that they fall down to the earth, and become their prey. So Hyperius, cited by Burger. "Fascinare proprie dicuntur, qui sic imponunt humanis sensibus, et præcipue oculis, ut aliâ formâ res appareant, quàm re verâ se habeant." He also refers to A. Morus ad h. l., and thinks that this may be explained by the words which follow, οἱς κατ' ὀφθαλμοὺς Ἰ. Χ. προεγράφη. But I think this exceedingly precarious; and Koppe rejects the derivation on which this interpretation is founded as visionary, deducing it from βάσκειν (for φάσκειν), equivalent to *κακολογεῖν*, to *calumniate, enry*. (See his annotation.) But the subject is too extensive a one, and too little connected with the real sense of the Apostle to be treated of in this place. The Apostle (I apprehend) only means it in the sense *seduce, deceive*, literally *talk you over*; as conjurors or mountebanks do.

rist.\* Some would take ἐν ὑμῖν for ὑπὲρ ὑμῖν. But this seems very harsh, nay, unauthorized: and though the words ἐν ὑμῖν may not seem necessary with οὗς (whence it is easy to account for their omission in a few MSS.; for as to *versions*, they are in such a case as this of no authority), yet nothing is more frequent in idiotical and popular phraseology than this use both of the relative and the nominative for which it stands. See 1 Pet. 2, 24.

The clause τῇ ἀληθείᾳ μὴ πείθεσθαι (where it is necessary to subaud ὥστε), though rejected by most recent critics, is ably defended by Matthæi.

It is very well observed by Dodd., that there is no room to *object*, that this is merely an *argument to the passions*; for in proportion to the affecting sense they had of the love of Christ in submitting to crucifixion for them, would be the rational sense of the obligations they were under to him to preserve his Gospel pure, and his church free and happy."

2. τοῦτο μόνον θέλω—πίστεως; Suam stabiliturus sententiam Paulus, testem laudat ipsam Galatarum experientiam, quâ certò scirent edocti, se omnem illim mentis mutationem, et, quæ cum hac erat conjuncta, miraculorum efficiendorum vim et facultatem soli πίστει debere. (Borger.)

Τοῦτο θέλω μαθεῖν ἀφ' ὑμῶν. This seems to be a common formula (of which Wets. adduces many examples), signifying, "*in short, to omit other considerations.*" On the meaning of the next words there has been no little difference of opinion. In determining this, it is proper to enquire what is meant by ἐλάβετε τὸ πνεῦμα. The antient and the early modern Commentators, as Est., Menoch.,

\* So Chryst. ap. Wolf: Καὶ οὐκ εἶπεν, ἐσταυρώθη, ἀλλὰ προεγράφη ἐσταυρωμένος, δηλῶν, ὅτι τοῖς τῆς πίστεως ὀφθαλμοῖς ἀκρίβεστερον ἐθεώρησαν τῶν παρόντων ἐνίων, καὶ τὰ γινόμενα θεωμένων. Ἐκείνων μὲν γὰρ πολλοὶ θεασάμενοι, οὐδὲν ἀπώναντο· οὗτοι δὲ ὀφθαλμοφανῶς μὲν οὐκ εἶδον, διὰ δὲ τῆς πίστεως ἀκριβέστερον εἶδον.



Vorst., Tirinus, Grot., Gomar, Doddr., and, of the recent ones, Borger and Schoettg., understand it of the *Holy Spirit*, and its various gifts and graces, both internal and external, ordinary and extraordinary, such as were then found in many believers. So Theophyl.: *πόθεν ἐλάβετε Πνεῦμα ἅγιον, καὶ τοσαύτην δύναμιν καὶ σημεῖα ἐποιήσατο*; and Chrys. 787, 15. *εἰργάσασθε δυνάμεις πολλὰς, ἐπετελέσατε σημεῖα, νεκροὺς ἐγείροντες, λεπροὺς καθαίροντες, προφητεύοντες, γλώσσαις λαλοῦντες*. Most recent Commentators, however, as Koppe and Rosenm., interpret it: “nobilior, perfectior sentiendi agendique ratio et consuetudo quæ est effectus doctrinæ Christianæ;” Rom. 8, 4. Thus Morus renders: “scientiam religionis interna spectantis, cum effectis et commodis suis.” And so Slade explains: “became ye Christians? were ye admitted into covenant with God, of which the gifts of the spirit were a sure testimony?” This last interpretation is indeed very specious (as is also that of Mackn., who has here a long discussion, though little to the purpose); but I see no reason to desert the first mentioned and far more common acceptation, which is (I think) placed beyond a doubt by the words of ver. 5, with which the present are closely connected, *ὁ ἐπιχορηγῶν ὑμῖν τὸ Πνεῦμα, καὶ ἐνεργῶν δυνάμεις ἐν ὑμῖν*. Koppe indeed objects, that it cannot be admitted, unless all the Galatians, without any one exception, be supposed to have received these gifts. But the learned Commentator exaggerates the difficulty unnecessarily. Nothing is more common than to pronounce that in general terms (as if of *all*) which is confined only to a *part*. By *ye* need only be understood the Galatian church. Yet it is not quite clear to me whether it might not be understood of the Christian church in general, i. e. ye Christians; though it might be true chiefly of some members of the churches of Jerusalem and Corinth, and perhaps a few other congregations. The Apostle’s argument would hold good equally on *that* ground. For if only a com-

paratively few well authenticated instances of the efficacy of the Holy Spirit in the communication of such extraordinary and miraculous gifts as were never imparted, would be as satisfactory a proof of the divine origin of the religion they supported, as if every member of every congregation had received them.

The words ἐξ ἀκοῆς πίστεως are variously explained. But if we consider them as antithetical to ἐξ ἐργῶν νόμου, we shall have no reason to stumble at them. The antients evidently took ἀκοῆς πίστεως for τῆς πίστεως, *the Gospel*. It is not necessary to render "doctrina religionis," as Glass, Tittman, Koppe, and many modern Commentators; still less to take ἀκοῆς for ὑπακοῆς. It is plain that πίστεως, being opposed to νόμου, must mean *the Gospel, the Christian religion*: and as to the words added, ἐργῶν, and ἀκοῆς, they are of great force, but chiefly serve to ornament the idea. The expression *works of the law*, is elsewhere used for *the law*; as in Rom. 9, 32. where, in like manner, *faith* is opposed to the *works of the law*. The addition is made, to hint at the *nature* of the law, which related wholly to *works*. So also ἀκοῆς is added to πίστεως because, as the Apostle says, Rom. 10, 17., *faith cometh by hearing*, i. e. (as he then explains) by the hearing of the word of God preached. The same expressions are repeated at ver. 5.

3. οὕτως ἀνόητοι ἔστε; There is great δεινότης in this clause, and especially in thus suspending the two members of the sentence each on an interrogation. As to the next words, the antient Commentators have, without reason, taken ἐπιτελείσθε in a passive sense. Its being opposed to ἐναρξάμενοι shows that it must be taken (as is done by Grot. and most modern Commentators since his time) in an active sense, i. e. as a deponent. And this is countenanced by a parallel passage of Phil. 1, 6., ὁ ἐναρξάμενος ἐν ὑμῖν ἔργον ἀγαθὸν ἐπιτελέσει. It is plain that ἐναρξάμενοι πνεύματι is for ἀρξάμενοι ἐν πνεύματι; and ἐν must be

repeated after *σαρκί*. The verb *ἐνάρχ.* is sometimes used in the Old Testament, but very rarely in the Classical writers.

It is not difficult to see what is meant by the two other opposites *πνεύματι* and *σαρκί*, the former of which must refer to the powerful gifts of the Spirit, ordinary and extraordinary, which followed baptism and the sincere profession of the Christian faith. By "*concluding in the flesh*" is meant, taking up with those external and fleshly ordinances of the law which were mere forms, and only typical of the internal and spiritual gifts of the Gospel. In reference to the double opposition of members in this sentence, Borger notices an observation of Koppe, namely, that St. Paul, when he puts two verbs or nouns in opposition to each other, often ascribes a notion to one of the opposites which it has not of itself, except in the opposition; and thus he accommodates the signification of one to that of the other." Launæus, Moldenhauer, and Ernesti, here take *πνεύμ.* to mean the *Gospel*; and *σάρξ.* the Law of Moses. But this is going too far; since we cannot suppose that any had gone over to the Jewish faith. Some antient and modern Commentators think that there is here a metaphor taken from the race course; which is probably true; though Synesius seems to have thought it an architectural metaphor, as far as one may judge from a passage cited from him by Wets., *ταῖς ἐνηργημένοις πρέποντα ἐποικοδομοῦντες*, in which he appears to have had the present passage in mind.

4. *τοσαῦτα ἐπάθετε εἰκῇ; εἶγε καὶ εἰκῇ.* On the interpretation of these words the Commentators are divided in opinion. The question hinges entirely on the signification to be affixed to *ἐπάθετε*, which all the antient, and all modern Interpreters up to the eighteenth century, take in a bad sense, understanding it of the persecutions and difficulties they had suffered in entering on the course of their Christian profession. On the contrary, the more modern

Commentators, as Homberg, Adam, and Starck, and almost all the recent ones, as Kypke, Rosenm., Zacharias, Koppe, Borger, Schleusner, and others, maintain that it is to be taken in a *good* sense, and understood of what immediately precedes, namely, the *spiritual blessings* they had received. And these Commentators have proved that *πάσχω* is used by the Greek Classical writers in a good sense as well as a bad one. But this is almost always with the addition of some particle: as *εὖ, ἀγαθόν*, or the like: and they only adduce one instance of this (and that doubtful), from the Classical writers, and not one from the Scriptural ones. Whereas instances of *πάσχειν* in a *bad* sense, and *without* the addition of *κακόν, κακῶς*, or the like, very often occur both in the Classical and the Scriptural writers. So Demosth. c. Conon. ὑβρισθεῖς, ὡς ἄνδρες δικάσται, καὶ παθάν ὑπὸ κόνωνος τουτοῦ τοιαῦτα: and Lucian de Gymn. 13. μάτην τοσαῦτα πάσχοντες. See more in Elsner, Bos, and Wolf. And so Mark 5, 26. πολλὰ παθοῦσα. Matt. 16, 21. πολλὰ παθεῖν ἀπὸ τῶν πρεσβυτέρων. 27, 19. πολλὰ γὰρ ἔπαθον δι' αὐτοῦ. Luke 13, 2. τοιαῦτα πεπόνθασιν, and elsewhere. In Matt. 16, 21., 1 Pet. 4, 19., it is used of suffering persecution. In a *bad* sense the word *perpetually* occurs in St. Paul's writings, *never* in a *good* one. Thus the new interpretation is refuted both by positive and by negative arguments, and the common one is undoubtedly to be retained, especially as it yields manifestly a better sense, and is more agreeable to the style of St. Paul. The Apostle diversifies the argument, first by asking whether, after possessing such high and distinguished *spiritual graces*, and solid benefits, they will take up with mere external rites, only typical of them; q. d. "shall the *benefits* ye have received by the Gospel be changed into empty ceremonies?" Then he aptly subjoins: "And shall the *difficulties* and *persecutions* ye have undergone in order to attain these blessings have been undergone in vain?" Besides, the words following, *εἴγε καὶ εἰκῇ*, are infinitely more

apposite on the common interpretation than on the new one. The brevity of the expressions *εἶπε καὶ εἰκῇ* was caused by the delicacy of the Apostle. The words necessary to complete the sense are easily supplied from the context, and the nature of the subject, i. e. "if indeed ye will act so as to have suffered them in vain." As to the difficulties and evils alluded to, what, I would ask, is so probable as that they should have suffered them? Were *they* to be exempt from the trials which invariably attended the profession of the Gospel every where, and of which we have such frequent mention or allusion in the New Testament?

Indeed, the new interpretation is so far-fetched and frigid that not all the learning and ingenuity which have been expended to the establishment of it by Kypke, Koppe, Borger, and others (whose matter I must omit), can make it even tolerable.

5. ὁ οὖν ἐπιχωρηγῶν ὑμῖν τὸ Πνεῦμα—πίστεως; The Apostle now proceeds to resume the subject of ver. 2. The οὖν is not merely transitive (as Koppe treats it), but (I think) serves to an epanalepsis; as in Eph. 4, 1. 1 Cor. 8, 4., and often; verses 3 & 4 being parenthetical. Ἐπιχωρηγῶν is, by some Commentators, as Koppe and Borger, regarded as a participle put for a finite verb, with the ellipsis of ἦν. But it seems more regular, and agreeable to the style of the Apostle, to regard the sentence as highly elliptical, something in the latter member ἐξ ἐργῶν—πίστεως being to be supplied from the former one, namely, ἐπιχωρήγησε from ἐπιχωρηγῶν, which is the participle *imperfect*, not present, and ἐνέργησε from ἐνεργῶν. The term ἐπιχωρηγεῖν is *not* (as Borger considers it) the same with the simple, but the ἐπι. has an intensive force. It is of more importance, however, to attend to the sense of ἐνεργῶν δυνάμεις ἐν ὑμῖν, which all the antient Commentators rightly understand of the supernatural and miraculous gifts of the Apostolic age. Nor do the modern Commentators deny *this*. Some recent ones, however, as Koppe and

Rosenm., ascribe to the *ἐν* the sense *inter*, rendering "qui patravit miracula;" which would remove the miracles from the *Galatians* to *Paul* himself, or other Apostles. But (as Borger, who was half inclined to adopt that interpretation, acknowledges,) it is by no means agreeable to the context. "The Apostle (says he) is speaking of the *spirit* received by the Galatians, conjoined with the power of working miracles, or (which is more probable) the *πνεῦμα* must be here taken in the same sense as at ver. 2.; though the force of the *πνεῦμα* here St. Paul further develops, when he makes mention of its principal *χάρισμα*, namely, the working of miracles." I would suggest *another* proof, deduced from the *usus loquendi*, of the futility of the above interpretation. It may safely be asserted that *ἐνεργεῖν ἐν* never means *patrare inter*, either in the New Testament or the Classical writers: whereas, though it often occurs in Scripture, yet it is always in the sense of to work or produce effects *in* anyone, and almost always *miraculous* ones. So Matt. 14, 2. αἱ δυνάμεις ἐνεργοῦσιν ἐν αὐτῷ· and Mark 6, 19. supra 2, 8. (where see the note.) 1 Cor. 12, 6. of the supernatural gifts. See also 1 Thess. 2, 13. 2 Thess. 2, 7. And numerous are the passages where *ἐν* following *ἐνεργεῖν* signifies *in*, not *inter*. It is truly remarked by Borger, that this, and other such passages, in which the Apostles make mention of miracles, of which those to whom they wrote were witnesses, are calculated to powerfully establish and confirm the divine origin of the Christian religion. (Compare 2 Cor. 12, 12. 1 Thess. 1, 5. al.) But if this be the case, what must we think of the *judgment* or the *intentions* of those who (as most recent foreign Commentators) have the temerity to adopt modes of interpretation destructive of this glorious evidence of the truth of the Gospel?

6. καθὼς Ἀβραὰμ ἐπίστευσε τῷ Θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην. The Apostle now adduces a new argument, derived from the faith of Abraham, ver. 6—19., such as was calculated to produce much

effect on the Jews and Judaizers, since Abraham was the author of their nation, and celebrated for the illustrious proofs he gave of his faith; as is found both from the New Testament and the Rabbinical writers. See Rom. 4, 3. James 2, 23., and the notes there.\* The passage here adduced by Paul is from Gen. 15, 6. (according to the Sept.), from which it only deviates in the transposition of the words 'Αβραάμ and ἐπίστευσεν. The Hebrew is as follows: בְּיָמָיו וַיִּחְשְׁבֶהָ לוֹ צְדָקָה. The Sept. seem to have used the *passive* for the *middle* ἐλογίσαστο, which the Apostle adopts. And so they have rendered the *passive* וַיִּחְשְׁבֶהָ in Ps. 106, 31. by the *passive* ἐλογίσθη. See Surenh. βιβλ. κατ. p. 446.

Now the correspondence and agreement of the faith of Abraham with that of Christians consists in this, that each is shown by confidence in the Divine promises. Abraham gave a double and illustrious proof of faith; 1st, in reposing entire confidence in the promise of God that he should have offspring in extreme old age. (Genes. 15, 5 & 6.) 2dly, in not hesitating to sacrifice the child of his age, and source of his hopes. (Gen. 22. James 2, 21—23.) Hence the expressions of St. Paul and St. James are easy to be reconciled. St. Paul speaks of the *former* evidence of Abraham's faith; St. James, of the *latter*, inasmuch as *this* was shown in *deeds*. Of the *Christian* faith we treated supra 2, 16. We grant that the force of the phrase λογίζεσθαι εἰς δικαιοσύνην is not to be formed from the common doctrinal works; since this phrase, used of Abraham and Pinehas (Gen. supra, Num. 25, 11 & 12. Ps. 106, 31.) cannot, without great harshness, be interpreted of what in the Schools is called *justification*. Yet it must not be

\* "In order to feel the weight of St. Paul's argument, we must bear in mind that Abraham was justified by faith even before his circumcision; so that that was of no moment to procure him the favour of God; as the Apostle fully shows at Rom. 4. And the same thing is observed in Just. Martyr's Dial. cum Tryph. p. 340. Thirlby." (Borger.)

concluded, that as the *δικαιοσύνη* of Abraham and Pinehas is not to be understood of the remission of sins, and the consequent bestowal of benefits, neither does the *Christian justification* consist in forgiveness of sins, and consequent acceptance and felicity with God. For as the *faith* of Abraham is very different from that of Christians, so also must be the *justification* proceeding from thence be different. With the Apostle the force of the word has greater extent than with Moses. (Borger.)

The phrase *λογίζεσθαι εἰς δικαιοσύνην* is of the same signification as *δικαιοῦν*. See Rom. 4, 2. compared with 3. So also they are interchanged by James 2, 21 & 23. For neither from this term is the notion of *divine favour* and consequent *benefits* to be excluded. Thus James (*supra*) conjoins the phrases *ἐλογίσθη αὐτῷ εἰς δικαιοσύνην* and *φίλος Θεοῦ ἐκλήθη*, of which one is explanatory of the other; and at ver. 25. he adds: *Ῥαὰβ ἡ πόρνη οὐκ ἐξ ἔργων ἐδικαιώθη* which words are, doubtless, to be explained of the *benefits* which accrued to Rahab. See Jos. 2, 6. Again, when at Rom. 4, 3. the Apostle had said *ἐπίστευσε—δικαιοσύνην*, he subjoins, at ver. 4. *τῷ δὲ ἐργαζομένῳ—χάριν*, a metaphor taken from a workman's wages, which is applied to the advantages and benefits consequent on the faith of Abraham. So Heb. 11, 7. *κατεσκεύασε κιβωτὸν εἰς σωτηρίαν τοῦ οἴκου αὐτοῦ—καὶ τῆς κατὰ πίστιν δικαιοσύνης ἐγένετο κληρονόμος*, where *σωτηρία* and *δικαιοσύνην* denote the same thing. (Borger.)

7. The Apostle (as Chrys. observes) now proves this from the testimony of the Old Covenant. *Γινώσκετε ἄρα ὅτι οἱ ἐκ πίστεως, οὗτοι εἰσιν υἱοὶ Ἀβραάμ*, "Know ye, therefore, that those who are of faith are the genuine sons of Abraham." *Οἱ ἐκ πίστεως* (on which see the note on 2, 12.) is equivalent to *οἱ πιστεύοντες*, as opposed to the *οἱ περιτεμνόμενοι*. It is well remarked by Theophyl. and Œcumen.: "Since they had feared lest by letting go the law they should



fall from their spiritual affinity to the Patriarch (on which they so much prided themselves), the Apostle shows them that, on the contrary, the faith makes *them* rather sons of Abraham who *possess* it.

The expression υἱοὶ Ἀβραὰμ is used agreeably to that idiom of the Hebrew and Hebrew Greek, by which the term is applied to any near affinity, and strong resemblance of disposition and manners. See Rom. 4, 11 & 12. and Joh. 8, 39. and the notes. This idiom is sometimes found in the *early* Greek writers. Thus Borger cites Hom. Il. 5. 800 & 812.

8. προῖδούσα δὲ ἡ γραφὴ ὅτι πίστεως δικαιοὶ τὰ ἔθνη ὁ Θεός, "not only are believers sons of Abraham (i. e. *like* unto him, see ver. 7.) in *faith*, but also in *justification*. Hence the particle δὲ may be aptly rendered *enim*. See Mark 16, 8. Luke 12, 2. Joh. 6, 40. 1 Cor. 10, 11. (Borger).

By *the Scripture*, which has here, by metaphor, an action ascribed to it, we are to understand the author of Scripture, God, who gave the Law (see Chrysost. and Theoph.) or the Holy Spirit. Borger here refers to Glass's canon 22. de verbis. Ἡ γραφὴ is for αἱ γραφαί. Δικαῖοι is said by Kypke to be the present for the future, "*would* justify, save, and bless." Ἐκ πίστεως is for διὰ πίστεως.

8. προεγγεγέλισατο, *prænuntiavit, promisit*. Of this signification an example is adduced by Wolf from Philo. The term, as Theophyl. remarks, implies desire on the part of Abraham.

8. ὅτι εὐλογηθήσονται ἐν σοὶ πάντα τὰ ἔθνη. A promise repeatedly made; as Gen. 12, 3. 18, 18. 22, 18. 26, 4. 28, 14. From a comparison of the Hebr. and Sept. Borger thinks it will appear, that the Apostle has closely adhered to neither, but formed his sentence out of two different passages, i. e. ἐνευλογηθήσονται ἐν σοὶ is from the former part of Gen. 12, 3. and πάντα τὰ ἔθνη τῆς γῆς from the latter part of Gen. 22, 18. The construction of a *plural* verb with a neuter plural noun is very rare in the Classical writers; yet it occasionally occurs in the later ones.

8. ἐν σοί, **Π**, *by, through thee, because of thee.\** Abraham, it must be remembered, attained this justification before the promulgation of the law; an evident proof that the law **was** not necessary thereto. It is well observed by Chrysost., that this is meant to serve an important purpose: for since it was a difficulty with them, that the law is the more antient, and the faith subsequent to the law, the Apostle destroys this fancy also, by showing that the faith is (as is plain from the case of Abraham) in reality more antient than the law.

9. ὥστε οἱ ἐκ πίστεως εὐλογοῦντα σὺν τῷ πιστῷ Ἀβραάμ. To repress this fear of being *accursed*, if they kept not to the law, the Apostle shows them that, on the contrary, they shall be *blessed* by leaving it, and coming to the faith, as faithful Abraham was blessed. (Theophyl.) The sense is: from all this, then, it is made out, that as Abraham obtained felicity by *believing* and *trusting*, so also those who *have faith*, are to enjoy felicity. (Borger.)

10. ὅσοι γὰρ ἐξ ἔργων νόμου, &c. The Apostle now proceeds to further draw out the thread of the argumentation, and makes it out clearly, that those who contended that salvation might be obtained by the observance of the law, and wished so to obtain it, were liable to divine punishment. Now as brevity and abruptness of expression are frequent with St. Paul, so also here there seems to be something left to be supplied from the context, by a kind of enthymema; q. d. Those who think their salvation depends on the law, must observe the law, because God threatens

\* Theoph. explains: "by the imitation of thy faith." Here Wets. refers to Acts 3, 25. and annotates thus: "Aliquando significat: qui votum pro salute alterius edent, eique omnia fausta optabant, hac formulâ illud concipient: Sis tam felix quàm Abrahamus, aut Manasses et Ephraim, aut Salomo fuit. Gen. 48, 20. Ps. 72, 14. Hic vero videtur ulterius intelligendum esse, Abrahamam ejusque posteritatem non tantum fore exemplar, ad cujus similitudinem aliorum felicitas sit optanda; sed Messiam esse causam et autorem felicitatis, per quem omnes nationes essent beandæ. Hoc est: Non de voto pro salute sed de salute ipsâ hic sermo est." See also Schoettg. Hor. Hebr.

punishment to those who transgress it: but all transgress; it follows therefore, that they are all justly punished. (Borger.)

The sense is admirably illustrated by Theophyl. (from Chrysost.) as follows: "Ἰνα μή τις ἀντιπέσῃ λέγων, ὅτι εἰκότως ὁ Ἀβραάμ ἀπὸ πίστεως ἡυλογήθη καὶ ἐδικαιώθη, διότι οὐκ ἔστι νόμος ἦν· σὺ δὲ δείξον μοι ὅτι μετ' ὃ ἐδόθη ὁ νόμος, ἡ πίστις δικαιοῖ καὶ εὐλογημένους ποιεῖ· δείκνυσιν ὁ ἀπόστολος νῦν, οὐ μόνον ὅτι δικαιοῖ ἡ πίστις καὶ εὐλογεῖ, ἀλλ' ὅτι καὶ ὁ νόμος ἀμαρτίας καὶ κατάρτας αἰτίας γίνεται· οὐδεὶς γὰρ ποιεῖν δύναται τὰ γεγραμμένα ἐν τῷ νόμῳ· ὁ δὲ μὴ ποιῶν, ἐπικατάρατος· Ὡστε τῆς πίστεως ἔστι τὸ εὐλογεῖν, καὶ μάτην ὑμεῖς φοβεῖσθαι μήποτε ἐπικατάρατοι γένησθε ἀποστάντες τοῦ νόμου· μᾶλλον γὰρ χαράμενοι αὐτῷ ὑπὸ κατάραν, ἔστε, ὥς μὴ δυνάμενοι πληροῦν αὐτὸν.

In the words following the Apostle is supposed not to have followed either the Hebrew or Greek. But it should be remembered, that until the Text of the Sept. be regularly formed, we cannot fully ascertain how far the Apostle followed or deserted that version.

Borger observes, that ἐμμένειν ἐν νόμῳ is good Greek: and he cites Lucian 1, 606, to which I add Soph. Aj. 350. ἐμμένοντες ὀρθῶ· So also Thucyd. 5, 56. ἐμμένετε τοῖς ὅρκοις· and often elsewhere.

11. ὅτι δὲ ἐν νόμῳ οὐδεὶς—θήσεται. The δὲ is continuative, and may be rendered *and again*. 'Ἐν νόμῳ, "by the observance of the law." Παρὰ τῷ Θεῷ, *apud Deum*, q. d. "however it may be with *men*." There is, Theophyl. thinks, an allusion to the Pharisees, who approved themselves unto *men*, rather than unto *God*.

On the scope and sense of this verse it is remarked by Theoph., that having shown that the law maketh *accursed*, but the faith *blesseth*, he now shows also that the faith alone *justifieth*, and not the law; and he brings in the Prophet Habakkuk, saying, That by *faith* shall the just live, and not from the *law*: for the law requires not *faith only*, but *works*: since, then, the law, because of its difficulty of being accomplished, could not justify, but put men under the

curse, grace came showing an easy way, named *faith*, by which being *justified* we are *blessed*." On the sense of the passage of Habakkuk see more in the note on Rom. 1, 17.

11. ὁ δίκαιος ἐκ πίστεως ζήσεται. The interpretation of Mackn. and others, "The just by faith shall live," is very properly rejected by Bp. Middleton, who observes that thus we should have had ὁ δίκαιος ἐκ πίστεως, or else ὁ ἐκ πίστεως δίκαιος. "Besides, (continues he), to say that he who is just, or justified by faith, shall live, amounts to very little; but to affirm that the good man, he whose obedience, though imperfect, is sincere, shall reap life everlasting from faith (as opposed to a law of works,) and from faith alone, is a most important declaration; and it agrees exactly with the context: That no man, says the Apostle, is justified under the law, is evident; for one of the prophets hath said, 'The just shall live by faith.'"

12. ὁ δὲ νόμος οὐκ ἔστιν ἐκ πίστεως, "As therefore no one can attain justification except by *faith*, and *faith* has nothing common with the law, it follows (as was said at ver. 11.) οὐδένα δικαιῶσθαι ἐν νόμῳ. Such is the connexion, which ought not to have been broken by the distinction of the verses. Ὁ δὲ νόμος οὐκ ἔστιν ἐκ πίστεως, "the law requires not faith (but works)." So Theodoret well paraphrases: ὁ νόμος οὐ πίστιν ζητεῖ, ἀλλὰ πράξιν ἀπαιτεῖ, καὶ τοῖς φυλαττοῦσι τὴν ζωὴν ἐπαγγέλλεται. (Borger.)

12. οὐκ ἔστιν ἐκ, i. e. literally, "does not depend upon."

13, 14. Χριστὸς ἡμᾶς ἐξηγόρασεν—κατάρας, i. e. literally, "Christ hath bought us off from the curse of the law, by becoming a curse for us." This seems to be a sort of hypallage for ἐξηγόρασεν τὴν κατάραν. Ἐξαγ. signifies to liberate a captive by the payment of a ransom. But in laying down the general sense of the passage it is necessary to determine *who* are the subjects of this assertion, and what is the nature of the curse from which they are said to be delivered.

Now the antient and many modern Commentators, especially Crellius, and almost all the recent ones, understand the subject to be the *Jews*; and the law mentioned, to be the law of Moses. And this *seems* to be confirmed by what precedes. But many modern Commentators, as Grot., Whitby, Dodd., and Mackn., maintain that the *νῆμας* has respect to both Jews and Gentiles; and by *the law*, Dodd., Mackn., and Whitby say, is meant the *law of nature* as well as the *law of Moses*. This is ably supported by the two last mentioned Commentators.\* To determine

\* The former of whom (*inter alia*) observes, that to restrict the words *He redeemed us from the curse of the Law*, to the *Jews* only, is in effect to say, Christ only suffered for the *Jews*, since he only suffered by hanging on the cross, the tree on which he expired. The *Gentiles* were not indeed subject to the particular maledictions contained in the Law of Moses, because that Law was not given to them, but only to the *Jews*. But they were subject to that death which was the general punishment threatened to the violators of the law, and was the curse denounced against Adam and his seed. And since it was by virtue of Christ's hanging on the cross, that the blessing of Abraham came upon the *Gentiles*, he must have been thus made a curse for them also, and not for the *Jews* only. And the latter remarks: "That the persons here said to be bought off from the curse of the law, are the *Gentiles* as well as the *Jews*, is evident from ver. 10, where the Apostle tells us, '*As many as are of the works of the law*,' that is, as many as are bound to perform works of law, and seek to be justified thereby, *are under the curse*. For the proposition being general, it implies, that the *Gentiles* as well as the *Jews* are under the curse, and need to be bought off. This appears, likewise, from the purpose for which Christ is said, ver. 14. to have bought us off, namely, that the blessing of Abraham might come on the *nations*, that is, on both *Jews* and *Gentiles*. Next, *the curse of the law*, from which all are bought off by Christ, is not a curse peculiar to the law of Moses. For as the *Gentiles* were never under that law, they could have no concern with its curse. But it is the curse of that more antient law of works under which Adam and Eve fell, and which through their fall came on all their posterity. And it is the curse of the law of nature under which all mankind, as the subjects of God's universal moral government, are lying, for having broken that law. These curses are called by the general name of *the curse of the law*, not as being peculiar to the law of Moses, but because they were published in the law of Moses. See ver. 10. note 2. From this curse of the law of works Christ hath bought us off, by becoming a curse for us. For in the view of his death to be accomplished in due time, God allowed

which ought to be preferred is no easy matter. The words preceding, and also γέγραπται seems to favour the former interpretation; and the words ἵνα εἰς τὰ ἔθνη, &c. somewhat confirm the latter: for the ἵνα εἰς τὰ ἔθνη ἡ εὐλογία τοῦ Ἀβραὰμ γένηται, &c. is to be closely connected with Χριστὸς ἡμᾶς—κατάρα. This Borger would unite with ver. 12., making ver. 13. parenthetical: which, however, seems harsh. Perhaps the former interpretation may deserve the preference, and the construction is ably traced by Theoph. (from Chrysost.) as follows: ἵνα μή τις ἀνταί-  
πη, λέγων, ὅτι ἀληθῶς μὲν ὁ μὴ ποιῶν τὸν νόμον ἐπικατά-  
ρατος, καὶ ὅτι ἡ κατάρα ἐκείνη ἀνήρηται; δεδοίκαμεν γὰρ  
μήπως ὡς ὑπὸ τὸν ζυγὸν τοῦ νόμου ἀπαξ γενόμενοι, ὑπὸ τὴν  
κατάραν ἔτι ᾤμεν καὶ αὐτοὶ. Δείκνυσιν οὖν ὅτι λέλυται ἡ  
κατάρα διὰ Χριστοῦ. δοὺς γὰρ τιμὴν, τὸ, αὐτὸς γενέσθαι  
κατάρα, ἐξηγόρασεν ἡμᾶς ἀπὸ τῆς τοῦ νόμου κατάρας, ἣν  
αὐτὸς μὲν ἐξέφυγεν, ἅτε τὸν νόμον πληρώσας. He also  
excellently explains the words ἵνα εἰς τὰ ἔθνη ἡ εὐλογία  
—Ἰησοῦ thus: Διὰ τοῦτο φησι, κατάρα γέγονεν ἐκεῖνος,  
ἵνα εἰς τὰ ἔθνη, τούτέστι, τοὺς μὴ τῷ νόμῳ χρωμένους, ἡ  
εὐλογία τοῦ Ἀβραὰμ, τούτέστιν, ἡ ἐκ πίστεως, γένηται ἐν  
Χριστῷ Ἰησοῦ, τούτέστι, τῷ σπέρματι τοῦ Ἀβραὰμ· κα-  
θὼς καὶ γέγραπται, ὅτι ἐν τῷ σπέρματί σου εὐλογηθήσον-  
ται, τούτέστιν, ἐν Χριστῷ, τῷ ἐκ σου γενομένῳ κατὰ  
σάρκα, πιστεύοντες δηλαδὴ εἰς αὐτὸν. And on these  
words Crell. well annotates: "There is here indi-  
cated an *ulterior end* of this redemption of the Jews  
from the curse of the law, in which is contained the  
abrogation of the law. For as long as the law re-  
tained its strength, and kept the Jews under the  
curse, so long the Gentiles could not be partakers of

Adam and his posterity a short life on earth, and resolved to raise them all from the dead, that every one may receive reward or punishment, according to the deeds done by him in the body. Further, being bought off by Christ from death, the curse of the law of works, mankind at the fall were bought off from law itself, not indeed as a rule of life, but as a rule of justification, and had a trial appointed to them under a more gracious dispensation, in which not a perfect obedience to law, but the obedience of faith is required, in order to their obtaining eternal life."

the blessing of Abraham, or the felicity destined to Abraham and his posterity, in which (as we before observed) is contained justification; and therefore neither could they obtain the Holy Spirit, the pledge of it. For it neither could nor ought to have come to the Gentiles before the Jews, to whom these things were really and properly promised. But first, the law was to be abolished, which stood in the way of the blessing both of the Jews and the Gentiles." It must be remembered, that until the abrogation of the law of Moses the promised blessing of the Messiah was withheld from the Gentiles.

The next words *ἵνα τὴν ἐπαγγελίαν—πίστεως* seem meant to show the *end* or *result* of the blessing, namely, that we might receive the promise of the Spirit, imparted together with the Gospel. See 2 Cor. 1, 22. Eph. 2, 22. It is plain that *κατάρρα* in the verse preceding is for *κατάρματος*, by a sort of Hebraism. It is, however, a much stronger term. In *ἐπαγγελία τοῦ πνεύματος* there is an idiom common both to the Scriptural and Classical writers, by which the former of two substantives is taken as an adjective. See Glass. Phil. Sac.

15. *ἀδελφοί, κατὰ ἄνθρωπον λέγω.* Theophyl. ably traces the scope and connexion thus: *Τούτο βούλεται δεῖξαι, ὅτι ἡ πίστις, διαθήκη ἐστὶν ἀρχαιοτέρα τοῦ νόμου, καὶ ὅτι οὐκ ἂν δίκαιον εἴη προτιμηθῆναι αὐτῆς τὸν νόμον· διὸ καὶ τὸ ὑπόδειγμα τέθεικεν· Ἐὰν γὰρ ἄνθρωπος, φησι, διαθήγῃ, μὴ τολμᾷ τις μετὰ ταῦτα ἐλθὼν ἀνατρέψαι ἢ ἐπιδιατάξασθαι, τούτεστι, προθεῖναι τι;* Borger observes: "It is the intent of the Apostle to show that this covenant, or promise, was in no respect made void, and that the law then promulgated has by no means taken away its force; as is shown by an example derived from human affairs." So Theophyl.: *ἀνθρώπινον ὑπόδειγμα μέλλω ὑμῖν παραγαγεῖν.* See also the note on Rom. 8, 5.

The *ὅμως* is highly elliptical, and carries with it much meaning, which is thus expressed by Borger: "Though the faith of a *man*, weak as it is, is not to

be compared with that of God, as evinced in promises and covenants, *yet* not even in a *man's* covenant," &c. See H. Tooke's 'Επ. Πτ. vol. I. p. 135 and 184.\* Thus it appears that there is no occasion to resort to the conjecture of Alberti, Bowyer, and others, *ὁμῶς*. It is rightly remarked by Borger, that the ellipsis of *quamvis* before *tamen* is by no means rare: and he refers to Ernesti's Clav. Cic. in *tamen*, and Gronov. on Liv. 33, 19. Rosenm. (from Koppe) annotates thus: "Jam Paulus occurrit objectioni: talia quidem de Abrahamo valere; sed successisse publicam legislationem, quæ omnino præferenda sit, et respondet, per seriùs datam legem Mosaicam non tolli, sed firmam ratamque manere promissionem Abrahamo factam." See Loesner's examples, and the note on Rom. 6.19. and 1 Cor. 9, 8.

With respect to the sense of *διαθήκη* Koppe (after Grot.) in his first Edition renders it *promise* and *testament*; but in his second he (rightly, I think,) adopts the common signification *covenant*, which is supported by the authority of many antient, and most of the modern Commentators. See Chrysost., Theophyl., &c. And so our English Translators. On this important term it is rightly observed by Borger, that the Divine *διαθήκη* can have no similitude to a human *testament*. He adds: "Omnino autem cavendum, ne nimiâ anxietate omnia, quæ *διαθήκη* humanæ insunt, ad divinam illam transferamus, iterumque hujus propria humano instituto adjungamus. Putem igitur, hancce vocem in nostro commate solitam *fœderis pacti*ve significationem esse accipiendam, ubi autem vs. 17. de divinâ agitur *διαθήκη*, huic vocabulo vim *promissionis, divinitus factæ*, esse tribuendum. Neque tamen existimandum, hac interpretatione omnem *διαθήκης* divinæ cum humanâ convenientiam tolli aut minui, Paulumque ludere in

\* Where he has shown that our word *though* is derived from the Ang. Sax. *thaffian*, to *grant*, (whence we may account for its being written and pronounced by the vulgar *thoff*.)



voce: scilicet in humana æquè ac divina pacta sancientes nil aliud agunt, nisi quod sibi invicem duo pluresve aliquid *promittunt*, adhibito forte ritu, tamquam fœderis fulcro. Est igitur convenientia in eo, quod utraque διαθήκη continetur *promissis*, hoc tantum discrimine intercedente, quod in humana *plures* sibi promittunt invicem, Deus autem *solus* sit ὁ διατιθέμενος. Conf. Luc. 22, 29." Wets. annotates thus: "Sicut *testamentum* ratum est morte testatoris: ita etiam *fœdus*, altero contrahente mortuo, hæredibus ejus præstandum est, neque ab eo resilire licet."

Κεκυρωμένην, *authorized, proved, attested*. I would compare Isæus, p. 7. init. Bèkker. εἰ γὰρ δὴ—τῶν δωρεῶν.

Ἀθετεῖ is for ἀκυροῖ at ver. 17., *annuls, sets at nought*. Schleus. compares 1 Macc. 11, 36.

The words ἡ ἐπιδιατάσσεται may (I think) be rendered, "or (even) makes any addition to it, by altering any of the dispositions therein contained." Koppe would render ἐπιδιατάσσεται "rem promissioni contrariam instituit." But Borger justly objects to this version, and truly remarks, that the Apostle does not here account the law as a new part superadded to the promises, but rather intends to show that the law afterwards promulgated did not make void the Divine promises. And this observation is confirmed by Chrys. and the other Greek Commentators.

16. τῷ δὲ Ἀβραάμ ἐρρήθησαν αἱ ἐπαγγελίαι, καὶ τῷ σπέρματι αὐτοῦ.

Koppe observes that the above example is applied to the promises of God made to Abraham.

The δὲ may be rendered *now* (in like manner). The plural in ἐπαγγελ., which is for the singular, is rightly thought by Grot., Storr, and Borger, to regard the *repetition* of the promise or engagement. Ἐρρήθησαν, *uttered, pronounced, made*. But it is of more importance to turn to the consideration of the disputed expression καὶ τῷ σπέρματι—σπέρμασι, &c., on the interpretation of which there has been no little discussion among the modern Commentators. The reader may consult Beza, Crit. Sacr., Pole's Syn., Wolf, Whitby, and Mackn. Most of the recent foreign Commenta-

tors, as Noesselt and Rosenm., venture to assert that by *στέμμα* is here meant, not the *Messiah*, but the children or posterity of Abraham, namely, *Christians in general*. But this is in direct contradiction to the interpretation of the Apostle, who, (as Koppe observes,) to say nothing of his *inspiration*, might be supposed to be better qualified to decide on a point of this kind than any modern Philologist. We cannot surely be justified in deserting such an authority, especially as the interpretation involves no contradiction or absurdity. This will especially appear on consulting the masterly remarks of Chrys. on this passage and the context. See also Theophyl., Theodoret, and Eucumenius. Indeed, the credit of the Apostle is so much at stake in a case like this, where the Commentators in question (nay even some who ought to have known better) lay to his charge bad Greek, erroneous interpretation, nay, even designed perversion of the sense of the prophecy, thereby imposing on the simplicity of the Galatians, that I may be excused for entering somewhat more into particulars than the nature of my plan will usually permit me to do. I must therefore content myself with referring to the remarks of Beza, Whitby, Wolf, and other writers in the hands of almost every student, in order to introduce a very masterly defence of the common interpretation from the pen of the learned Borger, which I am the rather induced to do, since his work is exceedingly scarce.

" Sententia eorum interpretum, qui ipsum *Iesum Christum* hic intelligendum esse existiment, ab *Hieronymi* inde ætate crebrò impugnata fuit, multis argumentum Pauli e *singularis numeri* voce *στέμματος* ductum, nullius prorsus pretii, imò Apostolo indignum, opinantibus. Negandum non est, ex usu *numeri singularis* effici nequaquam posse, voce *στέμμα* *Christum* significari, quum ipse Apostolus, Rom. 4, 6., hoc vocabulum aliâ ratione exponat, neque usquam in S. S. vox plur. num. זרע de *prole*, usurpetur. Sed tenendum est :

1st, Paulum hanc distinctionem *singularem* inter et *pluralem* numerum instituisse non eo consilio, ut *demonstraret*, *στέμμα* Abrahami esse *Iesum Christum*, neque verba : *ὅς ἐστι Χριστός*, continere veluti *conclusionem*, quam Apostolus e numero *singulari* duxerit, sed hoc unum Paulum sibi velle concedi, promissiones Abrahamo exhibitas omnino ad *Messiam* spectare, neque eo esse explicandas ; cujus tamen interpretationis vanitatem certissimè dicit esse apparituram, si non *στέμματος*, sed *σπερμάτων* mentio fuisset facta in locis Gen. ad vs. 8. laud. Itaque numerum cum hac explicacione non pugnare.

2dly. Non deesse exempla, quibus constet, vocabulum זרע de uno usurpari homine, v. c. Gen. 4. 25, 21, 13. sic et Targum ad Ps. 18, 26. זרעו יצחק, cum *semine ejus, quod est Isaacus* ; quibus adde, quod Alexandrini Hebr. בן vertunt *στέμμα*, Deut. 25, 5. Vid. Ven. Boeveldius ah h. l.

3dly. Quidni licuerit Apostolo, *Iesum esse Messiam* probaturo hominibus, Judaica studia adamantibus, Judaicam demonstrandi rationem usurpare? Novimus enim, Judæos e vocum *numeri* sæpius argumenta petiisse, ad rem aliquam demonstrandam : sic

v. g. e loco, Levit. 19, 24. ubi extat nomen plur. הלללים efficiunt; *Deum bis esse celebratione laudandum, ante cibum captum et post eum*, Berrachot. pag. 35. forma plur. vocis רככוך, Ps. 63, 6. probare conatur, *Deum, in vita presenti et futura, precibus et laudatione esse honorandum*, Berach. bag. 16. Plura vid. apud Surenhus. l. I., pag. 84, 85.

4thly. Quod etiam magis ad hanc causam pertinere videtur, ipsi scriptores Judaici nomen ורר frequenter, non tantum de homine uno, sed imprimis etiam de *Messia* exponere solent, quam in rem duos a Wetstenio allatos locos laudasse sufficiat. Bereschith. R. 23, 7. ad Gen. 4, 25. *semen aliud. R. Tanchuma, auctore R. Samuele, dixit, respexisse illam (Evam) semen illud, quod exiturum erat ex alio loco; et quodnam est illud? Rex Messias*: ibid 51, 10. ad Gen. 19, 39. *Ut viviscemus ex patre nostro semen: R. Tanchuma nomine R. Samuelis: non dictum est filium, sed semen, quod prodire debebat ex loco alio: ecquodnam vero est illud? Rex Messias*. Planum igitur factum videtur, si Paulus, voce σπέρμα, unum aliquem hominem, i. e. *Jesus Christum* significare voluerit, id neque cum linguæ rationibus, neque cum consuetudine interpretandi Judaicâ pugnare. Itaque videndum est, num illorum opinioni, qui Apostolum hic reapse de *Jesu Christo* loqui autem, faveat etiam locorum Mosaicorum, et universæ Scripturæ S. auctoritas.

Demonstrari ergo debet, in locis Mosaicis, ad vs. 8. laudatis, non esse sermonem de *Abrahami posteritate* (quæ est solita vis vocis ורר), sed de uno quodam, et hunc unum esse *Jesus Christum*. Et quidem Gen. 22. 18. (qui locus hac in causâ est præcipuus), *gens Israëlitarum universa*, vocabulo ורר, non satis commodè significari posse videtur: quo enim bono hicce populus ceteras beavit gentes? quidnam commodi et utilitatis a posteris Abrahami contigisse dicas Cananæis? Israëlitas, ducibus Mose, Josuâ, Davide, aliis, gentes quam plurimas debellavisse armis, inter emisse, vectigales fecisse, s. Scripturæ testimonio accepimus: omnes denique nervos intendisse constat Judæos, in redigendâ ad interitum religione Christianâ, quo felicitatis fonte nullus uberior esse potest: bella vero beneficia! Dignæ sunt, quæ legantur *Michælis* et *Dathii* ad Gen. 22, 18. annotationes, Anton. de Prophet. Mess. cet. in Syllog. Opusc. Cl. Muntinghii, tom. 2. pag. 257. et Morus ad Act. 3, 25.

Cum igitur promissio divina non ad universam gentem *Israëliticam* spectet, rectè eam ad unum aliquem retulisse videtur Paulus; si vero, ut vidimus, unus est intelligendus, Apostolus, hac promissione *Jesus Christum* significari, rectissimè contendit. Ad quam enim normam omne vaticinium Messianum, quod vocant, exigi debet, ad eandem locus Gen. laud. interpretandus est: scil. si vates talia alicui attribuant, qualia præter *Jesus Christum* nemini attribui possint, de *Messia* illi loqui existimandi sunt: hanc igitur interpretandi legem si teneamus, manifestum est, promissionem divinam neque ad Isaacum aut Jacobum spectare, quippe quibus eadem postea quoque exhibita sit, Gen. 26, 4, 28, 14; neque Mosen, Josuam, Judicum aliquem, Davidem, tantæ extitisse omnibus gentibus, felicitatis fontes, quorum acil. auspiciis multi fuere populi internecione fermè deleti, armisque subacti; neque post Davidem, cui itidem

illustri promissus est *ἐκγονος*, 2 Sam. 7, 13, 14. aliquem fuisse natum, *ἐν ᾧ, ἐνλόγεται πάντα τὰ ἔθνη*, si a Jesu Christo discesseris, quis ut multis jam gentibus summæ est letitiæ ac beatitudinis dator, ita eximie hujus felicitatis, promittente Deo, omnes omnino populos, qua patet orbis, aliquando es redditurus participes.

I am compelled to omit many further able proofs and illustrations of the same learned writer, as also those of Koppe. I will conclude with making one or two observations on this use of the plural *σπέρμασι*. It has been denied that the word *σπρ* is ever used in the plural, except to denote the seeds of vegetables. And the same assertion has been made respecting *σπέρμα*. But the former position merely extends to the Old Testament, which only contains a fragment and small part of the Hebrew language. So that it cannot be proved that *σπρ* was *never* used in the plural to denote *sons, races*. As to the latter assertion, it is unfounded; for though *σπέρμα* is used in the singular as a noun of multitude, to denote several children, yet it is sometimes used in the plural to signify several sons of the same family; as in Soph. Œd. Col. 599. *γῆς ἐμῆς ἀπελάθην Πρὸς τῶν ἐμαιοῦ σπερμάτων*. Other passages are also cited by Elmsley on Eurip. Med. 798. But there the word is only used in the plural *dignitatis gratia*, and in a singular sense.

It is truly observed by Mr. Slade, that though there is no authority for the word, in the plural number, as applied to different families, yet there can be no objection to such an application of the word in its figurative sense, than to its being literally used for the seeds of different vegetables, or for different portions of such seeds." And he remarks that *σπέρμα* is nearly analogous to the English word *progeny* (or *offspring*.) which denotes, even in the singular number, all the descendants of one man, however numerous; but if we had occasion to speak of the descendants of different men, we should use the plural." He also a little before remarks, that in the case of Abraham, there was such a remarkable difference between the two lines of descendants which sprang from him, that, if the divine promise had extended to both, it would, as the Apostle seems to intimate, have been more expressly affirmed by the use of *σπέρματα*.

17. *τοῦτο δε λέγω*. This is considered by Koppe as a formula equivalent to *νυνὶ δὲ, jam vero*; as in 1 Cor. 12, 18. and elsewhere. But this seems wrapping up matters too briefly. It should seem to signify, "My meaning is this:" and it has generally a resumptive and continuative force. So here the Apostle resumes the thread of the discourse at ver. 16., and continues\* it thus. *Δια-*

\* So Borger: "Verba, τῷ δὲ Ἀβραάμ—αὐτοῦ, vs. 16. initium continere putem sententiæ, quam ex illâ humanæ διαθήκης et divinæ comparatione efficere voluit Paulus, quam vero sententiam,

θήκην προκεκυρωμένην—ἐπαγγελίαν. That here διαθήκη signifies *promise*, Borger thinks is manifest, not only because it is interchanged with ἐπαγγελία just before occurring, but because ὁ οὖν νόμος κατὰ τῶν ἐπαγγελίων at ver. 21. is the same as ὁ λόγος οὐκ ἄκυροί τὴν διαθήκην.

Προκεκυρωμένην. Borger thinks the *προ* is to be referred to the law afterwards promulgated; and he renders *eis usque ad*. He then assigns the following sense: “promissis, quæ rata esse debebat *usque ad* tempora Christi, quod scilicet est illud promissum σπέρμα.” And he remarks, that this was therefore no longer a *promise*, when the *thing promised* was come; and thus it follows that the law promulgated 430 years *after*, (and therefore long before the Divine promise had its fulfilment,) could not by any means make void this law (διαθήκη) of God, and take away its force, unless it can be supposed that God was inconsistent with himself, a mutability, which as it is disgraceful in *men* (ver. 15.), so it is utterly unworthy of the *Deity*.”

17. νόμος οὐκ ἄκυροί *eis* τὸ καταργῆσαι τὸ ἐπαγγελίαν. A sort of Hebrew mode of expression for “cannot annul, or abrogate.” The *eis* is for ὥστε. Borger compares a similar use of the Hebr.  $\bar{\text{ל}}$  with an Infinitive. He also, in conjunction with Loesner, adduces some Classical passages. The verb καταργεῖν is often used by St. Paul; though it occurs so rarely in the Classical writers, that it is reckoned by Michaelis amongst the Cilecisms of the Apostle. It should rather seem to have been a word of the Macedonian and Alexandrian dialect.

As to the chronological disputes raised on the number 430., on which the reader may consult Whitby, Doddr., and Macknight. I can see no reasonable objection to the mode of settling the

interjectâ parenthesi (οὐ λέγει—Χριστός), non ad finem perductam, hoc commate Apostolus instauret, quales repetitiones in scriptis Pauli haud raro reperiri, in ep. ad Rom. passim monet Koppius.”

question as adopted by most of our English Interpreters, namely, by supposing that the Apostle computes not from the *ratification*, but from the *original institution* of the covenant mentioned in Gen. 12, 3 & 4., when Abraham was seventy-five years old, from which period to the birth of Isaac there were the twenty-five years which are required to make up the number 430.\*

18. εἰ γὰρ ἐκ νόμου—ὁ Θεός. Here we have the *ground* on which the Apostle, in the preceding verse, maintained that the Divine promise was not made void by the Law afterwards promulgated; namely, that God cannot reasonably be supposed to have altered his own sayings, so that, after having first held out a promise to Abraham, with a condition annexed, he should then have caused the obtaining of it to be conjoined with the very difficult *observance of the Law*. It is to be remembered, 1st, that the promise was made to Abraham *before* the promulgation of the Law (ver. 17.): 2dly, that in the argumentation of St. Paul the *promise* and the *things promised* are closely conjoined; separated indeed by *the Law*, as by something *εἰσπραγνές*, or intermediate (see the note on 2, 21.), yet so united as not to be disjoined *in thought*; and St. Paul considers the Law so closely connected as to make, as it were, *one chain*. (Borger.)

At. κληρονομία Koppe and Borger would supply *δίδοται*; as in Acts 7, 5. 2, 32. But the real ellipsis seems to be that of the verb substantive, which will

\* Borger, however, declines the discussion of the question, with the following remark: "Ceterum, cum adlectus annorum numerus hic nihil valeat, ad argumenti perspicuitatem gravitatem verendumque sit, ne, post operosas difficilesque computationes, omnis res ad conjecturæ vanitatem redeat, cumque nostrum non sit tantas hominum doctorum componere lites, nec denique Pauli sit consillium, ad normam exacti temporis longitudinem, accuratè docere, quod sive a primâ inde factâ Abrahamo promissione, sive a nativitate Isaaci, sive a Jacobi in Egyptum migratione, ad latam usque legem Mosaicam fuerit præterlapsum; hæc igitur cum ita sint, inutili prorsus ad causam nostram quæstione supersedere nobis liceat."

admit of being taken in the sense *come*, or *be given*. *Κληρονομία* answers to the Heb. נְלִינָה. It must be observed, that there are *two* inheritances spoken of; 1st, the *temporal* one, that of the land of Canaan; 2dly, the *spiritual* one (which was typified in this), namely, the blessings of the Messiah's kingdom. See Ps. 37, 18. Is. 54, 17. Hence it was applied, in the sacred writers, to denote all the blessings of Christ destined for men, both in this world and the next. See Acts 20, 32. Eph. 1, 14 & 18. Col. 3, 24. 1 Pet. 1, 4. It is, therefore, the same as *εὐλογία* supra ver. 4. Thus the words are conjoined in 1 Pet. 3, 9. ἐκλήθητε ἵνα εὐλογίαν κληρονομήσητε. It is judiciously observed by Theophyl. that we must not *press* the example too far; for that very reason the Apostle said, *I speak after the manner of men*, i. e. I bring forward an example derived from human affairs; therefore no wonder that it cannot be adequate to divine things."

Borger thinks that *κληρονομία ἐκ νόμου* is synonymous with *δικαίωσις ἐκ νόμου*, i. e. the felicity proceeding from justification. Compare Rom. 8, 17. Koppe takes the *ἐτι* to have respect to the times posterior to the law of Moses.

*Κεχάρισται*, "graciously gave it by promise," i. e. graciously promised to give it. Borger takes it for *ἐπαγγέλλων κεκάρισται*. Of course *τὴν κληρονομίαν* must be repeated from the clause preceding. *Χαρίζεσθαι* is often used as a deponent; but rarely in this tense.

19. τί οὖν ὁ νόμος; Τῶν παραβάσεων, &c. Here we have an answer to an objection, of what use, then, was the Law, and why was it promulgated." To which it is replied, that the Law was by no means useless, but that its use was of another kind, and only temporary. (Rosenm.) It was not unproductive of good; though it had no effect in procuring justification. It was of great service in restraining and governing a people prone to wickedness of every kind.

But this (as was seen by Chrys.\*) pertained to the Jews only. Some eminent modern Commentators, however, have thought that this is not the full sense intended by the Apostle. See Grot., Beza, Doddr., Whitby, and Mackn. The Law was added (say they) *also to convince the Israelites of sin*, by showing them in what they were offensive to God. See Rom. 3, 20. "Thus (says Doddr.) their transgressions, not only of the ceremonial but of the moral precepts, would appear more exceedingly sinful and dangerous, in proportion to the perspicuity of those precepts, and

\* For he explains τῶν παραβάσεων χάριν thus: τούτέστιν ἵνα μὴ ἐξῇ Ἰουδαίοις ἀδεῶς εἶναι, καὶ εἰς ἔσχατον ἐξολισθαίνειν κακίας, ἀλλ' ἀντὶ χαλινοῦ ὁ νόμος αὐτοῖς ἐπιτελείμενος ἦ, παιδεύων ῥυθίζων, κωλύων παραβαίνειν. So also Theophyl.: ἵνα ἀντὶ χαλινοῦ εἴη τοῖς Ἰουδαίοις, κωλύων παραβαίνειν τινὰς γοῦν τῶν ἐντολῶν, εἰ μὴ καὶ πάσας. Rosenm. explains: "Addita est delictorum coercendorum causa: non eo fine, ut pacto, quod Deus cum Abrahamo inierat, aliquid contrarium institueretur, sed ut Israelitæ, ad idolatriam, et omnem vitæ improbitatem proni, coercerentur."

† In this limited sense the same may be said of human laws; in which view Alberti and Borger adduce several Classical passages, as does also Gataker on M. A. 3, 5. It is of more consequence, however, to observe, that the Mosaic Law, like all other severe codes, tended as much to *produce* sin as to *check* it. Thus of the Law of Moses, St. Paul says it *worked wrath* (Rom. 4, 15.), "and continued, that sin might abound." (Rom. 5, 20., where see the note.) Of such severe laws, as of Draco and others, promulgated about the time of the Peloponnesian War, we have the opinion of the Prince of Historians in the following profound and eloquent remarks, L. 3, 45. πεφύκασι τε ἅπαντες καὶ ἰδίᾳ καὶ δημοσίᾳ ἁμαρτάνειν, καὶ οὐκ ἔστι νόμος ὅστις ἀπείρχει τούτου, ἐπεὶ διεξεληλύθησά γε διὰ πασῶν τῶν ζημιῶν οἱ ἄνθρωποι προστιθέντες, εἰ πῶς ἦσσαν ἀδικοῖντο ὑπὸ τῶν κακούργων καὶ εἰκὸς τὸ πάλαι τῶν μεγίστων ἀδικημάτων μαλακωτέρας κείσθαι αὐτάς, παραβαιομένων δὲ τῷ χρόνῳ, ἐς τὸν θάνατον αἱ πολλαὶ ἀνήκονσι· καὶ τοῦτο ὅμως παραβαίνεται ἡ, τοῖνον δεινότερόν τι τούτου δέος εὐρετέον ἔστιν, ἢ τόδε γε οὐδὲν ἐπίσχει. And a little further on: ἀπλῶς τε ἀδύνατον καὶ πολλῆς εὐθελείας, ὅστις οἶεται, τῆς ἀνθρωπείας φύσεως ὁρμωμένης προθύμως τι πράξαι, ἀποτροπήν τινα ἔχειν ἢ νόμων ἰσχύϊ ἢ ἄλλῳ τῷ δεινῷ. And so Porphyr. de Abstin. L. 1. p. 7. οὐκ ἦν ἑτέρῳ χρῆσθαι φαρμάκῳ πρὸς τὴν τοῦ συμφορόντος ἀμαθίαν ἢ τῷ φόβῳ τῆς ἀφορισμένης ἀπὸ τοῦ νόμου ζημίας. Plato, however, seems wiser than all the Legislators, who thought (as we are told by Aristid. 3, 509.) τὸ συμμέτρον (*moderatè*) τὰς τιμωρίας ποιεῖσθαι πολιτικόν.



the awful solemnity with which they were delivered." "So that (to use the words of Mack.) becoming sensible of their transgressions, and of God's displeasure with them for their transgressions, and of the punishment to which they were liable, they might be constrained to have recourse to the covenant with Abraham, in which justification was promised through faith, as it is now promised in the Gospel." Finally (as Whitby observes) it is here shown that the Law was intended to discover transgressions and their punishment, that the Scripture hath concluded all men under sin, viz. by virtue of the Law, that as many as are under the Law are under the curse, ver. 10., and that upon these accounts the Law is our schoolmaster to bring us unto Christ, that we may be justified by faith in him, who are condemned by the Law, ver. 24., Christ being "the end of the Law for justification to every one that believeth." Rom. 10, 8.

Here I cannot but notice the var. lect. ἐτέθη for προσετέθη, which, though only found in five MSS. and some Versions and Fathers, has been preferred by many Critics, and received into the text by Griesbach; but (I think) on insufficient grounds. Supposing that it had been the original reading, what could have occasioned προσετέθη to have been introduced into nearly all the MSS? That would be quite unaccountable. Whereas ἐτέθη, as being somewhat more elegant than προσέτεθη, was therefore introduced by the *correctors* of the Cod. D. F. G., and especially the *first* mentioned interpolated and altered MS. It appears that those early Critics thought the *προς* useless, or worse. But they forgot that there had been before the Law of Moses a *law of nature*, under which the Gentiles continued to be afterwards, "who were a law unto themselves." To the *Jews*, however, the Law of Moses might be said to be added to the previous law of nature. This use of *προσ*ετ. is rare in the Classical writers; but it sometimes occurs. So I would understand Thucyd. 2, 35. ἐπαινοῦσι τὸν προσθέντα τῷ νόμῳ τὸν λόγον τόνδε. So also Herodot. 2, 136, 10. (which Pericles, ubi

supra, seems to have had in mind) προστεθῆναι δὲ ἐστὶ τούτῳ τῷ νόμῳ τόνδε. Now every fresh law may be said to be an addition to *the law*, or body of law. So in Thucyd. 3, 45. καὶ οὐκ ἐστὶ νόμος ὅστις ἀπείρξει τούτο, ἐπεὶ διεξεληλύθασιν διὰ πασῶν τῶν ζημιῶν οἱ ἀνθρώποι προστιθέντες, where I would supply, *not ζημίας*, with the Commentators, but νόμους from νόμον preceding.

It is plain that the common reading is, on these and other accounts, to be retained.

19. ἄχρις οὗ ἔλθῃ τὸ σπέρμα ᾧ ἐπηγγέλται. In ἄχρις there is, as Koppe observes, an ellipsis of ὥστε διαμένειν. So Theophyl.: ἀλλ' ὅμως οὐκ εἰς ἀπέραντον ἐδόθη ὁ νόμος, ἀλλ' ἄχρις οὗ ἔλθῃ ὁ Χριστὸς, ᾧ ἐπηγγέλται τὸ εὐλογεῖσθαι ἐν αὐτῷ τὰ ἔθνη. By the τὸ σπέρμα agreeably to the interpretation adopted at ver. 16, is meant *Christ*. Ὁ ἐπηγγέλται. This seems to be taken impersonally: or ἐπαγγελία may be supplied from ἐπαγγελίας a little before.

19. διαταγείς depends upon προσέτεθῃ, the words ἄχρις οὗ—ἐπαγγέλται being parenthetical. I cannot see why Koppe should consider it as redundant. It may be expressed in the *participle* in preference to the *verb*, to show the *connexion*. The term διατασσ. is very appropriate, signifying to *ordain*, *promulgate*, &c.; and it is joined with νόμον in Hesiod Opp. & Dies vs. 274. (cited by Borger) Τόνδε γὰρ ἀνθρώποισι νόμον διέταξε Κρόνον.

19. δι' ἀγγέλων. This is supposed to have been said in accommodation to the universal opinion of the Jews. I need not enter into any further explanation, having fully treated on the subject at Acta 7, 53. I would, however, observe, that perhaps διὰ may be taken for σὺν; as in Rom. 2, 27. 4, 11. 8, 25. Heb. 12, 1. Rom. 14, 20. 1 Cor. 16, 3. Ἐν χειρὶ μεσίτου. By the μεσ. is meant, not *Christ* (as some antient Commentators suppose), but, as Theodoret and the best modern Commentators are agreed, *Moses*. So Theodoret: ἐτέθη ὁ νόμος δὲ ἀγγέλων ὑπουργούντων, καὶ τῇ τούτου θέσει Μωϋσέως διακωνούντος, αὐτὸν γὰρ μεσίτην ἐκάλεσε. It may be rendered *me-*

*diator, interpreter, internuncio.* And so, indeed, Moses, is called both in the works of Philo and the Rabbins. See Wets.

20. ὁ δὲ μεσίτης ἑνὸς οὐκ ἔστιν· ὁ δὲ Θεὸς εἰς ἔστιν.

There is, unquestionably, no passage in the New Testament that has so much, and to so little purpose, exercised the learning and ingenuity of Commentators, as the present, which seems to defy all attempts to elicit any satisfactory sense, except by methods so violent as to be almost the same thing as writing the passage afresh. It is impossible for me to detail, much less review, a tenth part of the interpretations that have been proposed. For the following sketch of the various opinions, I am indebted to Borger. 1st, Some understand the μεσίτην of *any* Internuncius; and of these there are some who at ἑνὸς and εἰς supply μέρος; others at ἑνὸς supply μέρους, and understand εἰς of *number*, whereas others take it for ὁ αὐτός. Some, again, there are who at ἑνὸς supply λαοῦ, and take εἰς for ὁ αὐτός; while others take ἑνὸς substantively; others take ἑνὸς and εἰς for ὁ αὐτός.

II. Others interpret μεσίτην of *some certain internuncius*, of whom many understand *Moses*; others, *Christ*. These again supply μέρους, σπέρματος, νόμου, πράγματος, τρόπου, γένους, ἔθνους· εἰς they take for a *numeral*, or for ὁ αὐτός. Yet those who so supply, for the most part pursue a different mode of interpretation; whence has arisen a host of discordant opinions. The most diligent investigators of the sense have been Koppe in his Excurs. 7. to this Epistle, Antonius, and Bonitz, each in an elaborate dissertation, published in 1800, and, above all, Borger, in his long and admirable annotation, or rather dissertation, on this passage, in which he proposes three different modes of interpretation, all most ingeniously and learnedly supported; yet no one of them (I apprehend) so certain as to remove all doubt and objection. I can only find room for the *third*, which I insert, because it is thought by himself, on account of its comparative facility, to deserve the preference. For greater certainty, I will give his own words verbatim: "*Paulus scilicet non tantum universæ religionem Christianam Mosaicæ opponit, sed speciatim hoc etiam agit ut, promissiones divinas Abrahamo exhibitæ lege postea latâ non irritas fuisse factas, demonstret: hinc frequens est ἐπαγγελίας, seu διαθήκης et νόμου oppositio, 15—17, 18, 19, 21, Legem ergo cum promissione divinâ quicquam habere communem negat, cùm illa tantum παραβάσεων χάριν lata sit, vs. 19. hujus verò longè aliud consilium, conf. ad vs. 21. Objiciunt Judæi, (hoc enim a superiori disputatione sumimus,) legislationis splendorem, quem habuerit, cùm ab Angelorum præsentia, tum ab interpretis ministerio: respondet Paulus ita, ut μεσίτην breviter tantum commemoret, Angelos ne verbo quidem tangat, quod quomodo fieri potuerit supra diximus. Si ergo post ἑνὸς intelligamus πράγμασι (vid. L. Bos. de Ellipse. Gr. v. πρᾶγμα, et Schleus. in v.); i. e. ἐπαγγελίας s. ἐπαγγελίων (s.), omnia erunt, opinor, explicatu facilia. Quo tandem pacto, inquiunt Judæi, contendas promissiones*

divinas vim suam non amisisse per legem, sed hanc tantum παραβάσεων χάριν esse latam, cum potius hæc lex Angelorum et interpretis auctoritate munita, omnia, quæ ante eam fuerunt instituta, divinas, adeoque etiam promissiones tanto splendore non exhibitas, mni sud vi privasse videatur? Concedo, ait Paulus vs. 20. minum illud πρᾶγμα (scil. promissionem), non habuisse suum interpretem, ut habuit alterum illud (scil. lex.) (t.) : neque hoc quicquam demit promissioni; unus enim idemque Deus auctor est legis Mosaicæ et promissionis Abrahamo factæ: jam vero, dignitas et divina alicujus instituti auctoritas, non est a legati, qualis est μεσίτης, auxilio repetenda, sed satis est, illud Deum habere auctorem; unde patet, legem Mosaicam non potuisse tollere promissiones divinas hanc ob causam, quod his non, ut illi, adfuerit, quippe quæ tantum fuerit, adjuncta quædam κεπλευρα. Hac assumptâ interpretatione, ut in superiori, ita et hic intelligendus est μεσίτης in universum. Neque tamen repugnem, si quis cum aliis bene multis verba, ὁ δὲ Θεὸς εἰς ἐστίν, vertere velit: Deus sibi constat, manetque idem, i. e. semper stat promissis; præsertim, cum ipse Paulus, vs. 18. e constantia et fide Dei<sup>2</sup> mutari nescia efficere videatur, non ἐκ νόμου esse κληρονομίαν, sed ἐξ ἐπαγγελίας, vid. ibid. notata: ut sensus sit etsi promissio divina non exhibita est ope interpretis, id tamen ejus fidem non labefactare potest: Deus enim semper sibi constat. Quicquid statueris, articuli τοῦ ante ἐνὸς omissionem nobis ne objeceris, cujus ellipsis multa sunt cum in libris sacris, tum in aliis aliorum scriptis exempla, vid. Glasius, Phil. S. pag. 136—8. Fischerus ad Plat. Phæd. cap. 37. not. 17. Si post ἐνὸς intelligendum putes πρᾶγματος, i. e. ἐπαγγελίας, alia in mentem venit interpretatio, quæ ab orationis serie insignem habere commendationem nobis videtur. Nimirum, ut ad vs. sq. copiosius demonstrabimus, Paulus imprimis in eo est, ut longè aliud fuisse promissionis consilium atque legis ostendat: promissionem enim spectasse ad Christum et κληρονομίαν, vs. 16, 18. legem verò latam esse παραβάσεων χάριν, vs. 19. Diversum hoc utriusque consilium apparere dicit ἐκπεριστάσεσι, quæ alteri adfuerint, alteri non item: legis enim consilium manifestum esse ex eo, quod sit διαταγὴ δι' ἀγγέλων, ἐν χειρὶ μεσίτου, quæ solennitas non posset non insignem habere, ad reprimendum ferociam, vim, et effitaciam; (vid l. l. pag. 221. Act. et Ep. ad Hebr.); longè aliud fuisse promissionis consilium, apparet, cum non tanta cum pompa fuerit exhibita, neque habuerit suum μεσίτην (cur Angelorum mentionem Paulus, vs. 20. non fecerit, supra, pag. 229. diximus), igitur ὁ μεσίτης ἐνὸς οὐκ ἐστίν, neque tamen hoc in promissionis contentum trahendum est, æquè enim firma est et divina ac lex, cum eundem Deum habeat auctorem (ὁ δὲ Θεὸς εἰς ἐστίν). Hanc interpretationem si probaveris, facillè intelligitur, verbis διαταγὴς μεσίτου, non continere Judæorum aliquam objectionem, sed Paulum iis demonstrare velle, verum esse quod dixerat, legem esse latam παραβάσεων χάριν, voculam verò δὲ in ὁ δὲ μεσίτης obtinere solitam vim adversativam: *interpres contra cet.*"

Wets. offers the following annotation: "As when we speak of an umpire, or mediator, we understand that it belongs to his office,

not to favour one party only, but show himself the same to *both*; so also when we speak of God, we view him as the Father not of the Jews only, but of all men. Whence it immediately follows, that Moses, who was mediator between the Jews only and God, was not a mediator, properly so called; but that from the goodness of God is to be expected another who shall be the mediator of the whole human race, even Christ. See Rom. 3, 30. 4, 16."

21. ὁ οὖν νόμος κατὰ τῶν ἐπαγγελιῶν τοῦ Θεοῦ; Μὴ γένοιτο. This passage, it should seem, is to be closely connected with the words τὶ οὖν ὁ νόμος;—ἐπὶ ἡγγελται, ver. 19., the others, διαταγείς—εἰς ἐστίν, ver. 20., being thrown into a parenthesis: indeed ver. 19 and 21. are united by the help of the particle οὖν, as is usual after a parenthesis, or a somewhat long digression. In order to comprehend the meaning of the Apostle, it is necessary to attend to the context. Now it has been shown, that far different had been the intent of the *law*, and the *promise*; for that the *former* had been promulgated παραβάσεων χάριν, to repress sin (ver. 19.); the *latter* had respect to *Christ* (ver. 16.): that the law could to no one be the cause δικαιοσύνης καὶ τῆς ζωῆς, of justification and life (ver. 11 & 12.), but that Christ, promised to Abraham, had by his death conferred this benefit on men (ver. 13 & 14.); therefore the law, he says, was only a παιδαγωγός, till Christ should come (ver. 24.), who would take away all its authority (ver. 25. 4, 3—7.). As, then, the divine promise has nothing in common with the law, the Apostle justly asks: ὁ οὖν νόμος κατὰ τῶν ἐπαγγελιῶν τοῦ Θεοῦ; "is the law, then, at variance with the divine promises," so that the justification or inheritance (ver. 18.) which God had before awarded to us by *promise*, is now to be obtained by the observance of the *law*? To which the Apostle answers by the strong negative, μὴ γένοιτο, by no means! "For if (continues he) such a law had been promulgated, as could have procured us felicity, then indeed justification would depend on the observance of a law, not on divine promise, and therefore it would follow that the law is at variance with the promise, and that

it has rendered it void : but (as was said before, and will appear from what follows, ver. 22. seqq.) this is not the force of the law, nor was this its intent." (Borger.)

The words are thus explained by Theophyl. : εἰ αἱ μὲν ἐπαγγελίαι ἡυλόγουν, ὁ δὲ νόμος κατάραν εἰσάγει, προδήλον ὅτι ἐὰν παραδεξώμεθα αὐτόν, ὡς τὸ κῦρος ἔχοντα, λύει τὰς ἐπαγγελίας τοῦ Θεοῦ τὰς τὴν εὐλογίαν διδούσης· ἀλλὰ μὴ γένοιτο· ἄκουε δὲ καὶ τῶν ἐξῆς. Τότε, φησὶν, ὁ νόμος ἐπικρατέστερος ἂν ἦν τῆς πίστεως, καὶ εὐλόγει, καὶ ἐδικαίου τὸν ἄνθρωπον, εἰ ζωοποιῆσαι ἡδύνατο καὶ σῶσαι· νῦν δὲ μᾶλλον ἀποκτινύει, καθ' ὃ οὐ δύναται ἀμαρτίαν ἐλευθερῶσαι. Πῶς οὖν ἐπικρατήσῃ τῆς πίστεως τῆς δυναμένης ζωοποιεῖν διὰ τοῦ βαπτίσματος, καὶ εὐλογούσης καὶ δικαιοῦσης ;

In the phraseology there is no difficulty. See the note on 2, 16. 3, 6.

22. ἀλλὰ συνέκλεισεν ἡ γραφὴ τὰ πάντα ὑπὸ ἁμαρτίαν, ἵνα ἡ ἐπαγγελία ἐκ πίστεως Ἰησοῦ Χριστοῦ δοθῇ τοῖς πιστεύουσιν. This is to be closely connected with the latter part of the preceding verse. The sense is : " But so far is it from being the case, that such a law (a law able ζωοποιεῖν, and from which should issue justification) *has* been promulgated, that the Scripture teaches us that all men are sinners, (and therefore worthy of punishment)." Ἡ γραφὴ is for ὁ Θεός. See the note on ver. 18. and Rom. 11, 32. Συνέκλεισε, *teaches, shows, accounts that all are συγκλειομένους, &c.* On this idiom see Glass. Phil. Sacr. L. 1. Tr. 3. Can. 15. Alberti and Loesner on Acts 10, 15. and Storr on Hebr. 7, 3. The aorist is here for the preterite : or it may denote, by a very frequent idiom both in the Scriptural and Classical writers, what is done *passim*, or *habitually*. The sentiment is by no means unusual in Scripture. See 1 Kings 8, 46. Ps. 14 & 53. compared with Rom. 3. Here, as in Rom. 7., sin is compared to a *tyrant*, who holds men captive, and to whose domination all are subject. Τὰ πάντα is for τοὺς πάντας, neuter for masculine, by a common idiom, on which consult Glass. and Matth. Gr. Gr.

However, τὰ πάντα may have an emphasis, so as to signify that all men of all ages and nations. See a similar passage at Rom. 5, 20. (Borger.)

Ἐκ πίστεως I. X. is supposed by Koppe and Borger to be for εἰς I. X.; there being, they think, a pleonasm in πίστεως. But this seems somewhat precarious. I should rather take ἐκ πίστεως to be put elliptically for ἡ ἐκ πίστεως οὔσα, "which is suspended on, depends on faith in Jesus Christ."

Συνέκλεισεν, "considers all (whether Jews or Gentiles) as included ὑπὸ ἁμαρτίαν, under the same subjection to sin, and consequent punishment."

23. πρὸ τοῦ δὲ ἐλθεῖν τὴν πίστιν. Having refuted the former objection, the Apostle again goes on to show the use and intent of the law. Πρὸ τοῦ ἐλθεῖν τὴν πίστιν, "but before the faith in Christ was introduced." For ἐλθεῖν is used *populariter*. By πίστις is denoted the *Christian religion*, from its distinguishing characteristic; since it enjoins, and enables us to live by faith, not by sight. See Rom. 3, 27. 11, 8. The words ἐφρουρούμεθα συγκεκλεισμένοι εἰς τὴν πίστιν, are not (I think) to be too much pressed upon. There seems to be in them a continuation of the metaphor begun in the preceding verse, by which sin is considered as a *jailor* holding the whole human race in durance. Ἐφρουρούμεθα merely serves to dress up the metaphor; though it suggests an idea of the *strictness* with which the Jews were bound to the observance of the law. For the *we* can only refer to *Jews*. Εἰς signifies *usque ad, until*: and in τὴν μελλοῦσαν πίστιν there is (as Borger observes) a *trajectio* for τὴν πίστιν τὴν μελλοῦσαν, "until the (establishment of) the faith which was to be revealed and manifested."

24. ὥστε ὁ νόμος παιδαγωγὸς ἡμῶν γέγονεν εἰς τὸν Χριστὸν. Here there is a continuation of the same metaphorical language respecting the Law and the Gospel compared; and as before, the law was likened unto a *jailor*, so here it is to a *pædagogus*: and thus the Apostle concludes what he has to say on the use

and duration of the law by a very apt similitude. Most modern Commentators, however, seem to have formed a wrong notion of the idea meant to be conveyed, by interpreting παιδαγωγός a *schoolmaster*, or tutor; whereas many eminent Commentators have rightly seen that it only signifies a *pædagogus*, a very different sort of person, namely, one (often a freed-man, and sometimes a slave,) who conducted children to and from school, and superintended their moral conduct out of school hours, and, as I conjecture (though it has not been touched on by any of the Commentators,) superintended the studying of their lessons, and assisted them in preparing for the master.\* This is confirmed by Chrysost. 742, 23. Ὁ δὲ παιδαγωγὸς οὐκ ἐναντίονται τῷ διδασκάλῳ, ἀλλὰ καὶ συμπράττει, πάσης κακίας ἀπαλλάττων τὸν νέον, καὶ μετὰ πάσης σχολῆς τὰ μαθήματα παρὰ τοῦ διδασκάλου δέχεσθαι παρασκευάζων· ἀλλ' ὅταν ἐν ἔξει γένηται, ἀφίσταται λοιπὸν ὁ παιδαγωγός. Borger refers to Wesseling on Herodot. L. 8. p. 654. J. N. Antonii Commentat. de Pædagog. Vet. Rom. J. C. Messerschmid. de Pædag. Lacedæm. in Actis Societ. Lat. Jenensis, vol. 5, p. 72. seq. Several Rabbinical passages are adduced by Wets. and Schoettg. in which there are allusions to the office of the pædagogus. The latter Commentator illustrates the sense thus: "The law,

\* Dr. Parr in his notes on four Sermons of Taylor, Lowth, &c. p. 27. says: "The pedagogue attended his pupils at public spectacles." And the learned Critic might have proved and illustrated this from Philostrat. Vit. Soph. L. 2, 21. where, speaking of a public lecture-room for declamations, he says: ἄνθρωποι εἰσεκαλούμεθα, καὶ ἐκαθήμεθα, εἰσκληθέντες, οἱ μὲν παῖδες καὶ οἱ παιδαγωγοὶ μέσοι, τὰ μειράκια δὲ αὐτοί· and Theophr. Char. 9, καὶ ξένοις δὲ αὐτοῦ θέαν ἀγοράσας, μὴ δοῦς τὸ μέρος, θεωρεῖν, ἄγειν δὲ καὶ τοὺς νεῖεῖς εἰς τὴν ὑστεραίαν καὶ τὸν παιδαγωγόν. That the pædagogi were, if not slaves, yet regarded as *domestic servants*, appears from Soph. Electr. 32. where, addressing his antient παιδαγωγός, he says: ὦ φίλτατ' ἀνδρῶν προσπόλων, domesticorum. So also Phœn. 93. Μὴ τις πολιτῶν ἐν τρίβῳ φαντάζεται, Κάμοι μὲν ἔλθῃ φαῦλος, ὡς δούλῳ, ψόγος, Σοὶ δ', ὡς ἀνάσσει. Those who are conversant with the Greek Dramatists will remember, that the persons in question are usually represented as of servile condition.



then, is a sort of *pædagogus* who brings unto our great Master, even Christ. Boys would seldom of their own accord go to the master, unless they were urged by the *pædagogus*. Nor should we many of us come to Christ, did not the law, our *pædagogus*, urge us by compulsory methods." See also Grot. and Elsner. Borger remarks, that the office of the *pædagogus*, the *æconomus*, and the *Ἐπιτρόπος* were indeed very different (referring to Plut. de Lib. educat. p. 4.); but we must not be too nice in laying down the distinction; and he refers to his note on 4, 2. All this is very true: but if the conjoint duties of the *pædagogus* be attended to, which I have above suggested (from Chrysost.), there will be no occasion. The general allusion seems to be to the *introductory* nature of the pedagogical office, and the restraint and, as it were, bondage under which the boys were thus held. It also represents the condition of persons under the law, as that of *νήπιοι*, compared to that of those under the Gospel, who are *τέλειοι*. So Chryst. says, *πίστιν τὴν εἰς τὸν τέλειον ἄνδρα ἄγουσαν*. The metaphor is often used by the Apostle; as in Rom. 10, 6. A combination of this with other metaphors on the subject is found in the following beautiful passage of Isidor. Pelus. L. 1. Ep. 257. (cited by Borger): *Ἀνατέλλοντος φωτὸς, ὁ ὀρθρὸς ὑποχωρεῖ· ἡλίου ἀνίσχοντος λαμπρῶς, τὰ τῶν ἀστέρων ἀμαυροῦται χορεύματα· ὅτε αἰθρίας ἡμέρα ἐπιφανῇ, τὰ τῆς ἑω ἀπολήγει σκιάσματα· ὅτε ἡ τοῦ εὐαγγελίου σοφία ἐξέλαμψεν, ἡ τοῦ νόμου παιδαγωγία ἐσχόλασε.*

26. Πάντες γὰρ υἱοὶ Θεοῦ ἐστε διὰ τῆς πίστεως ἐν Χριστῷ Ἰησοῦ. Since they are said to be υἱοὶ Θεοῦ in tacit opposition to the state of δοῦλοι, slaves of the law, it is plain that υἱοὶ must have the adjunct notion of *liberty*: yet there is no occasion to *press* on that of *slavery*\* under the law, which was only *comparative*, and chiefly meant with reference to the re-

\* As when at 4, 1. ὑπὸ τὰ στοιχεῖα τοῦ κόσμου δεδουλωμένοι. See also 4, 1 & 4, 5.

straints of the law. Γὰρ has here the sense of *scilicet*; the connection with the foregoing being very close.

This *sonship* is supposed not to be complete till they arrive at maturity, and be liberated from the restraints of tutors and governors of every kind.

27. ὅσοι γὰρ εἰς Χριστὸν ἐβαπτίσθητε, Χριστὸν ἐνεδύσασθε. The passage is thus rendered by Koppe and Borger: "for as many of you as, having received baptism, profess the Christian doctrine (whether circumcised or uncircumcised), are united with Christ by the closest bond." Theophyl. (from Chrysost.) annotates thus: κατασκευάζει πῶς υἱοὶ ἐσμεν Θεοῦ, καὶ φησιν, ὅτι διὰ τοῦ βαπτίσματος. Οὐκ εἶπε δὲ, ὅτι ὅσοι ἐβαπτίσθητε, υἱοὶ Θεοῦ γεγόνατε, ὥσπερ καὶ ἡ ἀκολουθία ἀπῆται· ἀλλὰ τὸ πολὺ φρικωδέστερον, ὅτι Χριστὸν ἐνεδύσασθε. Εἰ γὰρ Χριστὸν τὸν υἱὸν τοῦ Θεοῦ ἐνδεδύμεθα, καὶ πρὸς αὐτὸν ἀφωμοιωθῶμεν· εἰς μίαν συγγένειαν καὶ μίαν ἰδέαν ἤχθημεν, χάριτι γεγονότες ὅπερ ἐκεῖνός ἐστι φύσει. It is rightly observed by Borger, that ἐνδύεσθαι τι, or τινα, signifies to contract familiarity with any person or thing: and so the Hebr. שָׁבַט is often used of any close connection.\* This (I would add) may be paralleled by our vulgar idiom, *to be hand and glove*.

28. οὐκ ἔνι Ἰουδαῖος—θῆλυ. This is (as Borger observes) partly a repetition of what was said at ver. 26. πάντες γὰρ ἐστε υἱοὶ Θεοῦ. It is (I conceive) a further development of the idea; q. d. "there is under the Gospel no distinction of nation (οὐκ ἔνι Ἰουδαῖος, οὐδὲ Ἕλλην. See the note on Rom. 1, 14 & 16.), nor of condition (οὐκ ἔνι δοῦλος, οὐδὲ ἐλεύθερος), nor of sex (οὐκ ἔνι ἄρσεν καὶ θῆλυ)." Such, Borger observes, is the general sentiment, which is not to be too much pressed upon. That is (I think) especially to be observed on the words οὐκ ἔνι ἄρσεν καὶ θῆλυ: for, notwithstanding what Grot. says, the

\* So Chrysost. (cited by Borger): οὕτω φαι ἐπὶ φίλων λέγομεν, ὃ δεῖνα τὸν δεῖνα ἐνεδύσατο, τὴν πολλὴν ἀγάπην λέγοντες, καὶ τὴν ἀδιάλειπτον συνουσίαν.

females under the law were nearly on the same footing with the males.\* The points of inferiority which some fancy being only such as respected political, not religious, matters.

The *ἐν* is by some taken for *ἐστι*. Which use, Koppe observes, cannot be *proved*. Not, perhaps, by the examples of Raphel and the earlier Philologists: yet it has been established beyond doubt by Borger's examples; though the learned Commentator is inclined (and, I think, with reason,) to prefer the common interpretation, by which the word is taken in its usual sense, *Χριστῷ* being supplied, and by *Χριστιᾷ* is understood *Christ's religion*.

28. πάντες γὰρ ὑμεῖς εἰς ἐστε ἐν Χριστῷ Ἰησοῦ. This clause is explanatory of the preceding; and the *sense* is clear; though there is no little diversity of reading, which has (I imagine) arisen from certain Critics who fancied they saw a solecism, and were more anxious to remove it than careful about the *means*. In F. C. the *εἰς* is altered to *ἐν*. In A. it is cancelled. But these are all MSS. that have been much tampered with by Correctors. And as to *Versions*, they are here of no authority. The common reading is undoubtedly to be retained; since from it the others may be easily accounted for, and the seeming solecism (which has the appearance of Hebraism) is not to be heeded. Wets. compares Lucian Tox. 46. εἰς ἄνθρωπος ὄντες οὕτω βιοῦμεν, ὥς, ἀφ' οὗ συνεληλύθαμεν, εἰς ἄνθρωπος ὄντες, καὶ τὰ αὐτὰ ἀγινώμενοι, καὶ τὰ αὐτὰ χαίροντες. Symmachus, 3, 26. Ambo idem sumus; nam hæc dici a me patitur ille, qui melior est. The sense is: "Ye are all *one and the same* in your Christian profession."

29. εἰ δὲ ὑμεῖς Χριστοῦ, ἄρα τοῦ Ἀβραὰμ σπέρμα ἐστέ.

The connection is well traced by Theophyl. thus: "Having before said that the seed of Abraham, in whom the nations are blessed, *is Christ*, to whom the

\* So Rosenm. (from Koppe) remarks: "Hoc exprimit partiendo, i. e. nonnullis generibus, in quæ solebant homines omni tempore dispesci, sigillatim enumeratis."

promises were given, and having proved that they have the form of Christianity, he now draws the conclusion: If, then, ye be Christ's, ye are therefore the seed of Abraham, and heirs according to the promised blessing; q. d. 'How then do ye hanker after the law, who have been blessed by Christ so as to put him on, or be likened unto him, and have thence become the seed of Abraham.'"

It is observed by Koppe and Borger, that the phrase *εἶναι τινος* imports *conjunction* with any one; and the latter adduces examples, which, however, are needless. The phrase is plainly equivalent to *ἐνδύεσθαι* at ver. 27. Borger renders it: "if you are so closely connected with Christ, it is apparent that you are the seed of Abraham." The nature of the connection appears from ver. 16.

29. καὶ κατ' ἐπαγγελίαν κληρονόμοι. Borger renders: "and are therefore by Divine promise partakers of felicity." And he compares Rom. 8, 17. Eph. 3, 6. and Rom. 9, 7.

#### CHAP. IV.

Here, Borger thinks, the division was improperly made; since the same argumentation is continued, and there is a close connection with the preceding.

VERSE 1. λέγω δέ. On this phrase see supra 3, 17. Koppe observes, that from the word *κληρονόμοι* supra 3, 29. (a name of which the Jews were fond), the Apostle takes occasion, from the different terms *κληρονόμοι νήπιοι* and *κληρονόμοι υἱοθεσίαν ἀπολάβοντας*, to metaphorically represent Jews and Christians. And Borger remarks, that at 3, 26. the *υἱὸς* and *δοῦλος* are opposed. The Apostle mentions the sonship of Christians, hinting, that before they embraced the Gospel they were, if Jews, in the condition of servants: then, to soften what must appear harsh to those who were accustomed to claim the title of *בני אלהים*, sons of the Lord (Deut. 14, 1.) he shows

how he would be understood. He admits that they were in some sense sons, but yet that their condition was servile, since as the servant or slave is under the governance of his master, so were the Jews bound to obey the precepts of the law, as the orders of a *pædagogus*." The word *νήπιος* here means, not *infans*, but; in a general way, a *boy*, one who is not yet *adult*, a *minor*: a signification often occurring both in the Scriptural and Classical writers, as Hom. Il. §. 966.

1. οὐδὲν διαφέρει δούλου, "is in no respect different from a slave," i. e. in having no disposal of his own property, being entirely under government and restraint, and subject to castigation. Yet the expression must not be pressed too far. The sense is thus laid down by Borger: "Quamvis omnium paternarum opum dominus sit atque possessor filius, tamen, quamdiu tutorum reique familiaris dispensatorum est curæ commissus, iis ut ipsi non licet, opesque illæ nil ipsi prosunt; eodem prorsus modo vestra filiorum dignitas nullam vobis utilitatem præstabat, neque vestra vobis jura usurpare licebat, quamdiu legis imperio parere cogebamini."

2. ἀλλὰ ὑπὸ ἐπιτρόπου ἐστὶ καὶ οἰκονόμος ἄχρι τῆς προθεσμίας τοῦ πατρὸς. These words are explanatory of the preceding. On the sense of the terms ἐπίτροπος and οἰκονόμος, the Commentators differ in opinion. Some take them to denote what we call *guardians*. If there be a difference, it is thought to be that the ἐπίτροποι were guardians by *law*; the οἰκονόμοι, those appointed by the *parent*. Most recent Commentators however regard the ἐπίτροπος as synonymous with παιδαγωγός, as denoting literally those who are set over the care of the children. By the οἰκονομ. they understand those aged servants to whom was committed, together with the care of the domestic affairs, the superintendence of the education of the children. It is perhaps unnecessary to press on the exact sense of these terms, and their difference. The sole meaning of the Apostle is, that the minor is

under government and restraint, and even his own property is administered by others.

At *προθεσμίας* must be understood *ἡμέρας*. Theophyl. explains it *νομίμου ἡλικίας*. Krebs, Wets., and Loesner, adduce numerous examples of the word from the Classical writers, of which I need insert none. It meant the day or time previously fixed for the execution of any thing. Thus the period for the succession to property might be, and was, fixed by a testator: for I cannot think, with some, that *τῆς προθεσμίας τοῦ πατρὸς* means the time appointed by the laws at which any one might succeed to the property of a parent: but I would regard *τοῦ πατρὸς* as put for *ὑπὸ τοῦ πατρὸς*, which depends on some participle understood, which may be the better tolerated, since *προθεσμία* carries in itself the nature of a participle. I assent to Borger, that it is not probable the Apostle had in view the regulations of the Roman law, considering in what low estimation the law of the Heathens was to Jews, and especially as in the very history of the Israelites mention is made of these *ἐπίτροποι* and *οἰκονόμοι* (as Gen. 24, 1. seq. compared with 15, 2.) to whose office, equally with that of the Romans, it is probable some certain *προθεσμία* was appointed by the parent. See the Interpreters on Hebr. 3, 2.

3. *οὕτω καὶ ἡμεῖς—δεδουλωμένοι*. The *example* is here brought into *application*, “As a boy is subject to the governance of the *pædagagus*, so were we Jews and Heathens (for to *both* the word *ἡμεῖς* belongs, v. 8, 9.) subjected *τοῖς στοιχείοις τοῦ κόσμου*, by which is meant the *elements of religion*, especially fitted to the capacities of ignorant and uncivilized persons, such as are usually delighted with external rites and ceremonies. See Hebr. 5, 2. Col. 2, 8 & 20. *Κοσμ.* denotes the whole multitude of those who had not embraced the Christian religion, whether Jews or Heathens. See Job. 15, 18. 12, 31. Col. 2, 20. In what sense *δεδουλ.* is to be understood

appears from the note on 3, 26. Compare Hebr. 9, 9 & 10. (Borger.)

Koppe also is of opinion, that the *ἡμεῖς* refers to both Jews and Gentiles. It is well remarked by Theophyl. : *Μανθάνομεν δὲ, ὅτι ὁ μὲν Θεὸς τὴν υἱοθεσίαν (αὕτη γὰρ ἡ κληρονομία) ἐξ ἀρχῆς ἠβούλετο δοῦναι, ἀλλ' ἡ νηπιότης ἡμῶν ἐκώλυε.* The interpretation of *στοιχεῖα*, adopted by most recent Commentators, is supported by the authority of some antient ones, who (as Theophyl. remarks) explained it by *τὸν στοιχειώδη καὶ εἰσαγωγικὸν νόμον.*

4, 5. Here the Apostle carries further the comparison drawn from the *pædagogus*, the *οἰκονόμος*, and the *ἐπίτροπος*; q. d. "For as the son, for a time, is subject to the governance of these, but when the *προθεσμία* is accomplished, is, as it were, liberated, and becomes his own master; so we, so long attached *τοῖς στοιχείοις τοῦ κόσμου*, are liberated from them, on the Son of God being sent into the world for the purpose of delivering us." *Πλήρωμα τοῦ χρόνου* also occurs in Gen. 25, 24. 29, 21. Acts 2, 2. Eph. 1, 10. Ez. 5, 2. (Sep.) The phrase *πληροῦν τὸν χρόνον*, and similar ones in the Old Testament, are supposed to be derived from a similar use of the Hebr. *מָלֵךְ*. But they also occur in the Classical writers. Thus Plut. 1, 516 c. *ἐπιμαρτυρόμενοι πεπληρῶσθαι τὸν χρόνον.* [To which may be added Pindar fragm. 95. *ἐν χρόνῳ δὲ γίνετ' Ἀπόλλων.* Edit.] So also Eph. 1, 10. *πλήρωμα τῶν καίρων.* (Borger.)

*Ἐξαποστέλλειν* is thought by Borger to be the same with *ἀποστέλλειν*. But it almost always is somewhat more significant, and especially when, as here, and in the next verse, and also in Exod. 3, 10 & 13. 1 Sam. 2, 5. Acts 22, 21., it is used of *legates* sent out with a divine commission.

4. *γενόμενον ἐκ γυναικὸς*, "descended from a woman." Of this sense of the word many examples are adduced by Borger, as Herodot. L. 9. *ἡμέρα τῇ ἐγένετο βασιλεὺς, on his birth-day.* Dionys. Hal. p. 136. *ἐξ ἧς ἐγένετο* A. M. Ælian. V. H. 3, 36. *ἐξ Ἰλ-λύριδος γυναικὸς γενομένη.* The words following *ἵνα*

τοὺς ὑπὸ νόμον ἐξαγοράσῃ, state the purpose (or rather the purposes) for which Christ was sent, namely, to *buy off* and liberate those who were under the law. At τοὺς must be supplied δεδουλαμένους from the preceding. This sense of ὑπὸ has, in the Classical writers, almost always the *dative*; but in St. Paul, always the *accusative*; which may be reckoned among the Cilicisms occasionally found in the Apostle.

5. ἵνα τὴν υἱοθεσίαν ἀπολάβωμεν. The ἵνα denotes *end*, or *effect*. On the sense of ἀπολ. τὴν υἱοθεσίαν see the note supra 3, 26. Υἱοθεσία is explained by Borger "ea hominis Christiani conditio, quâ ab omni metu liber colit fidenter, amatque Deum ut Patrem, ut ab eo nihil quicquam mali timeat, immo vero optima quæque in hac et futurâ vitâ exspectet."

6. ὅτι δὲ ἐστε υἱοί, ἐξαπέστειλεν ὁ Θεὸς τὸ Πνεῦμα τοῦ υἱοῦ αὐτοῦ εἰς τὰς καρδίας ὑμῶν. It is here demonstrated, by a sure proof, that the Galatians are partakers of that υἱοθεσία, or sonship.

Theophyl. well explains: "Whence is it not plain that we were presented with this sonship?" Now the Apostle (says he) had before manifested this, when he shewed that we had put on Christ, who is the son of God: but he shows it now, also, from our having received the *Spirit*, which prepares us to call God our Father, having touched our hearts in a new and divine manner. Yet this would not have been the case, had we not been favoured with the adoption." He then paraphrases: "So that, since we are sons and heirs, not of ordinary things, but of those that pertain to God, and are partakers of the only begotten, why are we then become servants, and neglect the faith which gave us our worship, by hankering after the Law?"

Borger thinks that, from the context and the course of the argument, it appears that before ὅτι there is an ellipsis of ἵνα δῆλον ᾖ; as in Demosth. C. Pant. p. 628. ὅτι ταῦτ' ἀληθῆ λέγω, καλεῖ μοι τούτων τοὺς μάρτυρας, i. e. ἵνα δῆλον ᾖ ὅτι, &c. But this ellipsis is (I



think) no where else to be found in the Apostle. I therefore prefer the other mode proposed by Borger (and which had also occurred to myself), namely, to supply *δηλον* after *υιοι*. It is plain that the Apostle means to assert the having received the Spirit as a proof of their sonship. The same argument of proving it (Mr. Locke observes), from their having the Spirit, St. Paul uses to the Romans, Rom. 8, 16. And on reading 2 Cor. 4, 17—ver. 6., and Eph. 1, 11—14., it will be found that the Spirit is looked upon as the seal and assurance of the inheritance of life to those *who have received the adoption of sons*, as St. Paul speaks here, ver. 5." The force of the argument (continues he) seems to lie in this, *that as he that has the spirit of a man in him has an evidence that he is the son of a man, so he that hath the Spirit of God has thereby an assurance that he is the son of God.*"

The *πνεῦμα τοῦ υιοῦ* is explained, by almost all the recent Foreign Commentators, *sensus Christianus, those pious feelings which become us as Christians.\** But this, however specious, seems to be a precarious, not to say an unsound, interpretation. I cannot but think that the sense of the expression was better seen by the antients. Thus Œcumen. 784 n, *ὁρα ἔρρασαν τῆς ἁγίας τριάδος ὁ πατὴρ ἀπέστειλεν, ὁ υἱὸς ἐσαγαγέθη, καὶ τὸ πνεῦμα συνήργησεν, ὃ καὶ εἰς τὰς καρδίας ἡμῶν ἐπεισελθὼν, διδάσκει λέγειν, ἀββᾶ ὁ πατήρ.* And so Bp. Pearson: "Here the Son is distinguished from the Father, as first sent by Him; and the Spirit of the Son is distinguished both from the Father, and from the Son, as sent by the Father, after He had sent the

\* Borger makes the best of this interpretation by paraphrasing thus: "Deus ergo, cum Filii sui spiritum mittit, id efficit, ut iidem animi sensus in Christianis excitentur atque alantur, qui sunt in C.J. utque illi, quoad ejus fieri potest; id velint, cogitent, agant, quod velle, cogitare, atque agere eos decet." He, however, shows his orthodoxy by observing: "Hæc vocis *πνεῦμα* significatio repetenda est a notione *Spiritus Sancti*, eximie ita dicti, quem horum sensuum piorum auctorem et effectorem esse, constanter docent Apostoli."

Son. And this our Saviour hath taught us several times, Joh. 14, 26. 15, 26. Hence we conclude that the Holy Ghost, although He be truly and properly God, is neither God the Father, nor God the Son." And so also Mr. Locke ap. Doyley. "He could not be called the Spirit of the Son any otherwise than as proceeding from the Son; so that it is evident He proceeds from both Father and Son." 'This is, I conceive, the truth: yet not perhaps the *whole* truth; for there seems some allusion to those *supernatural gifts* which some of the Galatians had to boast of as well as the Corinthians. So supra 3, 5. *ὁ οὖν ἐπιχορηγῶν ὑμῖν τὸ πνεῦμα, καὶ ἐνεργῶν δυνάμεις ἐν ὑμῖν.*

The words κράζον, Ἀββᾶ, ὁ πατήρ, are excellently explained by Œcumen. thus: *ὅπερ καταπεφύηκε παρασκευάζον ἡμᾶς καὶ διδάσκον πατέρα τὸν Θεὸν καλεῖν.\** As to ὁ πατήρ, it is plainly the Nominative for the Vocative; as in Matt. 1, 20. Mark 14, 36. Eph. 6, 1.

7. *ὥστε οὐκ ἔτι εἰ δούλος, ἀλλ' υἱὸς· εἰ δὲ υἱὸς, καὶ κληρονόμος Θεοῦ διὰ Χριστοῦ.* Borger observes that there is no difficulty in this verse, if it be compared with Rom. 8, 17. and 3, 29. and the notes. *Εἰ* is for *ἔστε*, by a very frequent idiom.

8, 9. The best Commentators, antient and modern, are agreed that in these two verses, by a sudden *conversio sermonis*, the persons addressed are *Gentile Christians*. And this seems to be denoted by the *ἀλλά*. The two verses are also opposed to each other by the use of the apodotic particles *μὲν* and *δέ*. The *first* treats of the pristine condition of the Galatians, when enslaved to a wretched idolatry

\* According to the interpretation of the recent Commentators just noticed, *κράζον* must be interpreted "give us a right to exclaim;" which is very harsh. Far preferable is the one just given.

Selden (De Suec. in Bonâ Def. C. 4.) adduces a quotation from the Babylonian *Gemara*, to prove that it was not allowed to *slaves* to use the title of *Abba* in addressing the master of the family to which they belonged, or the correspondent title *Imma*, (or *mother*;) when speaking to the *mistress* of it.

(which is meant by ἐδουλεύσατε τοῖς μὴ φύσει οὐσι θεοῖς); and this the Apostle attributes (in the words οὐκ εἰδότες τὸν Θεόν) to their ignorance of the nature of God. The *second* describes the *opposite* state, as knowing and being known of God, and is made to serve as a ground of wonder how they should wish to slide back into their former bondage to superstition. Such is the *general sentiment*. We will now proceed to consider the phraseology in detail.

It is manifest that ἀλλὰ μὲν is *not* (as Koppe thought) a mere form of transition. Nor was there any reason for Noesselt and Rosenm. to think that τότε refers to the time when the Jewish part of the congregation had been under the law. The τότε and νῦν are added to the μὲν and δὲ, to more clearly express the meaning; the former designating the time when they were Heathens; the latter, that during which they had been Christians. The phrase οὐκ εἰδότες τὸν Θεόν is a periphrasis for ἀθεοὶ (as in Eph. 2, 11 & 12.) See 1 Thess. 4, 5. 2 Thess. 1, 8. The sense is: "because ye were ignorant of God," i. e. the true God, Jehovah.\* Ἐδουλεύσατε is thought by most Commentators to designate the slavery of idolatry. But it is objected by Borger, that δουλεύειν, like the Heb. עָבַד in 1 Chron. 28, 9., and often elsewhere, sometimes merely signifies to worship and serve God. And so Paræus, Tir., our English Translators, and Schleus. And this would be preferable, were it not for the phrase δουλεύειν στοιχείοις at ver. 9., which (I think) plainly proves that δουλ. is here to be taken in sensu deteriori.

The τοῖς μὴ φύσει οὐσι Θεοῖς is also a periphrasis for "false gods." Thus Grot. compares Deut. 32, 21. לֹא לַבָּעִי, ἐπ' ὡς Θεῶν, i. e. τῶ φύσει μὴ ὄντι. It is strange that some eminent Critics, as S. Clarke,

\* Illum scilicet æternum Universi Opificem, maximam partem intelligit, ad quam comparati Philosophi non omnes (nam nec Aristotelici excipi debent, nec Epicurei et multi horum similes); valdè erant pauci, ac ne ii quidem rectè exprimebant id quod credebant animo. (Grot.)

Koppe, and Semler, should have regarded φύσει as a gloss, merely because its *place* is not quite the same in different MSS. It is not omitted in *one* Greek MS.; and though some MSS., as A, C, D, E, F, and G., and some Fathers read τοῖς φύσει μὴ οὖσι, yet that is only a more elegant mode of position, such as we often find in MSS. where the text has passed through the hands of a corrector, which may be said of most of those here cited. As to the Versions, they are, in such a case as this, no evidence. Hence it is clear that φύσει must be retained; and its present position is defended by a similar trajectory in Eph. 2, 3. As to the *sense* of φύσει, most Commentators, as Menoch., Par., Beza, Pisc., Koppe, &c., think that the word is meant to be opposed to the δόξα, or opinion of men, or human laws and ordinances.\* But this seems scarcely to reach far enough. I should think, with the antient Commentators, and some modern ones, as Wolf and Elsner, that it has a reference to the *essence and nature* of the Supreme Being, as opposed to those who were only fictitious and *made* gods.† This, Elsner observes, supplies a strong argument against the Socinians: for if Christ is not a φύσει Θεός, he can in no respect be a true God, nor worthy of religious worship.

The formula μάλλον δὲ, Koppe says, is one *non angendi sed corrigendi superiora*. But to this I cannot assent. It should seem to be a formula corrigendi ideoque *et* angendi. Examples are adduced by Raphel from Polyb. Such, indeed, are also to

\* So Wets.: “ φύσις opponitur νόμῳ πόλεως sive θέσει.

† To which purpose Elsner cites Hierocl. (addressing wise and good men after death): ἔσσεται ἀθάνατος Θεός, οὐ φύσει (scil. ὦν) ἀθάνατος Θεός. Idem p. 170. (of Pythagoras): ὅς οὐκ ἦν τῶν ἀθανάτων Θεῶν, οὐδὲ τῶν φύσει Ἡρώων, ἀλλ’ ἀνθρωποὶ ὁμοιώσει Θεοῦ κοσμηθεῖς. Ælian L. 3. Var. Hist. C. 18. He also cites from Philostr. οἱ μὴ φύσει παῖδες and Julian, οἱ φύσει γονεῖς. It is strange that the learned Commentator did not notice the very frequent, I had almost said perpetual, use of Θεός in Philostratus in a lower sense, as it was applied to demi-gods, i. e. heroes, *deified men*.

be found in Thucyd. and almost every good writer. And so Justin Martyr p. 64 D. (cited by Borger) πιστεύοντες, μᾶλλον δὲ καὶ πεπεισμένοι.

The γνόντες Θεὸν has the very same sense as εἰδότες Θεὸν just before : but it is used to introduce a paronomasia, as well as an antithesis in γνωσθέντες ὑπὸ Θεοῦ.

9. γνωσθέντες ὑπὸ Θεοῦ. This is, by Beza, Koppe, Noesselt, and Schleus., taken to mean “brought by God to a knowledge of him (as in 1 Cor. 8, 3.),” according to the Heb. Conj. Hiphil. And this is confirmed by the authority of the antient Commentators. So Theophyl. : αὐτὸς ὑμᾶς ἐν σκότῳ βαθεῖ διάγοντας ἐξήγησε καὶ προσελάβετο, τὸ γὰρ, γνωσθέντες, ἀντὶ τοῦ, προσληφθέντες ὑπὸ Θεοῦ. Borger and Paræus, however, would interpret the γνωσθ. of the love of God. So God is said γινώσκειν τοὺς ὄντας αὐτοῦ, 2 Tim. 2, 19. And Borger has much of learned observation in proof of this sense, adducing several Classical examples. But I confess that I think the interpretation very precarious. *Grotius* has, I think, alone seized the true interpretation, who explains it, “being recognized as God’s own sons, and approved by the *spiritual gifts* he had imparted to some of them.” See *supra* 3, 5. This mode of taking the expression had also occurred to myself.

The πῶς carries with it a mixture of indignation and interrogation. Ἐπιστρέφετε is rendered, by Koppe and Borger, “would you turn.” But the *present* sense may be retained, namely, “how is it that you are turning back.” The epithets ἀσθενῇ and πτωχὰ are nearly synonymous, and little needed the laboured explanation Koppe has given them. They both designate *inefficiency for the purpose in view* : but the latter is a more bold and figurative expression, and answers to our *wretched, jejune*. It is rightly observed by Dodd., that the ceremonies of the law were *weak*, as they had no sufficient power to cleanse the soul from sin, and justify the sinner in the sight of God ; and *poor*, as they

could not confer the spiritual riches of the Gospel, pardon, and peace, and the assurance of enjoying life and happiness. See also Crellius.

In *πάλιν ἄνωθεν* Koppe recognizes a redundancy. But, in fact, there is none, any more than in our phrase *back again*. As to the passage of Galen (taken from Wets.), it is nothing to the purpose; since though *πάλιν* and *ἄνωθεν* are conjoined, yet *there* each is significant. So also Aristoph. in Plato, v. 121. *ἦν γε πλουτώσουσιν ἐξ ἀρχῆς*. It is true that *πάλιν αὖ* and *πάλιν αὖθις* are common in the best writers; as Thucyd. But I cannot think *this* is of the same kind. The sense is: "again (as), at the first."

Of *στοιχεῖα* the general sense has been explained supra ver. 3.: but the question is, to what it refers here? Grot., Whitby, and Pyle, think that "the Gentiles of Galatia, in embracing Judaical doctrines, are said to *turn again* to the elements of the Mosaic Law, because the rites and ordinances of that law resembled, in so many particulars, their former idolatrous ceremonies." But this seems very harsh. Of the early modern Commentators most interpret the words of the Mosaic rites and ceremonies; others, of the Heathen ones. But both opinions lie open to objection. The best founded one is (I think) that of Koppe, Storr, Schleus., Mackn., and Borger, that the word relates to the rites and ceremonies *both of Judaism, and of Paganism*. It is well remarked by Koppe: "*In ritibus externis magnam fuisse omni tempore Judaismi et Gentilismi similitudinem, et eam quidem ex ingenii humani, quod inter omnes gentes, dummodo temporibus, cælo, reipublicæ institutione, cultu denique omni non sint planè dissimiles, prorsus eodem modo se exserere paullatimque efformare solet, natura faciliè intelligendam et explicandam, inter omnes constat.*"

10. *ἡμέρας παρατηρεῖσθε, καὶ μῆνας, κ. κ.* This verse, Borger observes, is meant to be explanatory of what the Apostle just before called *ἀσθενῇ στοιχεῖα*. When the Apostle says *ἡμέρας παρατηρεῖσθε*,

he may be thought to have reference to the Jewish festivals. By *ἡμέρας* is supposed to be meant the Sabbaths; by *μῆνας*, the novilunial feasts; and by *καίρους*, certain festivals recurring at stated times, as Passover, Pentecost, &c. The *ἐναντίους* has been thought by some to denote the Sabbatical or Jubilæan year; but by others, with far more probability, the feast of the new year, called in Num. 29, 1. ויחגגו. It is, however, not necessary to minutely scrutinize the force of each term, as the Apostle only intends a general description of attachment to rites and ceremonies. Almost all the Commentators seem agreed that the words are meant of the Jewish ceremonies only. Yet, I see not why they may not be also understood (with Koppe, and formerly Hilary) of the Heathen ones, which bore a strong resemblance to the Jewish. Indeed, if *στοιχεῖα*, in the verse preceding, have that extended sense which many eminent Commentators ascribe to it, they *must* be so understood. And this seems to be confirmed by the words following.

*Παρατηρεῖσθαι* signifies properly to “keep the eye fixed upon, (*παρὰ*) any thing, and thence to *mind, observe, keep,*” &c., as men do a feast day. Koppe explains the term here of *superstitious inquiry* whether certain days are lucky, or unlucky, feast days, or not, and what should be done on every day. Wets. compares Jamblich. 8, 4. (speaking of the Egyptians) *μήτε ἄλλο τι προσπαραλαμβάνοντες ἢ μόνον καιροῦ παρατήρησιν*. Chandler and Battier take the sentence interrogatively; which seems preferable.

11. *φοβοῦμαι ὑμᾶς, μήπως εἰκὴ κεκοπήκα ἐῖς ὑμᾶς*. There is here a very common idiom, by which (as Borger expresses it) a noun in the accusative is united with a *preceding* verb, which properly ought to have been joined with a *following* one, whether in the nominative, or accusative. So Mark 1, 24. *οἶδά σε τίς εἶ*, for *οἶδα τίς σου εἶ* and Luke 4, 34. Gal. 6, 1. And sometimes this noun is pleonastic; as here. Classical examples may be seen in Wets. and Borger.

This, it must be observed, is especially found with verbs of *fearing*.

Κοπίαω is elsewhere used by St. Paul of labour in evangelizing; as 1 Cor. 15, 10. Col. 1, 29. 1 Tim. 4, 10. Εἰς ὑμᾶς, is taken by Koppe for ὑπὲρ ὑμῶν or ὑμῶν ἕνεκα. But the εἰς may have its usual sense, and denote the *end* of action; and there will be no difficulty, if we translate thus: "I fear lest I have bestowed labour upon you in vain." The same construction is found in Rom. 16, 6. ἦτις πολλὰ ἐκοπίασεν εἰς ὑμᾶς.

12. γίνεσθε ὡς ἐγὼ, &c. This is one of those passages in which, from the extreme brevity of the Apostle, the sense is exceedingly doubtful. Hence the variety of opinions. It is evident that the sense will depend on the verb to be supplied in καγὼ ὡς ὑμεῖς. Now the most regular ellipsis is γίνομαι, from the preceding γίνεσθε. And so our English translators and most recent Commentators, as Koppe, Roenm., and Borger. But they are not agreed on the sense. Some, as Morus, Mackn., Grot., Wolf, and Whitby, think there is here a description of *mutual love*; since the beloved object is *another self*. So Terent. Eunuch. 1, 2, 116. Meus fac sis postremo animus, quando ego sum tuus. But I assent to Koppe and Borger, that this sense cannot be elicited from the words. Koppe explains thus: "Imitate my example; for I, though a Jew by birth, care no more for Jewish rites than you." But as this Epistle is chiefly addressed to the Judaizers, that would be contrary to fact; and if the Apostle be supposed to address himself to *Gentile Christians* only, it is difficult to imagine in what he would have them follow his example, or what force the ὅτι καγὼ ὡς ὑμεῖς can thus have. Upon the whole, no interpretation seems so little exceptionable as that of the antient Commentators (including the Syr. and Arab. Versions), and some moderns, as Hamm., Starck, Zeltner, Beausobre, Wells, Dodd., Wets., Rosenm., Semler, and Schleus., who understand ἐγενόμεν, and assign the following sense: "Follow my example in



renouncing the law for the Gospel. I was once as zealous for the law as you are ; but now I live as do the *Gentiles, and not as do the Jews* ; do you who are not *Jews*, but *Gentiles*, live in like manner as men released from the law.\* So Theophyl. (from Chrys.): μιμήσασθε με, καὶ γὰρ ἐγὼ σφόδρα τοῦ νόμου περιεκαϊόμεν, ὡς ὑμεῖς· ἀλλ' ἀφῆκα τούτον, καὶ νῦν τοῦ Χριστοῦ καὶ τῆς πίστεως ὑπερμαχῶ· τοιοῦτοι καὶ ὑμεῖς γίνεσθε. Καλῶς δὲ τοῦτο ὕστερον τέθεικεν· οἱ γὰρ ἄνθρωποι μᾶλλον ἀπὸ τῶν ὁμογενῶν ὑποδειγμάτων ἔλκονται, ἢ ἀπὸ τῶν λογισμῶν. It is truly observed by Slade, that this is the more natural interpretation. And he compares Acts 26, 29. It has indeed been objected that thus ὅτι will not be suitable ; nor the following words οὐδὲν με ἠδίκησθε, be to the purpose. But that depends on the mode in which they are explained. The ὅτι may mean *nempe* ; as in 2 Cor. 5, 14. Rom. 10, 9. Phil. 1, 27. 2, 22. Col. 1, 19. 1 Thess. 1, 5. 2, 14. In which case ὅτι has an highly elliptical force, and refers, as here, to several words omitted. As to the οὐδὲν με ἠδίκησατε, it must be explained in conformity to the view taken of the preceding words. According to the interpretation above adopted, the words may be thus explained : " I have not to complain of being aggrieved by you ; ye have never been ill affected to me (and therefore I may expect you to attend to my entreaty in this case.)"

13, 14. It is well remarked by Borger, that the Apostle commences a new subject ; reminding the Galatians of past times. Yet there seems to be a connection with the preceding. Thus Koppe, after observing that ver. 13 & 14. are closely conjoined, gives the following as the general sense : " On the contrary, ye yourselves remember under what infirmities of body I taught you the Gospel, at my first sojourn among you ; and yet you did not despise," &c.

\* The passage has been imitated by Justin Martyr, ap. Wets. : γίνεσθε ὡς ἐγὼ ὅτι καὶ ἐγὼ ἤμην ὡς ὑμεῖς. It is manifest how high an authority this must give the interpretation in question, considering the high antiquity of this Father.

13. δι' ἀσθενείαν, is for ἐν ἀσθενείᾳ; which use Koppe says is rare. He refers, however, to Joh. 6, 57. Phil. 1, 15. The ἀσθεν. τῆς σαρκὸς is explained by most antient and modern Commentators, of the persecutions and afflictions which the Apostle underwent. And if those words *only* were to be considered, that interpretation might have place; but viewed in conjunction with the words *following*, καὶ τὸν πειρασμὸν—ἐξεπύσατε, which seem intended to explain the preceding, it cannot be admitted. For (as Whitby and Doddr. observe) these persecutions could be no cause why the Galatians should despise him, and were so far from making him contemptible, that they must rather be an inducement to their receiving him with more respect, when he could bear such sufferings in vindication of the doctrine he delivered. Besides, as Mr. Slade (from Whitby) observes, though the words ἀσθενεία and πειρασμὸς, when put absolutely, do sometimes signify afflictions and persecutions, yet we do not find ἀσθενεία τῆς σαρκὸς, or ὁ πειρασμὸς ὁ ἐν τῇ σαρκί, ever used in such sense. “The Apostle (says Doddr.) speaks of it as an *infirmity* and *temptation* seated in his flesh, which, by the effect it had upon him, might render both his person and his speech obnoxious to contempt, and have a tendency to make him despicable in the eyes of others; agreeably to which he elsewhere mentions it as objected to him, that *his bodily presence was weak, and his speech contemptible* (2 Cor. 10, 10).” Indeed there seems so striking a resemblance between his representing temptation as *in his flesh*, and what he says (at 2 Cor. 12, 7.) of *the thorn in his flesh*, that I cannot but consider it, (with Whitby, Doddr., Wells, Mackn., Slade, Borger, and Jaspis,) as the same; for a full detail of which see the note on that passage.

On the πρότερον it is well observed by Jaspis (after Borger), that it would seem frigid, unless we suppose Paul to have been twice, at least, in Galatia before this epistle was written. And thus (he adds)

may be better illustrated all that we know of the adversaries of the Apostle, and their calumnies.

As to the terms ἐξουθενήσατε and ἐξεπτύσατε, they are merely synonymous; though the latter (which answers to the Latin *respuere*) is the stronger term; and the union of both terms strengthens the sense. The force of each of the words Koppe has illustrated with examples, the most apposite of which is from Æschin.: Δημοσθένης δυσχεραίνει καὶ καταπτύει δωροδοκίας.

14. ἀλλ' ὡς ἄγγελον Θεοῦ ἐδέξασθέ με, ὡς Χ. 'Ι. The ἀλλὰ signifies *immo vero*, and refers to a clause omitted, q. d.: "Nay, so far from despising me for my infirmity, ye received me as an angel of God (nay) as Jesus Christ himself." By δεξ. is, I think, meant not merely personal respect and reverence (though Koppe confines it to this; referring to 2 Sam. 19, 27.), but also obedient admission of his doctrines, as if promulgated by an angel, nay, even Jesus Christ himself in person, and not by deputy. Borger understands it solely of the reception of his doctrines; which is harsh and unnecessary. The passage of 2 Sam. is not quite apposite; since there the King is (agreeably to Oriental notions) considered as God's vicegerent on earth.

15. τίς οὖν ἦν ὁ μακαρισμὸς ὑμῶν; These words are by the antient, and some modern Commentators, taken to signify, "where is all that mutual congratulation at having me for your teacher? What are all your praises come to?" But this sense cannot be elicited from the words; neither would it be agreeable to those that follow. I therefore prefer, with some modern and most recent Commentators, as Locke, Doddr., Rosenm., Koppe, Borger, and Jaspis, to consider the ; as a note of *exclamation* rather than interrogation; q. d. "how great was the happiness and blessedness which you felt!" namely, (as Jaspis supplies) at having such a teacher. And this latter interpretation is supported by the authority of Œcumen. 751. τίς ἦν, οὐκ ἐρωτῶντος ἐστίν, ἀλλ'

οἶον θαυμάζοντος καὶ ἐπαίροντος τὴν πότε πίστιν αὐτῶν, καὶ τὸν ἐπὶ ταύτῃ μακαρισμὸν. Τίς ἦν ἡλικὸς ἦν, φησι, θαυμαστὸς ἡλικίου μακαρισμοῦ ἐξεπέσατε. Thus the words following yield a very apt sense.

15. μαρτυρῶ γὰρ ὑμῖν—μοι. “ Nay, so great was your gratitude and affection that (I bear you witness) ye would, if possible, have torn out your eyes, and given them to them.” Ἐξορύσσειν ὀφθαλμοὺς is to denote tearing out the eyes: and ὀφθαλμοὺς ὑμῶν ἐξορύξαντες ἂν ἐδώκατε μοι, is an hyperbolical and proverbial saying, of which Wets. adduces numerous examples.\*

16. ὥστε ἐχθρὸς ὑμῶν γέγονα—ἀλλὰ ἐκκλείσαι ὑμᾶς. There is here an *appearance* of some abruptness; but, in reality, there is none. The Apostle means to deprecate the ill will they had harboured, or might harbour, against him for his free expostulation; drawing a strong contrast between their former unbounded admiration of, and respect for him, and their present reserve and distrust.† So that this expostulation began to at οὐδὲν με ἡδίκησατε, and, after the interposition of ver. 13 & 14, is continued at ver. 15.; q. d. “ I had thus no reason to complain of any want of affection, or unkind treatment, and there is no reason why I should experience it now, except that I have told you the truth, unwelcome as it may be, and have given you wholesome counsel, though perhaps unacceptable.” This view of the connexion, and plan of the context, is in

\* As Ps. 17, 8. Zach. 2, 8. Matt. 5, 29. Ter. Adelph. Mosch. Idyll. 2, 9. τὸν μὲν ἐγὼ τίσκον ἴσον φαέουσιν ἐμοῖσιν. Hor. 2. S. 5, 35. Eripiet quisvis oculos citius mihi, quam te Contemptum cassâ nuce pauperet. Catullus: Quinti, si tibi vis oculos debere Catullum, aut aliud si quid carius est oculis. I would add Plant. Pseudol. Ubi isti sunt quibus vos oculi estis, quibus vita, quibus Deliciæ estis?

† So Paley well observes, that it was very natural to contrast with this conduct, the zeal with which they had once received him; and it was not less so to mention, as a proof of their former disposition towards him, the indulgence which, whilst he was among them, they had shewn to his infirmity.”

some degree confirmed by the Greek Commentators. So Theophyl. (from Chrys.) 474, τί οὖν γέγονεν ὅτι καὶ ὡς ἐχθρόν με νῦν ὑποπτεύετε; ἄτοπον γὰρ τὸν οὕτως παρ' ὑμῶν τιμηθέντα, ἐχθρᾷ γνώμῃ ταῦτα λέγειν ὑμῖν. And again : Ἄλλην, Φησὶν, οὐκ οἶδα ἐχθρας αἰτίαν, ἥ ὅτι τὰ ἀληθῆ ὑμῖν εἶπον, καὶ ἤλεγξα διαφθειρομένους περὶ τὰ δόγματα. Hence it is clear that ἐχθρ., though it is susceptible of two senses, to *hate another*, and to *be hated by another*, must here be taken in the latter (as is done by Est., Par., Schleus., Koppe, and Rosemn.) and not the former, as many Commentators, including Grot. and Borger. And it is in vain that Borger urges that the ὑμῶν demands that sense : for the Apostle is not so exact as to attend to such niceties. Besides, as ὑμῖν occurs just after, it would have occasioned a tautology : and, moreover, ἐχθρος may be considered as a *noun* ; q. d. “can I become your enemy, the object of your hatred?”

Ὡστε is here used in the very rare sense of *So then?* Ὡστε signifying *therefore*, out of interrogation, is common.

16. ἀληθεύων ὑμῖν, “by speaking the plain truth to you.” Ὑμῖν is for πρὸς ὑμᾶς. The Apostle seems to have had in view some adage, such as that of Ter. Andr. 1, 41. Sapienter vitam instituit : namque hoc tempore obsequium amicos, veritas odium parit. Various other similar passages are adduced by Wets.; as Sophocl. Ajac. 1345. ἔξεστιν οὖν εἰπόντί τ' ἀληθῆ φίλῳ Σοὶ μηδὲν ἦσσαν ἢ πάρος ξυνηρεμεῖν ; εἰπ' ἢ γὰρ εἶην οὐκ ἂν εὖ φρονῶν. Herodot. 7, 101. ὃ βασιλεῦ, κότερα ἀληθῆτη χρήσομαι πρὸς σε ἢ ἡδονῇ ; see also Herodian 4, 9. and Dio Cass. p. 230. cited by Borger. To which I add a saying of Agatho, ap. Athen. 15. p. 211 E. εἰ μὲν φράσω τ' ἀληθές, οὐχὶ σ' εὐφρανῶ, εἰ δ' εὐφρανῶ τί σ', οὐχὶ τ' ἀληθές φράσω. Eurip. Phœn. 936. ἀπόλωλεν ἀληθείῳ, ἐπεὶ συ δυστυχεῖς ; Æschyl. Agam. 603. οὐκ ἔσθ' ὅπως λέξαιμι τὰ ψευδῆ καλὰ, εἰς τὸν πολὺν φίλοισι καρπούσθαι χρόνον. Liv. L. 22, 38. concio fuit verior, quàm gratior populo. Æschin. 71, 38, πότερα τ' ἀληθές εἶπω, ἢ τὸ ἡδιστόν ἀκοῦσαι ; τ'

ἀληθὲς ἐρῶ, τὸ γὰρ αἰὶ πρὸς ἡδόνην λεγόμενον αὐτῶσι τὴν πόλιν διατέθεικεν.

17. ζηλοῦσιν ὑμᾶς οὐ καλῶς—ζηλοῦτε. The interpretation of this and the next verse is embarrassed with difficulties. The obscurity seems to have arisen partly from the extreme delicacy of the Apostle on a subject connected with his own private feelings. Before we can hope to determine the *sense*, we must fix the *reading*; and the state of the case is strangely misstated by Doddr. and Mackn. Now the common editions have ἐκκλείσειε ὑμᾶς. But all the MSS., Versions, Fathers, and Editions before Beza's third edition, have ὑμᾶς, which has been approved by the best critics, and received by Bengel, Koppe, and Griesbach; and rightly; for ὑμᾶς was merely a *conjecture* of Beza; though it seems to have place in some MSS. But what sense is to be assigned to ζηλοῦσιν? Most modern Commentators, as Grot., Elsner, Alberti, Doddr., &c. render: "ut amorem vestrum captant." But it is justly objected by Koppe and Borger, that there is not sufficient authority for such a signification. Koppe's interpretation, however, (which see) is too far-fetched to be admitted. Upon the whole, I see none so little liable to objection as that of Chrys. and the other Greek Commentators, as also the Vulg., Wells, Koppe, and Borger, who take ζηλοῦσι to mean *imitantur et æmulantur*; a sense of ζηλ. very common. (See Borger.) The words may, then, be rendered: "they imitate and copy your zeal for the Gospel οὐ καλῶς, with dissimulation, with evil intention." Then the words following show the *nature* of that evil intention.

17. ἐκκλείσαι ὑμᾶς. Here again no little difficulty involves the interpretation, owing to extreme brevity. Something is left to be supplied, and what that is the context alone can show us. Borger, who has, of all the modern Commentators, most diligently examined the context, would supply ἐκκλησίας, βασιλείας τοῦ Θεοῦ, &c. But if so, the *turba-*

tores were not *Judaizing Christians*, but *Jews*; which does not seem to have been the case. There is every reason to think that they were persons who wished to unite the Law with the Gospel. I cannot but think that the antient Commentators have here, as on most other occasions, best discerned the sense. Thus Theophyl. (from Chrys.) explains: σπουδάζουσιν ἐκκλείσαι ὑμᾶς, τούτέστιν ἐκβάλλειν τῆς τελειοτάτης ἐν Χριστῷ καταστάσεως καὶ γνώσεως, εἰς δὲ τὴν ἐν τῷ νόμῳ ἀτελεστέραν ἐκβάλλειν, ἵνα αὐτοὺς τιμᾶτε ὡς διδασκάλους, καὶ ζηλοῦτε καὶ μιμῆσθε, ὡς μαθηταί. And he adds: Ἐγὼ δὲ τούναντίον ἡβουλόμην ὑμᾶς αὐτοῖς καὶ πᾶσι καθηγητὰς εἶναι πρὸς τὰ τελεώτερα· ὃ δὴ καὶ ἐγένετο, ὅτε πρὸς ὑμᾶς ἤμην. Αἰνίττεται δὲ ταῦτα ἐξῆς. And so Œcumen. and Theodoret. This interpretation is, I think, strongly confirmed by what is found in the preceding chapter. The difficulty, it may be observed, has been partly occasioned by a union of point, and antithesis.

The words ἵνα αὐτοὺς ζηλοῦτε have certainly the sense assigned to them by Chrys., namely, “that ye may be imitators and disciples of *them* (rather than of *me*.)” So 1 Cor. 11, 1. it is said μιμήται μου γίνεσθε.

18. καλὸν δὲ τὸ ζηλοῦσθαι ἐν καλῷ πάντοτε—ὑμᾶς. Here again the sense is rather hinted at than expressed, and is rather to be guessed than proved. The difficulty, as in the former verse, has been occasioned by the paromasia and antithesis in καλὸν—καλῷ. Borger, who has diligently discussed the sense of the whole of this difficult portion, offers the following interpretation: “Omnis ejusmodi imitatio, (qualem vs. 17. significaverat Apostolus) inutilis est atque perniciosa: mutua vero virtutis æmulatio vos, Christiani! decet, sincera illa, omnemque simulationem spernens, non tantum me præsentē, sed quovis tempore.” This is very well conceived; but the chief scope of the passage seems to be overlooked, which was acutely pointed out by Chrys., who, in addition to his annotation on the preceding, here subjoins: Ἐν

ταῦθα αἰνίττεται, ὅτι ἡ ἀπουσία αὐτοῦ ταῦτα εἰργάσατο, καὶ ὅτι τὸ μὲν μακάριον, τοῦτο ἐστὶ, μὴ παρόντος τοῦ διδασκάλου μόνον τοὺς μαθητὰς τὴν δέουσαν ἔχειν γνώμην, ἀλλὰ καὶ ἀπόντος· ἐπειδὴ δὲ ἐκείνῳ οὐδέπω ἦσαν πρὸς τοῦτο τελειότητος ἀφίγμενοι, ταῦτα ποιεῖται, ὥστε εἰς τοῦτο αὐτοὺς ἐμβιβάσαι.

19. τεκνία μου, οὓς πάλιν αὐδίνω, ἄχρισ οὐ μορφωθῇ Χριστὸς ἐν ὑμῖν. This verse is by Wesseling transposed and placed after ver. 15. But that is wholly unsupported by any external evidence, and in so abrupt and irregular a writer as St. Paul such transpositions might be adopted frequently; though it is evident how precarious they will be. At the same time, it is possible that the Apostle had the words of ver. 15. still in mind, and that ver. 15—18. are, to a certain degree, parenthetical. At all events I would, with Bos. Semler, and Borger, closely connect the words τεκνία, &c. with ὑμᾶς preceding, and regard them as parenthetical. Though it may be more just to consider them as said per epanalepsin, the δὲ often having that force.

The metaphor in τεκνία—αὐδίνω is frequent in St. Paul (and also the Rabbinical writers; see Schoettg.) and though his more frequent term is γεννᾶν (as in Corinth. 4, 15. Philem. 10), by which he represents himself as a *father* begetting children. Here he represents himself as a *mother* conceiving and forming them in the womb: which is accurately expressed by the words following, ἄχρισ οὐ μορφωθῇ Χριστὸς ἐν ὑμῖν. So the Hebr. לָבַן in Ps. 7, 15. Cant. 8, 5. And so sometimes the Classical writers. See Loesner in loc., who aptly cites Philo 313 B. and 447 C. ἡ ἐπὶ πλεον ἄνεσις τὸ μέγιστον κακὸν ἀσέβειαν αὐδίνει. I cannot but think that in these passages he had in mind Ps. 7, 14. (Sept.) ἴδου αὐδίνησεν ἀδικίαν, συνέλαβε πονόν, καὶ ἔτεκεν ἀνομίαν.

Theophyl. (from Chrys.) excellently illustrates the phraseology thus: Διεφθείρατε, φησί, τὴν μορφήν τοῦ Χριστοῦ, ἣν εἴχετε ἐν ὑμῖν αὐτοῖς ἀπὸ τοῦ βαπτίσματος, καὶ δέεσθε πάλιν ἐτέρας ἀναγενήσεως καὶ ἀναπλά-



σεως, ἵνα παλιν ἐν ὑμῖν ἡ μορφή τοῦ Χριστοῦ γένηται, ὥστε ἐξ αὐτοῦ Χαρακτηρίζεσθαι ὑμᾶς· πάλιν γὰρ ὑμᾶς αἰδίνω, διὰ τῆς διδασκαλίας πάλιν ἀναγεννῶ· οὐ γὰρ ἀπογινώσκω.

And by Koppe as follows: O filioli mei; in quibus denuo efformandis matris, filium utero gestantis, curâ et sollicitudine elaboro, nulli ærumnæ, nulli labori parcam, usque dum genuini et perfecti Christi sectatores efformemini.

It is scarcely necessary to notice the use of οὗς for ἀ, by the figure πρὸς τὸ σημαίνόμενον, on which see Viger. Idiot. and Matth. Gr. Gr.

20. ἤθελον δὲ παρεῖναι—ὑμῖν. Here we have a *re-sumption* of what was said at ver. 18; as is clear from the repetition of the word παρεῖναι and the δέ, which has in this, as in many other cases, an epianaleptic force. The sense is: "I could wish, *I say*, to be present with you."

The meaning of the words καὶ ἀλλάξαι τὴν φωνὴν μου is somewhat obscure and dubious; yet by the aid of the context, and by attention to the circumstances of the case it may be ascertained. Chrys. Theophyl., Cyrill., and others explain: "change my tone into lamentation and wailing." But this seems harsh and far-fetched. *Preferable* is that of Pisc., Wolf, Wets. Doddr., and Rosenm., who render: "I would gladly change my tone, namely, to praise instead of censuring you; as I first commended and now reprove you." But this seems to be somewhat stiff and unnatural, and seems little agreeable to the words following, unless ὅτι be rendered *for at present*, with a strong emphasis on *at present*: which, however, would be too violent. I would therefore adopt the interpretation of Œcumen. and Theodoret, the latter of whom excellently paraphrases thus: Πυρπολούμενος ὑπὸ τοῦ πάθους γενέσθαι ὑπόπτερος ἤθελον, καὶ τῶν μὲν τὴν ἐκτροπὴν θηγήσαι, τῶν δὲ τὸ βέβαιον θαυμάσαι· νυν γὰρ, φησιν, ἀπὸν ἀπορῶ τί εἶπω τί φθέξομαι, τί οἰδοῦμαι. — So Grot. explains: *change my tone*, i. e. speak some-

times with severity, sometimes with lenity, according as I should find you affected, which is easier for those who are present, and in personal intercourse. And so Est., Menoch., Tirin., Hamm., Whitby, Locke, Koppe, Wells, Mackn. Schleus., Jaspis, and Borger, which last Commentator paraphrases thus: "I am quite at a loss with respect to you; perhaps I accuse you too severely: would that I were present with you! For then could I, according to circumstances, adapt my language both to mild remonstrance, and severe reproof." No Commentator, however, has better expressed the sense than Crellius, as follows: "O quam vellem nunc præsens adesse vobis, ut orationem meam vobis passim attemperare, et prout res, necessitas, occasio exigerat, ita vobiscum loqui: quod nunc absens ita commodè facere nequeo. Cùm enim absentes sumus, non possumus tam commodè pro cujusque captu et ingenio, pro rei necessitate, variarum circumstantiarum ignari, disserere, quàm si præsentes essemus."

This last interpretation is unquestionably the true one: for *thus* the words ἀποροῦμαι ἐν ὑμῖν are very apposite. Ἐν ὑμῖν is for ἐφ' ὑμῖν, *super vos, respecting you.*

Of ἀλλάσσω φωνήν in a physical sense, Wets. has given examples from Artemid.

21. λέγετέ μοι, οἱ ὑπὸ νόμον θέλοντες εἶναι, τὸν νόμον οὐκ ἀκούετε; The Apostle now, leaving off from soothing expressions, applies himself to refute the Judaizers, who had wrought such disturbances. In doing this he, in some measure, resumes the thread of his former argument (which had been interrupted by the vehemence of his impassioned feelings), and the principal subject of the Epistle; and proves, by a peculiar and allegorical interpretation of a passage of the Old Testament respecting the two sons of Abraham, that *Christians*, whom he compares to *Isaac* (not *Ishmael*, whom he likens to the *Jews* in bondage to the law) are liberated and exempted from the

dominion of the law ; nor has the law any power to obtain justification. So Crell., Koppe, and Borger. The scope of the passage is very well traced by Theophyl. as follows: Ἐπειδὴ ἱκανῶς αὐτοὺς ἐμάλαξε καὶ ἐπεσπάσατο, πάλιν εἰς ἀγῶνας ἐμβαίνει, δεκνὺς ὅτι αὐτὸς ὁ νόμος οὐ βούλεται ἑαυτὴν φυλάττεσθαι.

Borger regards λέγετε μοι as a formula epanalepticos. And so Pisc.: “ἀνακαίνωσις est.” But I rather think it is one of affectionate remonstrance and earnest reasoning ; as in Luke 7, 42. “Now tell me which will love him most?” &c. and Is. 1, 18. “Come now, and let us reason together!” The Romans used *Dic mihi* in a not dissimilar manner.

In τὸν νόμον there is (as is usual with St. Paul) a *Dilogia* and *paronomasia* on the two senses of νόμος ; the word being used, 1st, to denote the *ceremonial law of Moses*, as contained in the Old Testament ; 2dly, to denote the *Scripture itself*, or the injunctions of Scripture ; which latter sense is here so much the more admissible, as Genesis, from which the passage is taken, is one of the Books of the *Law* properly so called.

The θέλοντες well represents the proneness and strong inclination of the persons who had been tampered with by the Judaizers to subject themselves to the dominion of the *Law* as well as the *Gospel*. So Theophyl. : καλῶς δὲ εἶπε τὸ θέλοντες· οὐ γὰρ τῆς τῶν πραγμάτων ἀκολουθίας, ἀλλὰ τῆς αὐτῶν ἀκαίρου φιλονεικίας ἦν τὸ πρᾶγμα.

The phrase ὑπὸ τὸν νόμον εἶναι, *to be subject to the Law*, is frequent in St. Paul.

Ἀκούετε signifies not so much *hear*, as *mind, attend to, know* ; a sense frequent in Scripture. Borger refers to Lampe on Joh. 5, 24 & 37., and adduces Porphyry. de Abstin. L. 3, 4. Ἀράβες μὲν κόρακων ἀκούσι· Τυρρῆνοι δ' ἀνετῶν. And he paraphrases thus : “Ye who think to obtain justification by obedience to the Law, do not even know what the Law is, or

consider its mystical sense." See Grot. and Hyper. in loc.

22. γέγραπται γὰρ, ὅτι Ἀβραὰμ δύο υἱοὺς ἔσχεν ἓνα ἐκ τῆς παιδίσκης, καὶ ἓνα ἐκ τῆς ἐλευθέρας. The story is so well known as to need no illustration. One or two things, however, in the phraseology may deserve attention. Παιδίσκη is here used to denote a *bond maid*. So the Heb. פִּדְיוֹן, and indeed our *maid, girl*. And so Hagar is called in Gen. 17. The use of the article here has nothing corresponding to it in our language; though its force may be discerned if we change the terms into those which probably the Apostle would have employed, but for delicacy; namely, "one from *the concubine*, and one from *the wife*."

The *connection* is well traced by Theophyl. (from Chrys.) thus: "He had before said, 'Ye are sons of Abraham; but, since the sons of the Patriarch were not of the same dignity, one being by the bond maid, the other by the free woman, he now means to say: "ye are not only sons, but such as was the free and well born one.'"

23. ἀλλ' ὁ μὲν ἐκ τῆς παιδίσκης κατὰ σάρκα γεγέννηται· ὁ δὲ ἐκ τῆς ἐλευθέρας, διὰ τῆς ἐπαγγελίας. This is meant to show the dissimilarity in nativity of the two brothers; one being born κατὰ σάρκα, i. e. κατὰ φύσιν, in the regular course of nature, and in the carnal mode. Now in the opposed member we should have expected κατὰ πνεῦμα, as at ver. 29., instead of which we have διὰ τῆς ἐπαγγελίας: but we may best discern the correspondence of the opposites, if we consider κατὰ σάρκα as carrying with it the *secondary* sense of κατ' ἄνθρωπον; and then in the apodosis supply τοῦ Θεοῦ. Yet something *further* seems to have been meant by the Apostle; and *this* is (I think) well expressed by Theophyl. "It was intended (says he) to verify the somewhat impossible assertion he had before made, that they (the Galatians) were sons of Abraham; q. d. "Ye *are* such, though not

after the flesh ; just as Isaac was the more genuine son of Abraham, though himself not born after the flesh, but formed by the Spirit, according to the Divine promise : whereas Ishmael was born in the common course of nature ; and yet he that was after the flesh was a slave, and had no participation in the inheritance ; but he that was after the Spirit was the master and heir. What then is to hinder *you* from being Abraham's genuine sons, since you have become such by regeneration in baptism." So also Chrys. 747, 37. *μη θορυβεῖται τοίνυν ὑμᾶς τὸ μὴ κατὰ σάρκα γεγενῆσθαι· διὰ γὰρ τοῦτο μάλιστα αὐτοῦ συγγενεῖς ὑμεῖς, ὅτι οὐ κατὰ σάρκα ἐγενήθητε· οὐ γὰρ τιμιωτέρους τοῦτο τὸ κατὰ σάρκα, ἀλλὰ καὶ ἀτιμωτέρους ἐργάζεται· θαυμαστότερος γὰρ ὁ τόκος ὁ μὴ κατὰ σάρκα, καὶ πνευματικώτερος.*

24. *ἄτινά ἐστιν ἀλληγορούμενα.*

Here it is quaintly remarked by Borger : "*Pervenimus ad locum, qui vexavit interpretes vehementer, vexatus ab iis et ipse.*" On the mode of interpreting this passage, both Koppe and Borger have, especially the latter, much valuable matter, but far too copious for me to insert at large. I shall, however, endeavour, by way of careful selection and abridgment, to put the reader into possession of the most important information to be therein found.

Koppe observes that there are two modes of understanding this passage, each of which has its advocates ; namely, 1st, that of some Commentators, who suppose that *when these things concerning Sarah and Hagar were written by Moses, God intended the religion of Christ, and the accession thereto of the Jews and Heathens, to be obscurely prophesied* ; 2dly, that of others, who suppose that *the narration in question was merely historical, but seemed to the Apostle worthy of being accommodated to the case of Christians, which bore some resemblance thereto.* Of these modes of viewing the passage, he regards the second as the more probable, for the following reasons : I. *ut in mythico et parabolico dicendi genere ejusmodi allegoricæ orationis usus in optimis scriptoribus et frequenter occurrit, et a nemine improbatur, ita vicissim in narrationibus mere historicis, qualem esse nostram Mosaicam nemo negat, similis ἀλληγορίας exemplum, clarum illud quidem et ab omni dubitatione alienum, e scriptoribus divinis humanisque afferri vix potest* : II. *contra vero, omni tempore, inter omnes populos paullulum cultos, exstitisse scimus viros sapientes, qui in scriptoribus suæ gentis celebrioribus interpretandis hanc allegoricam rationem sequerentur, eandemque etiam ad ipsas historicas narrationes accommodarent* cf. Philosophorum Græcorum, Platonis, Plutarchi interpretationes Homericas, maximè verò inter hos Heraclidem in Alleg. Homericis ; III. *eandem rationem*

Judæos imprimis, in libris suis divinis interpretandis, inde ab antiquissimo tempore tenerè solitos fuisse, testis est, ipse hoc studium suo exemplo confirmans, quin adeo ipsam hanc de Sarâ et Hagare historiam allegoricè, etsi alio modo, quo Paullus, interpretatus *Philo* in *Allegoriis*, 3, p. 135.

Idemque tradunt, et in suis מדרשים imitantur recentiores Judæi omnes, vid. Maimonidem in *More Nevochim* 3, c. 43. Aben Esram ad cap. 1., Threnor. Jerem. et plures apud Schoettgen in *Hor.* Heb. ad loc. nostrum. cf. etiam Vitringa de *Synag.* Vet. 50, 3. P. 1, c. 5. p. 673—678. Similiter igitur Paullus, Judæus ipse, in hoc interpretandi genere exercitatus, scribens tempore eo, quo hoc litterarum ss. allegoricè interpretandarum studium et vulgare erat et omnibus probabatur, scribens denique ad homines, partim Judæos ipsos, partim Judaicarum litterarum peritos, cur non simili locum historicum allegoricè interpretandi ratione ad rem suam, non quidem confirmandam, at confirmatum κατ' ἀνθρώπων illustrandam, salvâ et sapientiâ et animi integritate et auctoritate denique divinâ, uti potuisset existimandus sit mihi non apparet.

Thus far Koppe. Borger has here a very long and learned Dissertation, in which he first strenuously opposes the opinion of those who contend for a double sense in Scripture. And he thus proceeds: "*Unum* tantum sensum esse querendum, et res ipsa loquitur, et dudum monuerunt viri docti; quod tantam habet vim, ut ne in ænigmatibus quidem duplex, isque verus, sensus lateat. Tenendus quoque est sensus unus in historiæ interpretatione, etiam si statuere velis, *procuracione* quadam *divinâ* accidissee, ut historiæ illius V. T. cum N. T. œconomia evidens esset et magna similitudo. Fac enim Hagaræ et Ismælis res, vitam, fortunam, ita fuisse moderatum Deum, ut iis, tamquam tabulis, impressum esset religionis Judaicæ meliori cœsuræ simulacrum et adumbratio; hæc igitur fac ita esse, tunc propterea negare sustineas, hunc unum esse narrationis Mosaicæ sensum: *Hagara peperit filium, quem cum matre e familiâ expulit Abrahamus: fuit illo serva*, cet.? Neque igitur Paulus, cum historiam Mosaicam cum utriusque fati religionis contendit, sensum duplicem in eam narrationem importasse existimandus est, quandoquidem, ut dein videbimus, utriusque rei *similitudinem* tantum cogitasse videtur.

Cum vero Paulus Hagaram et Saram fuisse docet duarum διαθήκων τύπους, id non ita interpretandum est, quasi illarum historia mulierum religionis Christianæ, Judaicam illam aliquando eversturæ, significationem jam habuerit; cùm id tantum contendere videatur Apostolus, narrationem Mosaicam insigni *similitudine* cum religionis permutacione esse conjunctum, adeoque aptissimè hanc cum illâ comparari posse. Hanc convenientiam Paulum tantummodo indicare voluisse, nemo, credo, negaverit, lectis egregiis *Koppi* observationibus, quibus hoc unum addere nobis liceat. S. Paulus ex historia Mosaicâ *argumentum* petere voluisset, quo religionem Judaicam meritò a Christianâ fractam et veluti exturbatam esse, efficerat, non tantum perquam frigidum fuisset hoc *argumentum*, sed cecidisset etiam, opinor, Apostolus causâ."

Borger then removes the objection deduced from the *inspiration* of the Apostle, and proves that inspiration is equally applicable to *comparison* as to *argument*; and he proceeds, at large, to show that St. Paul could not intend here to adopt the course of *argument*.\* I need not, however, introduce any of his matter, since that had been admitted by some of the most eminent Interpreters, as Beza, Calvin, Hyperius, and others cited by Borger.†

The learned Commentator then brings forward a definition of *typi* proposed by Ernesti Instit. Int. p. 21. "Sunt typi comparationes, ductæ a personis et ritibus V. T. antiquitate, doctrinâ, fatis et religione insignibus, Judæis potissimum familiares." He then proceeds thus: "Negari nequit, omnem hanc Pauli disputationem aliquid coloris traxisse a Judaicâ interpretandi consuetudine, cujus hæc erat ratio, ut præter sensum, quem *literalem* dicebant, tenuem illum et veluti gracilem, alius etiam *altior* et pinguior verbis S. S. contineri existimaretur, ut multis locis, e *Philone* aliisque scriptoribus Judaicis petitis, docuerunt Vitringa, de Synag. Vet. pag. 673. seqq. Surenhus. B. K. p. 577. Carpzov. Exercit. S. in ep. ad Hebr. passim, et West. ad h. l.

Ab hac igitur ratione, etsi Paulum non longè obesse vidimus, cavendum tamen sedulò est, ne pro iisdem habeamus similibusve, quæ multum inter se differant. Judaici enim Doctores, quibus locis hæc interpretandi et philosophandi tormenta adhiberent, iisdem *duplicem sensum* re verâ inesse, existimabant, Paulus vero nil nisi historię Mosaicę *convenientiam* cum utriusque fatis religionis indi-

\* See the dialogue which he supposes between a Jew and Paul, in which the former certainly appears to have the best of the argument.

† And so, of our English Commentators, Drs. Chandler, Sykes, and Dodd., which last mentioned Interpreter writes thus: "I would chuse to explain this passage in St. Paul as an *allusion*, rather than an *argument*: which frees it from many objections and embarrassments to which it would otherwise have appeared liable. If any should urge, that *such glosses* are of little importance, it may be sufficient to reply, that they were much in the Jewish taste, and that we may assure ourselves that the Apostles were preserved from any thing in them which was not perfectly agreeable to the *mind of the Spirit*. On the whole, I entirely agree with Mr. Chandler, that this part of the Epistle was not intended to *prove* Christianity, but to *illustrate* the different genius of *that* and Judaism, and to show that not all the *carnal* descendants of Abraham, but the *spiritual* offspring only, were *heirs*, even according to the principles which the Jews themselves really admitted." So also Dr. Owen: "This allegorical reasoning was not used by the Apostle particularly with a view to convince the *Galatians*, who, as *Gentiles*, could be little moved by such a mode of argumentation; but rather to confute those *Judaizing zealots* who endeavoured to pervert them, and with whom this way of reasoning was familiar and conclusive."

eat. Habitum igitur loci nostri externum, *Judaicum* dixerim, internum, *Christianum* et Paulo dignum.

Cum vero in cujus allegoriæ interpretatione tria in primis cogitari debeant, nimirum.

1. Eâ contineri duarum rerum similitudinem ;
2. Eam similitudinem tantum *ex parte* spectandum esse ;
3. Ex rebus adjunctis (*περιρρέσει*) intelligendum esse, *quænam* pars potissimum sit spectanda ;

Hæc igitur tria, in allegoriæ interpretatione tenanda, paucis explicemus,

Et quidem, quarum rerum *similitudo* hic sit observanda, non est difficile dictu, ipso Paulo id evidenter significante. Cum religione scilicet Mosaicâ, admodum molesta illa, confertur servilis mulier conditionis Hagara. Hæc igitur est comparisonis vis, ut, *sicuti e servod illâ Abrahami nascebantur servi, ita religio Mosaica ad Sinam montem instituta, veluti mater servorum sit habendu*, i. e. sibi addictis molestorum observationem rituum injungat ingenua vero Abrahami uxor Sara cum religione contenditur Christiana sui cultores ab hoc tanquam legis servitio in libertatem vindicante : quæ comparatio ita instituitur : *sicuti ingenia ingenuorum erat mater Sara, ita liberorum hominum veluti genitrix est Christiana religio*, i. e. hujus religionis beneficio nil valet apud Christianos lex Mosaica.

*Secunda*, quam ex *Mori* dissertatione posuimus, regula, duarum rerum similitudinem in allegoriâ tantum *ex parte* spectandam esse ; illa igitur regula hac potissimum causâ nititur, quod duæ res, secum collatæ, nunquam fere sibi invicem ita sint similes, ut nihil omnino discrepantiæ differentięque intersit, quodque auctor, illas res conferens, *omnes earum partes* contendere secum invicem voluisse, haud sit existimandus.

Quod tertia lex præcipit, *ex rebus adjunctis* intelligendum esse, quænam allegoriæ pars in interpretatione potissimum sit spectanda ; id igitur cum alibi, tum nostro etiam loco, habet aliquam cautionem : potest enī pars hujus allegoriæ *præcipua* bifariam constitui, rebus adjunctis nihil definientibus, utra *harum duarum* sit utri præferenda.

*Alter*a ratio eam habet vim, ut Paulus doceat, Saram similem fuisse religionis Christianæ, Judaicæ vero Hagaram, *quatenus* hujus proles *servilis* esset conditionis, illius autem *libera*. Hanc comparisonis partem, quæ ad *libertatis* notionem refertur, commendant dicta, vs. 22. Abrahamo duo fuerint filii, *alter ex παιδίσκης, ἕξ ἐλευθέρου alter* ; vs. 24. ubi religio Judaica, ad montem Sinaticum instituta, eis *δουλεῖαν γεννᾶν* dicitur, æquè ac Hagara ; item verbum *δουλεύειν*, vs. 25. adde vs. 26, *ἡ ἐλευθέρα ἐστὶ μητὴρ ἡμῶν*, (Christianorum) ; vs. 30. ubi *ἡ παιδίσκη* (religionis Judaicæ imago), iterum opponitur *τῇ ἐλευθέρῃ*, (religionem Christianam significanti) ; Christiani præterea dicuntur, vs. 31. *οὐκ παιδίσκας τέκνα, ἀλλὰ τῆς ἐλευθέρου* ; huc porro referendum est, cap. 5. exordium ; vide denique notata ad cap. 3, 26.

Ratio *altera* convenientiæ terminum, (tertium comparationis), ita constituit, ut hæc Pauli sit sententia : sicuti Ismael *κατὰ σάρκα*,



procreatus est, Isaacus autem διὰ τῆς ἐπαγγελίας, ita Judæi filii tantum sunt κατὰ σάρκα. Christiani vero διὰ τῆς ἐπαγγελίας, Hanc comparationis partem, qua σὰρξ et ἐπαγγελία sibi invicem opponuntur, in hujus allegoriæ explicatione minimè esse negligendam, dicerta docet illarum notionum inventio, quæ et frequentius fit, et majore cum emphasi, quam ut obiter eam et absque omni necessitate, factam esse, existimandum sit.

Cum igitur in hac allegoriâ convenientiæ terminus bifariam constitui queat, ut, vel ad *servitutis* et *libertatis*, vel ad σαρκὸς et ἐπαγγελίας vocabula, universam allegoriam interpretemur, cavendum tamen, ne nimis distinguendi libidini hîc indulgeamus, cum utriusque rationis conjunctionem universum commendet epistola argumentum."

Finally, the learned Commentator gives the following συστοιχία, or scheme of the correspondence. "A. The Jews are *servile*, as the offspring of Hagar was *servile*. B. The Jews are sons κατὰ σάρκα, as Ishmael was κατὰ σάρκα. A. Christians are *free*, as the offspring of Sarah was *free*. B. Christians are sons διὰ τῆς ἐπαγγελίας, as Isaac was διὰ τῆς ἐπαγγελίας." Or, with a reference to the image of a *mother*, thus. A. The Jewish religion is, like Hagar, the mother of slaves. A. The Christian religion, like Sarah, is the mother of a free posterity.

"Αὐτὰ ἐστὶν ἀλληγορούμενα Borger renders: "these things may be excellently accommodated to our cause." And he compares the phrases οὗ ἐστι τύπος τοῦ μέλλοντος, Rom. 5, 14. ἃ ἐστὶ σκία τῶν μελλόντων, Col. 2, 17.

Whether the αὐταὶ be referred to the two *mothers* (with Chrys. and most Commentators), or to the two covenants, it comes to the same thing.

24. εἰς δουλείαν γενῶσα. This is only an accommodation to the metaphor by which the covenant is considered under the image of a mother. The sense is sufficiently clear, from the above annotation.

25. τὸ γὰρ Ἀγαρ, Σινᾶ ὄρος ἐστὶν ἐν τῇ Ἀραβίᾳ. These words, which have not a little exercised the earlier Commentators, are by Bentley (Ep. to Mill. 96.), Kuster, and Valckn. (Schol. 1, 367.) proposed to be cancelled, as a mere gloss: and they would read τῇ δὲ Ἀγαρ συστοιχεῖ ἡ νῦν Ἱερουσαλήμ. But this is too much in the slashing manner of the first-mentioned Critic to please any sober-minded Scholar, or serious Theologian. It is sufficient, with Wolf, Capell., Schmidt, Koppe, and Borger, to throw these words into a parenthesis: and then the common reading will yield a sense not essentially different from that produced by Bentley's conjecture. With respect to

the *interpretation* of the words, there is little doubt but that the true one is that which was first propounded by Chrys., Theophyl. Œcumen. Theodoret, and others of the antient Commentators, also, of the moderns, by Erasm., Capell., Crell., Constant., Le Clerc, Hæseus, Grabe, Olear., Le Moynes, Borchart, Koppe, Schleus., Rosenm., Borger, and Jaspis, who understand τὸ Ἰαγὰρ as not the name of the bond-woman Hagar, but the Arabic word *Hagar*, which signifies a rock, or *rocky mountain*, by which name Mount Sinai was called κατ' ἐξοχὴν, as Athens was called ἄστυ: Rome, *urbs*; and Constantinople Stamboul, (i. e. εἰς τὴν πόλιν. And that Sinai is a very rocky and stony mountain is testified by travellers. So Bellon. Obs. L. 2. p. 301. (cited by Borger). cū ad montis verticem pervenissemus, durissimum saxumprehendimus ferrei coloris. The sense will therefore be this: "Now (for such, I think, is the force of γὰρ) Hagar in Arabia (in the Arabic language) *signifies Sinai*," i. e. is the name given to Mount Sinai. That it really bore that name Borger thinks is not *proved*; though he admits that it is highly probable. Yet such is *attested* by all the antient Commentators, and especially Chrys., himself a native of the East. And it is confirmed by many modern Travellers, as Harant ap. Busching. Descr. Asiæ, p. 530. Thus also El-hagar is the name given to the capital of Arabia Petræa.

The γὰρ, it must be observed, does not signify *for*, but *now*: for the Apostle intended no *argument*, but only an *illustration*.

The next word, συστοιχεῖ δὴ τῇ νῦν Ἱερουσαλὴμ, δουλεύει δὲ μετὰ τῶν τέκνων αὐτῆς are explained by the best Interpreters; "But this Hagar corresponds to, is similar to Jerusalem, as it now is, which, with her children (i. e. her inhabitants) is in bondage." This sense of συστοιχεῖν has been proved by Raphel Obs. Pol. Thus Polyb. 1402. καὶ τὰ λοιπὰ ἦν τοῦτοις οὐσία καὶ σύστοιχα. By the τέκνων most Commentators

understand (and, I think, rightly) its *inhabitants*\*. And they notice a similar use of the Hebr. ב in Gen. 23. 11. 2 Chron. 25, 13. Ps. 149, 2. But they might better have adduced Luke 19, 43. where it is also said of Jerusalem, *ἐδαφιοῦσι σε, καὶ τὰ τέκνα σου ἐν σοι*, which passage indeed the Apostle may have had in mind.

26. ἡ δὲ ἄνω Ἱερουσαλὴμ, ἐλευθέρα ἐστίν, ἣτις ἐστὶ μήτηρ πάντων ἡμῶν. On the sense of these words Commentators are divided in opinion. The chief interpretations, which are *four* in number, I shall thus detail from Borger. 1. "Some Commentators understand the words of *Mount Sinai*, a part of Jerusalem situated higher than the rest, and erected on the mount of that name. So L. Vitringa, Mill, Elsner, and others. 2. Some, as Oder, Teenck, and Michaelis take this of *old Jerusalem* in the time of Melchizadec. 3. Others, as Schoettg. Witsius, Offerhaus, Meuschen, Teller, &c., take it of the *Christian Church*, the economy of the *New Testament*. The *fourth* and most common opinion is, that it signifies the *heavenly Jerusalem*. The first interpretation, as Koppe and Borger observe, is utterly untenable: for the *Arx Sinaitica* cannot be opposed to the *ὡν Ἱερουσαλὴμ*, since the inhabitants of the lower town were equally citizens with those of the upper. The second, though it may seem to be defended by the prophecy of Is. 54. cited at ver. 27., yet is proved by Borger to be utterly unfounded, and especially as it is at variance with the context, in which not the *antient Jerusalem*, but the *economy of the New Covenant* is opposed to the Mosaic Law. Thus far Borger, who of the two last interpretations prefers the former, for two reasons; 1. because the heavenly Jerusalem can scarcely be thought a suitable opposite to the Mosaic œconomy; since the purpose of the Apostle is, to show the superior excellence of

\* Borger, with far less probability, thinks it may refer to the smaller and dependent towns.

the Christian religion as compared with the Jewish ; 2. the prophecy of Isaiah has nothing respecting the *heavenly* Jerusalem ; on the contrary there is no difficulty, if we understand it of the œconomy of the New Covenant. I cannot but assent to the opinion of the learned Commentator, especially as it is supported by the authority of Chrys. and the other Græek Commentators \* (to whom, however, it is strange Borger makes no reference). Yet the third and fourth may, I think, be united : for I see not how we can understand the *heavenly Jerusalem* otherwise than of the Gospel Dispensation, as the earthly Jerusalem represented the old.

Borger here takes occasion to inculcate an Hermeneutical canon (above all applicable in St. Paul's writings), if especially attending to the force of *opposite* terms, i. e. accommodating the interpretation of one opposite to that of the other, since when we have ascertained the sense one, we may be sure of the other. " Thus (continues he) the Apostle had said that Hagar corresponds to and is like the present Jerusalem, namely, the Jewish œconomy, or Jewish state subject to the Mosaic Law. He had opposed Sarah, the free wife of Abraham, to Hagar, and for *this* reason, that he might show that the fortunes of either woman were, so to speak, the images of things opposite. Therefore the expression

\* Hence it would appear that in the present case, as well as in a thousand others, learning and acuteness have been expended to little purpose, since, at last of all, we are compelled to embrace the *most antient* opinion. We may rest assured, that the sagacity and erudition exercised in support of these false hypotheses (among which is that of the early moderns, which refers it to the *heavenly Jerusalem*.) might, if the opinion of the Fathers *had been known*, have all been spared, and probably *would*. But what can place in a stronger light the propriety (I had almost said necessity) of *first* consulting these venerable, intelligent, and generally safe guides, previously to the broaching of novel hypotheses, devised only to be in the end destroyed, and thus "wasting our strength for nought, and for that which cannot profit," nay, which *tends to evil*, as it too much countenances the accusation of our Roman Catholic opponents, that no stability of interpretation is to be expected from Protestants.

ἡ ἄνω Ἱερουσαλήμ, with which he compares Sarah, can here denote no other than the Christian œconomy, not subject to the Law of Moses. And even though it might be difficult to prove that the *words themselves* have elsewhere that sense, yet the proof arising from the opposition is sufficient."

With respect to the *construction* of the sentence, it is thus laid down by Koppe: ἡ δὲ ἕτερα (διαθήκη) εἰς ἐλευθερίαν γεννώσα, ἥτις, ἐστὶν Σάρα—συστοιχεῖ δὲ τῇ, ἄνω Ἱερουσαλήμ, τῇ ἐλευθέρᾳ, ἥτις. But this is rather a paraphrase than a *construction*; though it well represents the sense, and is expressed with truly Dutch, or German, exactness.

27. γέγραπται—τὸν ἄνδρα. Chrysost., Theophyl., Theodoret, and other antient Interpreters understand the στεῖρα ἢ οὐ τίκτουσα of the Gentile Church; and the τῆς ἔχουσας ἄνδρα, of the Jewish Church. Thus Chrysost. 748, 23. τίς οὖν ἡ στεῖρα, καὶ τίς ἡ ἔρημος πρὸ τούτου; οὐκ εὐδηλον ὅτι ἡ ἐξ ἐθνῶν ἐκκλησία, τῆς τοῦ Θεοῦ γνώσεως ἀπεστερημένη; τίς δὲ ἡ τὸν ἄνδρα ἔχουσα; οὐκ εὐδηλον ὅτι ἡ συναγωγή; ἀλλ' ὅμως ἐνίκησεν αὐτὴν τῇ πολυπαιδίᾳ ἡ στεῖρα· ἐκείνη μὲν γὰρ ἐν ἔθνος ἔχει· τὰ δὲ τῆς ἐκκλησίας τέκνα τὴν Ἑλλάδα, τὴν βαρβάρων, τὴν γῆν, τὴν θάλατταν, τὴν οἰκουμένην ἅπασαν ἐνέπλησεν. And Theophyl.: Οὐκ ἀρκεῖται τοῖς τύποις, ἀλλὰ καὶ τὴν Ἡσαΐαν πάραγε μάρτυρα, στεῖραν μὲν λέγοντα καὶ ἔρημον τὴν ἐξ ἐθνῶν ἐκκλησίαν· Καὶ γὰρ ἔρημος ἦν θείας γνώσεως, καὶ ἄτεκνος, οὐδένα προφήτην Θεοῦ προενεγκοῦσα ἢ διδάσκαλον· ἔχουσαν δὲ ἄνδρα, τὴν Ἰουδαίων συναγωγὴν· ἢ ὅτι τὸν νόμον εἶχε διοικοῦντα τὰ αὐτῆς, ἢ ὅτι τὸν Θεὸν αὐτὸν· Ρῆξον οὖν, ἀντὶ τοῦ, φωνὴν εὐφροσύνης ἐκλάλησον, ὅτι νῦν ἐπληρώθη σοι τὰ τέκνα καὶ τὴν οἰκουμένην πᾶσαν σὺ ἐγέννησας, οὐχ ἐν ἔθνος, ὡς ἡ Ἰουδαίων συναγωγή. And so Whitby and Valpy. Œcumen., however, explains it of the Christian Church in general, whether composed of Jews or Gentiles, though chiefly the latter. And such is the interpretation adopted by some eminent recent Commentators, as Morus, Rosenm., and Borger. Upon the whole, the difficulty is rather in appearance than in reality, since of the

Christian society the greater number were Gentiles. It is observed by Rosenm., that we must not press upon each particular term ; for we have here merely a *poetical* description, expressing the happiness of the Messiah's kingdom under the image of a woman who, from being before *barren*, is now *fruitful* ; and the meaning is this, that the number of citizens of this kingdom will be great, and much greater than before. Borger admits, with the best Interpreters, that the fifty-fourth chapter of Isaiah upon the whole treats of the times of the Gospel. And this indeed is clear from its close connection with the celebrated fifty-third chapter, which is obviously predictive of the Gospel times.

The ἡ *τίκτουσα*, Koppe and Borger observe, is simply a synonyme of the former term. And indeed this kind of pleonasm is inherent in the genius of Oriental style. But here it could not have been well avoided, considering the beautiful *parallelism* by which the idea of the Prophet is evolved.

At ῥῆξαι must be supplied φωνήν. The phrase ῥήσσειν φωνήν occurs both in the Old Testament, and frequently in the best Classical writers of every age, from whom numerous examples are adduced by Wets. and Loesner. Koppe thinks that the word εὐφροσύνην has been lost after ῥῆξον. But ῥῆξον and βόησον suggest the idea of *exultation*, and *shouting for joy*, especially as being antithetical to εὐφράνθητι.

The term ἐρήμου, as opposed to τῆς ἐχούσης τὸν ἄνδρα, may mean either an *unmarried woman*, or a *widow*. It must here have the *former* sense. Borger, however, thinks that both this and the τῆς ἐχούσης ἄνδρα are not to be too much pressed upon, but merely serve for ornament, and are here inserted, to complete the passage of the Prophet. And so Koppe. But this is despatching matters somewhat too hastily. The literal sense is plain, and the allegorical sense scarcely less so. By the τῆς ἐχούσης ἄνδρα I would understand, with the antients, the Jewish Church in covenant with God. Thus ἐγῆμου

will very well designate the *Pagans*, who were destitute of any covenant with God.

28. ἡμεῖς δὲ, ἀδελφοί, κατὰ Ἰσαὰκ, ἐπαγγελίας τέκνα ἐσμέν. This verse is, as Borger remarks, closely connected with the preceding one, in which the Apostle makes mention of the *promise itself* of offspring held out to the heavenly Jerusalem, which offspring is here clearly shown to be the *Christian Church*; q. d. "If you would know *who* are signified by Isaiah, we Christians," &c.

28. τέκνα ἐπαγγελίας is for τέκνα ἐπαγγελλούμενα. See the note on 3, 14. Κατὰ Ἰσαὰκ, "like Isaac, after the similitude of Isaac;" a signification of κατὰ occurring in Eph. 4, 24. Job. 1, 8. and in the Classical writers, from whom examples are adduced by Raphel and Wets. in loc. So that it is unnecessary, with Koppe, to compare the use of the Hebr. ז.

Theophyl. well explains thus: ἡ ἐκκλησία στεῖρα οὔσα, ὥσπερ ἡ Σάρρα, οὐ μόνον πολὺταις ἐγένετο ὡς ἐκείνη, ἀλλὰ καὶ οὕτως ἐγέννησεν ὡς ἐκείνη. Καθάπερ γὰρ ἐκείνην μητέρα οὐχ ἡ φύσις, ἀλλ' ἡ ἐπαγγελία ἐποίησεν, οὕτω δὲ καὶ ἐφ' ἡμῖν, &c.

29. It is remarked by Koppe and Borger, that the Apostle, dwelling on the same similitude, adds, that as Ishmael vexed Isaac, so do the Jews injure and maltreat the Christians.

In discussing the phraseology, Borger rightly observed, that ὁ κατὰ πνεῦμα (scil. γενηθεῖς) is the same with the διὰ τῆς ἐπαγγελίας preceding; as appears by the opposite κατὰ σάρκα: but here the πνεῦμα is used for the sake of greater clearness. Διῶκα expresses injurious treatment of every kind, both by words as well as deeds; as in Gen. 21, 9. See also the Rabbinical writers in Wets. The correspondence of this with the facts recorded in the Acts of the Apostles is ably pointed out by Paley in his Hor. Paul.

Theophyl. (from Chrys.) traces the scope of the passage thus: "Be not surprised that you suffer per-

secution from the Jews ; for so Ishmael persecuted Isaac ; yet that did not hinder him the persecuted from being the free born son of Abraham and the Lord of the persecutor ; so that this very circumstance shews their resemblance to Ishmael, and our's to Isaac.\*

30. ἀλλὰ τί λέγει ἡ γραφή ; \*Εκβαλε—ἐλευθέρας. Theophyl. well traces the connection thus : “ Lest any one should say, “ What then, is it any consolation to those now persecuted, that Isaac also was then persecuted,” the Apostle bids them hear the Scripture and be comforted ; for that as a retribution for that temporary persecution with which he persecuted Isaac, he was wholly cast out, and not only so, but disinherited, and that by God himself.

By ἡ γραφή is meant the *words of Scripture*, and of *God*. For the words here referred to are (with a slight accommodation necessary for the purpose in view) those of Sarah to Abraham, requiring him to expel Hagar and her son, and were approved by God ; and therefore might, in a certain sense, be called the Scripture, or the Word of God.

The particles οὐ μὴ strengthen the negation, and are used in sentences strongly prohibitive.

Koppe seems to think that that the ἐκβαλε may be understood of violent expulsion. But in Luke 8, 54. it is said of Jesus, ἐκβαλὼν ἔξω πάντας, where no *force* can be imagined. And Borger adduces many passages from the Greek Classical writers where the term signifies to *put away*, *repudiate* a wife. And so Sirach, 7, 26. And this seems to be the sense here. For a man may be said to put away a concubine as well as a wife.

\* In this passage it is only said that Ishmael *mocked* Isaac ; but from the tenth and following verses it appears, that he claimed a share of the inheritance with him, which (as he had no just title to it, and derided the pretensions of the lawful heir,) was a persecution, and thus typified the contempt and violence with which the Jews, the natural seed of Abraham, urged their claim to a spiritual inheritance, deriding and excluding those who expected justification by faith. See also Mackn.



Borger observes, that it seems to have been the general intent of the Apostle, in citing these words, to set forth in *this* light also the great superiority of the Christian liberty to the servile condition of the Jews. Yet by the term ἐκβάλλειν, he thinks, the Apostle meant also to indicate, that as Ishmael was expelled from Abraham's house, so also those Jewish teachers, whom he so often glances at in this Epistle, would be excluded from the Society of Christians. See 5, 12. and the note there. See also Mackn. and Locke.

31. ἄρα—ἐλευθέρας. Now follows the *conclusion* the Apostle meant to draw from the above allegory: "Since, then, the Christian religion is so greatly superior to the Jewish; since the Mosaic Law has no authority with Christians, while, on the other hand, the Jews are subject to it; since Christians, by the efficacy of the Divine promise, have attained the right of sons, while the Jews are only sons κατὰ σάρκα; and finally, since the latter are excluded from the hope of inheritance; whereas the former justly nourish it. It is therefore manifest that I have not wrongly compared the œconomy of the Old Covenant with the bond-woman Hagar, but that of the New, with Sarah, the free wife of Abraham; the Jews with Ishmael, but the Christians with Isaac." (Borger.) See also Mackn.

## CHAP. V.

Having taught them by an example derived from the Old Testament, that Christians are free, the Apostle now exhorts them not to suffer this liberty to be wrested from them, but manfully to defend it.

So Borger, who observes, with Koppe, that it is plain this verse ought not to have been dissevered from the preceding chapter, since it forms the con-

clusion to be thence deduced. Yet Chrys. here commences another Homily.

1. *Στήκετε ἐν τῇ ἐλευθερίᾳ*, “stand fast, persist, continue steadfastly in the liberty with which Christ has freed us;” as 1 Cor. 16, 13. and often. And so Rom. 11, 20. *ἐστηκέναι ἐν τῇ πίστει*, where see the note. The *ἐλευθερία* is well explained by Theodoret *τῇ ἔξω τοῦ νόμου πολιτείᾳ*. See 1 Cor. 20, 29. Borger thinks it does not differ from *υιοθεσία* in 4, 5. and elsewhere. But this seems a not well founded opinion. Koppe and Borger notice the common Hellenism in *ἐλευθερία ἐλευθέρωσε*, by which a substantive is joined with its cognate verb.

VERSE 1. *καὶ μὴ πάλιν ζυγῷ δουλείας ἐνέχεσθε*, “Do not again subject yourselves to the yoke of the law.” This sense of *ζύγος*, by which it is metaphorically used to express servitude, constraint, &c. is illustrated by Kypke, Wets., Koppe, Borger, and others. But this is so trite, in all languages, that to heap examples were unnecessary. On *ἐνέχεσθε* Borger refers to Hesych. *ἐνέχεσθε, κρατεῖσθε, συνέχεσθε*. But this gloss is not quite apposite. The term is indeed often used with words denoting restraint, as *yoke, chain, &c.*, of which examples are adduced by Wets. But the Philologists do not attend to the sense of *ἐνεχ.*, which seems properly to refer to the *insertion of the neck*: and *ἐνέχεσθε* must be here taken in the middle voice. The sense seems to be this: “do not again thrust your neck into the yoke of bondage (to the law).” See 2 Cor. 11, 4.

2, 3. In order to the understanding of this verse it is to be remembered, that the Jewish teachers in question maintained, and wished to persuade others, that the Christian religion might and ought to be *conjoined with* the observance of the law of Moses; and they especially urged and enjoined *circumcision* as the most evident token of Judaism. To these innovations Paul opposes his *own doctrines*, and bids the Galatians contemn *their petty reasonings*;

q. d. *They* contend that nothing hinders you from adding the Mosaic rites to the Christian religion: but "*I Paul* say, and would have you to be convinced, that you will derive no benefit from Christ and his doctrines if you follow their directions and admonitions. Nay, I maintain that every one who undergoes circumcision is not even to be called a Christian, but rather numbered with Jews, because by this rite he is bound to the Mosaic laws in general, and must observe them." He teaches them therefore that circumcision (which is of such a force that, once undertaken, there follows a host of rites) destroys that liberty and immunity from the law obtained for us by Christ, and which (as he shows at ver. 1.) is to be maintained. (Borger.)

Koppe observes, that the Apostle says this only in opposition to the false teachers; and that he not unfrequently says things with somewhat of harshness and vehemence, of which at another time, and when dealing only with *weak* brethren, he utters and writes with more lenity and indulgence. See Acts 16, 3. 1 Cor. 9. seqq. Rom. 9. 14. seqq. But I can scarcely agree with the learned Commentator. The indulgence he speaks of was to *Jews* who still continued in an observance of the Mosaic law, not, as here, to *Gentiles*. Now it is clear, that if *they* underwent circumcision, it was quite another thing. Besides, the indulgence shown to *weak brethren* could not be extended to factious and violent *partizans*. And though the Apostle does say that circumcision would exclude a man from the benefit of Christ, it is *not* at variance with his position at 3, 28. and 6, 15., that circumcision is a thing indifferent; since, though circumcision, of itself, could do neither harm nor good, yet when considered in conjunction with all the *other* rites of the law which it drew after it,\* and as implying a *trust in it* as

\* So Theophyl.: "For circumcision demands *sacrifices*, and observes *days*; sacrifice requires *place*, and *mode*, and *purifications*."

necessary to justification, it could not but do harm, nay, exclude from salvation by grace, since the two modes of salvation in the law and the Gospel are inconsistent with each other. This point is admirably illustrated by Chrys., Theophyl., Œcum., &c. Thus Theophyl.: οὐκ ὠφελεῖ δὲ Χριστὸς τὸν περιτεμνόμενον, διότι ὁ τοιοῦτος τὴν χάριν ἀθετεῖ, καὶ τῷ νόμῳ μὲν, ὡς εὐεργέτῃ, προστρέχει· Χριστῷ δὲ ἀπιστεῖ πάντως, ὡς μὴ εὐεργητήσαντι αὐτὸν· ὁ δὲ ἀπιστῶν, οὐδὲν κερδαίνει ἀπὸ τοῦ ἀπιστουμένου. See also Whitby, who has excellently treated this matter; \* though he is

Purification again, requires other observances, all having a necessary connection; so that if you undertake a little of the law, you submit to the burden of the whole."

\* Its most important observations are as follows: "The Judaizing Christians, who held that the law of Moses was an everlasting covenant, thought that the believing Gentiles were to be dealt with as their proselytes; that is, that unless they were circumcised, and observed the law, they could not be saved, Acts, 15, 1. But still it remains a great enquiry, whether the words contained in the second, third, and fourth verses, are to be taken generally, so as to exclude all believing Jews from any benefit by Christ, or by the covenant of grace, who sought for justification by the works of the law? or whether they are to be restrained only to the believing Gentiles? Now, in answer to this question, let it be noted that the law of Moses being given to the Jews, and some of its precepts being stiled *everlasting covenants and commandments*, and they having all engaged to observe it, might think themselves obliged still to be circumcised, and observe the law by virtue of God's precept, till it was more solemnly by God declared to be abrogated, though they expected not to be justified by it, for so we find it was with the believing Jews, they all continued *zealous of the law*, Acts 21, 20., and thought all Jews obliged to observe it, v. 24.; but then they thought to be saved not by the law *but by the grace of our Lord Jesus Christ*, Acts 15, 11., as the believing Gentiles were, and they believed in Christ that they might be justified by faith in Christ, and not by the works of the law, Gal. 2, 16. But now the Gentiles being not under the obligation of the law of Moses, they having first believed in Christ, and received upon that faith the Holy Ghost, they could not afterwards submit to the observance of the law, but by so doing they must testify they thought not faith in Christ sufficient to justification, or acceptance with God, without the observance of the law, and therefore must submit to it for these ends, and so must, in effect, deny that faith in Christ would justify them; or that the giving of the Holy Ghost was a sufficient evidence of their acceptance with God, which was a tempting, or distrusting of God after

indebted for the substance of what he says to the Greek Commentators, of whom, however, he deigns not to make any mention.

Thus the Apostle does not forbid circumcision to the Jews as a *national* rite, but as a *rite necessary to salvation*. But the Galatians, having no such political obligation, could only use it as necessary to justification and salvation; which would make void faith and grace, and is *therefore* forbidden. See Grot. and Michaelis.

3. *πάλιν* is ill rendered by our English translators and Doddr. *again*. It seems to signify *contra*, *vicissim*, (as it is rendered by Koppe,) or rather (as it rendered by Whitby and Borger), *and again, furthermore*, in Matt. 5, 33. 13, 44. and sometimes in the Classical writers. (See Borger.) *Περιτέμεσθαι* must here be taken in a reciprocal sense, namely, *undertake the rite of circumcision*. *Ὁφειλέτης ἐστὶ* is for *ὀφείλει*; as in Rom. 8, 12. 15, 27., where see the notes. Now both circumcision and baptism, and indeed every initiatory rite introducing any one into any religious society is symbolical of obligation to follow its rules and perform its injunctions.

3. *ποιῆσαι*, *to perform, keep, observe*. So the Hebr. *קָוָה*, which I am surprised the etymologists should not have perceived is the radix of *ἀσκέω*; had they been aware of this, they would not have proposed such absurdities as are enough to bring etymology

so full a demonstration of grace and favour to them, Acts 15, 8. 9, 10.

I therefore think these words concern as well those Jews as Gentiles who sought for justification still, not by their faith in Christ, but through the works of the law, Rom. 9, 31, 32., and held circumcision necessary to all, not by way of precept only, but *as a necessary means of salvation*; for by these things, saith the Apostle, they in effect declared that *Christ was dead in vain, and frustrated the grace of Christ*, Gal. 2, 21., and so fell from it. Nor is it easy to perceive how they should have justification and salvation from him, from whom, after the revelation of him, they did not expect it, or have faith in him to justification, by whom they thought not that they should be justified."

into disgrace. The above derivation is confirmed by the vowel point. It may be observed that the termination *κew* denotes *habit*. So *ἀσκειν ἀρετήν*.

4, 5, 6. In these verses the Apostle explains *why* circumcision so undergone must exclude from the salvation by Christ.

*Καταργεῖσθαι*, or *καταργηθῆναι ἀπὸ τινὸς*, signifies properly "to be freed from, to be no longer bound to;" as in Rom. 7, 2 & 6., *καταργ. ἀπὸ τοῦ νόμου*. It must here simply denote *separation from*. Thus the sense is: "ye are separated from all community with, and consequently all benefit from," &c. So Theophyl.: *οὐδεμίαν κοινωνίαν ἔχετε μετὰ Χριστοῦ*. By *δικαιούσθε* is meant, "ye seek to be justified, seek justification and redemption." So Œcumen.: *δικαιούσθαι ζητεῖτε, or σπουδάξετε*.

The words following *τῆς χάριτος* are added by way of explanation, and the sense is: "ye miss of justifying grace," (see Wetstein's examples,) or, as Borger explains (with a reference to ver. 5 & 6), "ye no longer profess the Christian religion, and therefore are not to be accounted Christians at all." It is shrewdly remarked by Wets., that "if it had been altogether impossible for any one to fall from grace, this would have been perfectly incongruous."

5. *ἡμεῖς γὰρ πνεύματι ἐκ πίστεως ἐλπίδα δικαισύνης ἀπεκδεχόμεθα*. The Apostle here shows that those are aiming at an absurdity who think that *both* religions may be conjoined, and wish to be accounted Christians, even though they seek to attain justification by an obedience to the law.

The sense is: "For we (Christians) do not expect or hope for salvation by any external rites, but by the internal feelings," i. e. by faith. (Borger.) And so Rosenm. and indeed long ago Paræus and Grot. But this seems a very frigid, feeble, and forced sense. Far preferable is the interpretation of Wolf, who understands the *πνεύματι* of the doctrine of the Gospel, or the economy of the new covenant, as opposed to *τῇ σαρκί*, just called *τῷ νόμῳ*. And to

this Koppe inclines. "It will thus (says he) be equivalent to ἐν χάριτι; as at 4, 29. κατὰ πνεῦμα is equivalent to κατ' ἐπαγγελίαν." But, after all, I see no reason to desert the antient and common opinion, that πνεῦμα here signifies the *Holy Spirit*. So Theophyl.: ἡμεῖς οἱ πιστοὶ, οὐ νόμῳ, ἀλλὰ πνεύματι ἁγίῳ ἐλπίζομεν δικαιῶσθαι· πῶς; ἐκ πίστεως. Δεῖ γὰρ προηγεῖσθαι τὴν πίστιν, εἴτα τῇ ἐπιφοιτήσει τοῦ ἁγίου Πνεύματος ἄφεσιν τῶν ἁμαρτιῶν λαμβάνειν, καὶ δικαιῶσθαι ἐν τῷ βαπτίσματι. And Theodore.: τὸν γὰρ τοῦ πνεύματος ἄρραβῶνα δεξάμενοι, καὶ ταῖς ἐπαγγελίαις πιστεύοντες, τὸν προσδοκώμενον βίον προσμένοντες, ὃς ἀθανασία κοσμούμενος τῆς ἁμαρτίας οὐκ ἔχει τὴν προσβολήν. See also Chrys. and Œcumen.\*

The modern Commentators have not noticed the elliptical use of the γὰρ. There is, as often, a clause omitted; which Chrys. seems to have been aware of; for he remarks, that "having shown them the shipwreck of faith and salvation they must sustain by Judaizing, he now points out to them the port of grace, and teaches them the ready and safe course by which salvation may be attained."

5. ἀπεκδεχόμεθα ἐλπίδα δικ. is treated by Koppe as a mere periphrasis for δικαιούνην ἀπεκδεχ.: and he refers to Polyb. 746. γενομένης ὠφελείας τοῖς Καρχηδονίοις ἄξια τῶν προσδοκωμένων ἐλπίδων. "For ἐλπις (says he) is the *thing hoped for*; as in 1 Cor. 9, 10. and elsewhere." It is, however, neither a periphrasis, nor a pleonasm, but rather a very energetic expression denoting anxious longing and earnest

\* So Whitby paraphrases: "We expect the hope of justification and glory; for being justified by faith we have peace with God, and rejoice in hope of the glory of God; it is through this spirit that we wait for, and expect this glory; for he is the pledge and earnest of it; by him we are sealed up to the day of redemption, and wrought up to the expectation of it, and therefore are not ashamed of our hope, because the love of God is shed abroad into our hearts by the spirit which he hath given us; and thus do we, who have the first fruits of the spirit, wait for the redemption of our bodies, or the glorious liberty of the sons of God, Rom. 8, 21 & 23." See Bp. Hall ap. Mant, also Est., Beza, Gomar, and Mackn.

hoping for any thing. Thus in Rom. 8, 19. it is united with ἀποκάλυψιν; and in 1 Cor. 1, 7. ἀποκάλυψιν τοῦ Κυρίου. The Apostle (which I am surprised no Commentator should have noticed) seems to have had in mind a very beautiful passage of Deut. 28, 32. "Thy sons and daughters shall be given unto another people, and thine eyes shall look for them and fail, grow dim (or, as the Sept. renders, *grow sore*), with longing for them." Indeed ἐκδέχομαι, like ἀποκαρδοκέω, seems properly to mean *thrust and stretch forward the head and neck*, as in anxious expectation. And so the Apostle himself appears to have thought, by what we find in Rom. 8, 19. ἡ ἀποκαρδοκία τῆς κτίσεως τὴν ἀποκάλυψιν τῶν υἱῶν τοῦ Θεοῦ ἀπεκδέχεται. It is plain that δικαιοσύνης must be rendered, not *righteousness* (as in the E. V.), but *justification*.

6. ἐν γὰρ Χριστῷ Ἰησοῦ—ἐνεργουμένη. In this verse there is nearly the same sentiment repeated, yet so as to show that Christians do right in rejecting every use of the Mosaic Law, and resting solely upon the internal feelings of the heart. (Borger.)

Koppe renders: "Christi judicio, sive circumcisis fueris, sive non circumcisis, nihil interest, modo confidas ejus benignitati, et benevolentia complectaris alios." And so Rosenmuller. But in these interpretations I cannot acquiesce: nor do I see why ἐν τῷ Χριστῷ is to be rendered *Christi judicio*. And as to *animi sensus*, I can see nothing of the kind in the words. The antient Commentators appear to have taken a far more correct view of the scope and sense of the passage. Τῷ Χριστῷ is explained by them, and also by Whitby, "*in the economy of Christ, in the Christian religion.*" The exposition of Chrysost. is so excellent, that, though somewhat long, I cannot suppress it: p. 751, 7. ὁ γὰρ τὸν Χριστὸν ἐνδυσάμενος, μηκέτι ταῦτα περιεργαζέσθαι, φησί· καὶ μὴν ἔλεγεν, ὅτι βλαβερὸν ἢ περιτομῇ· πῶς οὖν ἀδιάφορον αὐτὸ τίθησιν; ἀδιάφορον ἐπὶ τῶν ἤδη πρὸ τῆς πίστεως ἐσχηκότων, οὐκ ἐπὶ τῶν μετὰ τὴν πίστιν περιτεμνομένων· ὅρα δὲ ποῦ αὐτὴν ἐξέβαλε, μετὰ ἀκροβυστίας



στήσας αὐτήν· τὸ γὰρ ποιοῦν τὴν διαφορὰν, ἡ πίστις ἐστίν· ὥσπερ οὖν ἂν ἀθλητὰς τις καταλέγῃ, ἂν τε γρυποὺς, ἂν τε σιμοὺς, ἂν τε μέλανας, ἂν τε λευκοὺς, οὐδὲν διαφέρει πρὸς τὴν δοκιμασίαν ταῦτα, ἀλλὰ ἵνα ἰσχυροὶ καὶ ἐπιστήμονες ᾧσι μόνον τοῦτο δεῖ ζητεῖν· οὕτω καὶ τὸν μέλλοντα ἀπογράφεσθαι εἰς τὴν καὶνὴν διαθήκην, οὐδὲν βλάπτει τὰ σωματικὰ ταῦτα ἅπαντα, ὥσπερ οὖν οὔτε ὀνίνησιν, ἂν προσῇ. So also Theophyl., Œcumen., and Theodoret. And this is, upon the whole, I think, a just view of the sense.

6. *τι ἰσχύει*, “avails any thing to salvation.” It is not, however, necessary to suppose that this is only said of the circumcised before they became Christians. For circumcision, even after Christian baptism, would *avail nothing* to salvation. Yet it would not *injure*, unless relied on as a means of obtaining justification.

5. *ἀλλὰ πίστις δι' ἀγάπης ἐνεργουμένη*. On the sense of these words Commentators are little agreed. The antient Interpreters take the *ἀγάπης* of *love to Christ*, of which, Chrysost. says, the Apostle means to hint those were devoid who listened to the seductions of false teachers, as must also be *the false teachers themselves*. Others think that *ἀγάπης* refers to *charity* towards the Heathens. But this can still less be tolerated. I, however, am *so far* inclined to agree with Chrys., that I think the Apostle meant to strike a home blow at one of their greatest faults, namely, the want of this *ἀγάπη*, notwithstanding all the pretensions to great scrupulosity as to the Law and the Gospel. I think, therefore, that Grot., and most recent Commentators, rightly render: “that which shows itself, exerts its force in charity, or *benevolence*.” That disputes and uncharitable brawlings *had* taken place, is clear from ver. 13, 15 & 26. It is agreed by the most eminent Commentators (see especially Cameron., Grot., and Borger), that *ἐνεργ.* must have the sense above assigned, and not that which some, as Whitby, attribute to it, namely, *is made active by, is wrought, perfected by* (see Schl.

Lex.); though the two significations in some degree merge into each other.

Nay, if any one will choose to interpret ἀγάπης both of love towards God and towards man for God's sake, he may possibly be right.

7. ἐτρέχετε καλῶς· τίς ὑμᾶς ἐνέκοψε τῇ ἀληθείᾳ μὴ πείθεσθαι; Here we have an agonistical metaphor. See the note on 2, 2. Ἐγκόπτω signifies to cut off and *intercept* any one's course. The common reading here is ἀνέκοψε. But there is reason to think that ἐνέκοψε is the true one. The former may, indeed, be defended by some examples adduced by Elsner, Krebs, and Loesner (to which I add Onosand. 63, 1. ἀναβαλλόμενοι καὶ δυσπρόσιτοι, καὶ τοῖς ὑπηρεταῖς τοὺς προσιόντας ἀνακόπτειν κελεύοντες), yet that is unnecessary, as the other is so superior both in external and internal evidence. Indeed, in the few MSS. in which ἀνεκ. is found, it arose probably by mere chance, since α and ε are perpetually confounded.

In the next words τῇ ἀληθείᾳ μὴ πείθεσθαι there are variations in the MSS. But, as the best Critics admit, there is no reason to alter the common text, in which the πείθεσθαι is governed of ὥστε, and the μὴ is thought to be redundant; as is the case with several other verbs of peculiar kinds, on which see Matth. Gr. Gr. Though it is, with reason, questioned by Hoogew. whether these can be really accounted *pleonasms*. Indeed, a word is often *thought* pleonastic, when it would not be used according to the idiom of some other language, in respect of which it is *called* pleonastic.

By ἀληθεία is meant the *true doctrine of Christ*. See 3, 1. and 2, 5 & 14. It might be paralleled by our modern word *orthodoxy*, as opposed to the heterodoxy of the Judaizers.

The interrogation is, as Theophyl. observes, ὀλοφυρομένου. So Chrys.: ταῦτα ἀποροῦντός ἐστι καὶ θρηνοῦντος μᾶλλον, ὥσπερ καὶ ἔμπροσθεν ἔλεγε, τίς ὑμᾶς ἐβάσκηεν;

8. ἡ πεισμονὴ οὐκ ἐκ τοῦ καλοῦντος ὑμᾶς. It is ob-

served by Borger, that the difficulty here hinges on the sense of the rare word *πεισμονή*, only found elsewhere in Eustath. and in Hesych. : *πειθῶ, πεισμονή πίστις*. It may signify either *εὐπειθεία, pliability, obedience*, (as the antient Commentators and most moderns take it), or *craftiness in persuading others, deceivableness*, (to use the expression of the E. V. in 2 Thess. 2, 10.), as referred to the false teachers. And so Par., Menoch., Erasm., Est., Zeger, and Pisc. As to *authority*, the passage in Eustath. is in favour of the latter interpretation. But the context is, I think, clearly in favour of the former and more common interpretation: for there is evidently a *paronomasia*, and an allusion to *πείθεσθαι* just before; q. d. "this facility and readiness to hearken," &c. That *πεισμονή* will bear this sense, is apparent from Hesych.; and the authority of so very modern a writer as Eustath. is of little weight. Upon the whole, though the former interpretation seems to deserve the preference, yet Theophyl. well explains thus: *Τὸ πείθεσθαι τοῖς ἀπατῶσιν, οὐκ ἔστιν ἐκ τοῦ Χριστοῦ· οὐ γὰρ ἐκάλεσεν ὑμᾶς ἐκεῖνος ἵνα πείθησθε τοῖς συμβουλευούσιν Ἰουδαΐζειν*.

The *ἡ* is for *αὐτή ἡ, this*. The *τοῦ καλοῦντος* may be interpreted either of *God*, or, with some modern Commentators, as Locke, Doddr., and Mackn., of *Paul*. But I prefer the *former*, which is supported by the authority of the antients.

9. *μικρὰ ζῆμη ὅλον τὸ φύραμα ζυμοῖ*. Chrys. and Theophyl. ably trace the connexion thus: "That they might not say, 'Why so severe upon us for obeying *one* precept of the Law (namely, circumcision)? why exaggerate our blame.'"

In the interpretation of this expression, which is evidently a proverbial one (occurring also in 1 Cor. 5, 6., and on which see Schoettg. Adag. S. N. T. p. 108.), the modern Commentators hesitate, as it seems to me, very needlessly. Many moderns, as Grot., Hamm., Locke, Mackn., and Borger, refer it to the false teachers; q. d. "a few false teachers may, by

their doctrines, corrupt the whole congregation." The antients, however, and many moderns, as Est., Whitby, Wells, Rosenm., Jaspis, and (as it seems) Koppe, refer it to circumcision and such other *limited* observances of the Law as those Judaizers might be content, at first, to enjoin. So Theophyl.: ὥσπερ γὰρ ἡ ζύμη πρὸς αὐτὴν ζυμοὶ καὶ μεταποιεῖ τὸ ὅλον φύραμα, καίτοι μικρὰ οὖσα· οὕτω καὶ ἡ περιτομή, μία οὖσα ἐντολῇ, εἰς τέλειον ἰουδαϊσμὸν ὑμᾶς μετακαλεῖ. And Koppe: "Tell me not that circumcision, and other such rites, are immaterial and indifferent, and that in them you may accommodate yourselves to the counsels and wishes of those persons, without compromising your Christian profession; for, I fear, this strong inclination which you have for those things, though very immaterial, would so corrupt you, as to entirely destroy your Christian principles."

I cannot but think that this latter interpretation deserves the preference, since it seems to be confirmed by the verse preceding, and also ver. 31., where see the note. On φύραμα Borger has much needless discussion; for on either interpretation, and especially the latter, the import is plain.

10. ἐγὼ πέποιθα εἰς ὑμᾶς ἐν Κυρίῳ, ὅτι οὐδὲν ἄλλο φρονήσετε. It is remarked by Koppe and Borger, that lest the reprehensions before thrown out should too much depress and consequently alienate them, the Apostle here softens that harshness by expressions indicative of confidence in their docility, and readiness to return to the right course."

Here one would have expected some introductory particle, as δέ, which, indeed, is found in three antient MSS; but it seems to have arisen from the margin. Koppe would subaud δέ, or ἀλλὰ. But such an ellipsis is not usual. The fact is, the Apostle here, as occasionally elsewhere, adopts the figure *asyndeton*, (which, as the Prince of Critics long ago observed,) has, when properly employed, great energy. The sense may be thus expressed: "I for my part, place confidence in you:" for εἰς ὑμᾶς is *not* (as

Borger regards it) redundant: nor was there any reason for the recent Commentators, as (Koppe and Borger,) to have stumbled at the sense of *Κυρίῳ*. Nothing can be more harsh and frigid than the interpretation they propose. The true sense is, undoubtedly, that assigned by the antient Commentators, and, of the moderns, by Grot. and Koppe, namely: "Deo adjuvante," "by God's help and blessing." So we familiarly say, "I trust, or I hope *in God* he will not go." We may regard this as one of the many phrases scattered up and down in the Apostle's writings, indicative of a mind thoroughly imbued with a sense of man's dependence upon God for every blessing, both temporal and spiritual. Such as these it were unwarrantable to fritter away into unmeaning generalities.

In the words *ὅτι οὐδὲν ἄλλο φρονήσετε* there is an ellipsis, which may (I think) be attributed (as often) to the *modesty* of the Apostle. Had this been attended to, no one would ever have thought of supplying, (with Jerome) "than as I do," or (with Whitby) "than as I exhort you to be;" or (with Borger) interpreting, "agree with me on the truth of the above proverb." The true mode of supplying the ellipsis is undoubtedly that of Beza, Menoch., Est., Tir., and Koppe, *παρ' ὃ αὐτοὶ εὐηγγελάμην ὑμῖν*. Compare 1, 8 & 9.

10. *ὁ δὲ ταρασσὼν ὑμᾶς βαστάσει τὸ κρίμα*. The *δὲ* is rendered by Koppe, *cæterum, however, be that as it may*. *Ὁ δὲ ταρασσὼν—ἦ*. Wets. illustrates the force of *ταρασσ.* from Galen. *ταράττοντες μόνον τοὺς μαθητάς, διδάσκοντες δ' οὐδὲν*. And Schleus. compares a similar use of the Heb. *שׁוֹנֵן* in Mic. 7, 9. Since it appears from ver. 12. and supra 1, 7. 4, 7. 6, 17. that these disturbers were many in number, it may be supposed (with the best Commentators) that the Apostle here, as often, uses the singular *collectively*. The sense, then, seems to be: "whoever may be the troublers." Wolf and Doddr. infer from the phrase *ὅστις ἂν ᾖ*, in conjunction with the use of the

plural elsewhere, that the Apostle was not informed of any *particular false teacher*. But this seems not a correct inference. It should rather appear that though his remarks were applicable to, and glanced at *many*, he meant to particularly level his *rebukes* against *some individual*. Koppe conjectures that the *ὅστις* *ἂν* *ἦ* hints that the persons in question were persons of dignity and authority, such (I would add) as we have reason to think were some of the Corinthian false teachers. *Who* these persons were we know not for certain; and conjectures will not be worth detailing. See Jerome in loc.

10. *βαστάσει τὸ κρίμα*, "shall bear the punishment." *Κομίζεται τ. κ.* Compare James 3, 1. Rom. 13, 2. 1 Pet. 4, 17., where see the notes.

11. *ἐγὼ δὲ, ἀδελφοί, εἰ περιτομὴν ἔτι κηρύσσω τί ἔτι*, &c. The Apostle here adverts to a calumnious charge brought against him by the Judaizers above mentioned, namely, *inconsistency*—restraining *them* from the observance of the Law, though to some *other* Churches he had permitted, nay enjoined it.

By these words being introduced just after mention of the *disturbers*, it plainly appears that *they* were the promulgators of this calumny. We may therefore thus paraphrase: "Now as to the calumny propagated by such persons, that I preach circumcision, it is sufficient to reply: "If I (indeed) *now* (that I am become a Christian) preach it, why am I yet persecuted by the Jews and Judaizers? Surely the disgust and offence they took would have ceased."

*Κηρύσσω* is for *διδάσκω*. The *περιτομή* is, as Koppe says, for *ὅτι ἡ περιτομή ἰσχύει τι*; as at ver. 6. And *ἄρα* signifies *perfecto, tandem*.

11. *ἄρα κατήγγηται τὸ σκάνδαλον τοῦ σταυροῦ*. Some recent Commentators, (as Noesselt,) have proposed a strange interpretation of the *σταυροῦ*, namely, *calamity*. But, as Borger acknowledges, there is no reason to desert the antient and common interpreta-

tion, namely, the *doctrine of the crucifixion of Christ*. And Borger aptly compares 1 Cor. 1, 17. seq., where the cross is said *κενοῦσθαι* (as here *καταργεῖσθαι*). And at ver. 18. it is called *ὁ λόγος τοῦ σταυροῦ*: and further on, at ver. 23., it is said: *ἡμεῖς κηρύσσομεν Χριστὸν ἐσταυρωμένον, Ἰουδαίοις σκάνδαλον*. Borger observes, that the words are susceptible of two modes of interpretation. 1st. "There is thus taken away the stumbling-block which hinders the Jews from embracing the doctrine of Jesus Christ crucified." 2dly. *τὸ σκάνδαλον τοῦ σταυροῦ* being put *per appositionem* for *σταυρὸς δ' ἐστὶ σκάνδαλον* (on which sort of apposition see Grot. on this passage and on Rom. 4, 11.), the sense may be this: "For thus is taken away all that *doctrine* which is so odious to the Jews, and which proves such a stumbling-block to them." The latter interpretation is adopted by Grot., Rosenm., and Borger, which last mentioned Commentator remarks that *σταυροῦ* may be interpreted either of the whole *doctrine of the Gospel*, whose primary dogma was the death of Christ, or the *doctrine of the death of Christ*; and that, on either interpretation, the Apostle's argument will hold good. But surely the *latter* is by far the more apt, namely, "the doctrine of the sacrifice of the death of Christ, and his laying down his life by a violent and ignominious death as a ransom for many." Now as by this death deliverance from the curse of the Law, and from its burthensome ceremonies was purchased, and also that *justification* which, by the Mosaic Law, could never have been obtained, so, by making the law void and of none effect, (nay even being inconsistent with any use of its ordinances as available to justification,) it is no wonder that this fundamental doctrine of the *cross of Christ* should have been to the Jews a stumbling-block. This view of the subject is entirely supported by the Greek Commentators. (See Chrys.) Theophyl. paraphrases thus: *Εἰ περιτομὴν κηρύττω, πέπαυται τὸ σκάνδαλον ὃ σκανδαλίζονται ἐπὶ τῷ σταυρῷ οἱ Ἰουδαῖοι· δι' οὐδὲν γὰρ ἕτερον σκανδαλίζονται ἐπὶ τῷ*

τοῦ σταυροῦ κηρύγματι, καὶ οὐ παραδέχονται τοῦτο, εἰ μὴ διὰ τὸ καταλύεσθαι τὴν περιτομὴν καὶ τὸν νόμον ὑπὸ τούτου. Ὡστε περιτομῆς κηρυττομένης ὑπ' ἐμοῦ, ἡ μάχη τῶν Ἰουδαίων, καὶ πρὸς τὸν σταυρὸν, καὶ τὸ σκάνδαλον ὃ σκανδαλίζονται ἐπ' αὐτῷ, κατήργηται καὶ πέπανται.

12. ὄφελον καὶ ἀποκόψονται οἱ ἀναστατοῦντες ὑμᾶς.

There are few passages which have more perplexed the Commentators, or given rise to greater variety of opinions, than the present. The antients take ἀποκοψ. in a *physical* sense, and think there is a paronomasia on the preceding περιτομήν; q. d. "I would that they who are so forward to enjoin circumcision would cut off the membra genitalia." So Chrys. renders: εἰ βούλονται, μὴ περιτεμένεσθωσαν μόνον, ἀλλὰ περικοπτέσθωσαν (or, as is read in some MSS., ἀποκοπτέσθωσαν). And so Œcumen. 760 C. περὶ ὑμῶν μοι μέλει, περὶ δὲ τῶν ἀναστατούντων ὑμᾶς, ὡς ἀνίατα νοσούντων, οὐκ ἐτι' τοιγαροῦν μὴ μόνον περιτεμένεσθωσαν, ἀλλ' εἴθε καὶ ἀποκόπους ἑαυτοῦς ἐποίησαν. And Theophyl.: εἴθε μὴ μόνον περιετέμνοντο, ἀλλὰ καὶ τελείως ἀπέκοπον τὰ ἑαυτῶν μορία. This, Wets. thinks, is meant as a bitter sarcasm on their lasciviousness.

The above interpretation is also supported by not a few modern Commentators, as Beza, Grot., Raphel, Kypke, Rosenm., Schleus., and most recent ones. But to this it has been objected by Dodd., that "it by no means agrees with the mild genius of Christianity to suppose that the Apostle (who understood it so well, and cultivated it so much) should mean by the expression in question to intimate that he wished them *dead*, or wished that any *bodily evil* were inflicted upon them by *human violence*." It must, however, be remembered, that the word does not suppose it to have been inflicted by *human violence*, but by *themselves*, and voluntarily. At the same time, I cannot but think, (with Erasmi., Crell., Le Clerc, Elsner, Whitby, and others,) that the sentiment arising out of that interpretation has far too much of *levity*, and is too *bitter*, imprecatory, and scurrilous a sarcasm to be supposed to come from the Apostle. And it is in vain for Koppe and Borger to urge the change of manners and different ideas in ages so far distant; since we find nothing like it in any *other* part of the Apostle's writings, even when we might have sooner expected bitterness and scurrility, namely, in speaking of the Corinthian false Apostles. And though it may be urged that the paronomasia requires this interpretation, yet that figure, though frequently used by the Apostle, is not to be introduced unnecessarily, as, I think, is sometimes done by recent Commentators. As to the passage of Phil. 3, 2., it is nothing to the present purpose, since there is *only* a paronomasia between κατατομήν and περιτομήν, but no aim at a *jest*.

I cannot, however, approve of other interpretations which have been substituted in the room of the antient one. That of Elsner is destitute of all support from the *usus loquendi*; and that of Koppe and others, "may they be punished and suffer perdition from God (as βαστάσει τὸ κρίμα at ver. 10.)" is liable to much more serious



objection, and is equally at variance with the *norma loquendi*. Upon the whole, I see no interpretation so little liable to objection as that of Gomar., Pisc., Menoch., Par., Est., Crell., Whitby, Mackn., Doddr., and most Commentators for the last century, who take the expression to signify either, "I would that they would cut themselves off from the society, (and so Jortin., Dresig., and Jaspis, or, supposing the future middle to be used in a passive sense (as often), "I would that they were cut off from the society (by ex-communication)." As to what Kypke urges in objection to this, it is frivolous. For, in the first place, nothing is more frequent than this change of the future middle into the future passive, and of the future passive into the future middle; on which Borger marshals a host of critical references. The same learned Commentator has ably defended this interpretation against all the objections of Koppe. As to the ellipsis of *ἀφ' ἑμῶν*, it is no more harsh than most others in the Apostle's writings, and is defended by a similar one in *ἐκκλεῖν* supra 4, 17., where see the note, and also that on 4, 30.

Finally (to use the words of Whitby) this seems agreeable to a similar passage of 1 Cor. 5, 6 & 7. where having said, as here, *a little leaven leavens the whole lump*, he adds, *purge out therefore the old leaven, i. e. put away from yourselves the wicked person*, which he himself here would not do alone, because he saw his authority among them was impaired, and he feared this rather might exasperate than cure their distemper. And when (as Doddr. says) we consider the particular circumstances in which these seducing teachers opposed the Apostle, it will appear they very well *deserved* that ecclesiastical censure which, it seems, the Apostle here wishes to be pronounced against them.

The *ἀναστρέφοντες*, it may be observed, are the same with the *ἀι ταρασσόντες* at 1, 7. and supra 10. And so Acts 17, 6. *οἱ τὴν οἰκουμένην ἀναστρέφοντες*. The term signifies properly to *turn upside down*, and metaphorically to *unsettle, disturb*.

13. *ὁμεῖς γὰρ ἐπ' ἐλευθερίᾳ ἐκλήθητε, ἀδελφοί*. It is observed by Borger, that the interpretation of these words will depend upon that of the former ones. But upon the *first* interpretation there can be no connection imagined here, without great violence; and scarcely less so on the second; q. d. "Well, be that as it may, do you enjoy the liberty they seek to destroy, for you were called," &c. I therefore cannot agree with Borger, that "whichever be adopted, the words must be closely connected with the preceding;" (though I see they are so taken by Koppe). It should rather appear that there is *no connection* at all, and that the *γὰρ* refers to ver. 8 & 9. *ἡ πεισμονή*—

μηδὲν ἄλλο φρονήσετε; the words of ver. 11 & 12. being in some degree parenthetical; q. d. "*Do so, I say*, for ye were called to the Christian faith for freedom," i. e. to be free. Ἐλευθερία is not (as some suppose) put for ἐλευθερίαν. The ἐπὶ has, (Rosenm. and Borger think) a sense frequent in the best writers, namely, *hac lege et conditione ut*; as in Thucyd. 7, 83. εἰ τις βούλεται ἐπ' ἐλευθερία αἰσ σφᾶς ἀπιέναι. Diodor. Sic. 2, 24. ἔπεισε τοὺς Πέρας ἐπ' ἐλευθερία κοινωνῆσαι τῆς ἡγεμονίας. And I would add, that this signification is frequent in Thucyd. Here, however, the use of ἐπὶ differs from the Classical, and the sense is: "*to the intent that ye should be free (from the Law of Moses).*" So Theophyl., who well paraphrases: οὐχ ἵνα δουλεύωμεν τῷ νόμῳ, ἐκλήθημεν ὑπὸ τοῦ Χριστοῦ· ἀλλ' ἵνα ἐλευθεριάσωμεν ἀπὸ ζυγοῦ τῆς νομικῆς δουλείας. On καλεῖσθαι see 1, 6. and the note there.

13. μόνον μὴ τὴν ἐλευθερίαν εἰς ἀφορμὴν τῇ σαρκί. It is evident that there is here an ellipsis of ὁράτε; and that τὴν is for ταύτην τήν. Wets. illustrates the ellipsis from Arrian Epict. 3, 24. ἀπὸ ρώμης τις ἡκει, μόνον μὴ τι κακόν. It is well observed by Borger, that having made mention of *liberty*, the Apostle gives them a seasonable admonition on its *right use*; on which subject he continues to treat up to 6, 10.\* A striking proof that the Apostle, though he maintained that all force was taken away from the Mosaic Law, yet was the farthest from the temerity of those who abuse the doctrine of justification and Christian

\* Thus Theoph.: "As possibly they might say, 'Since, then, we are free, we may do as we please,' the Apostle rectifies this misconception, and shows that we have *not* this εἰς ἀφορμὴν ταῖς σαρκικαῖς ἐπιθυμίαις: for we were not for this purpose freed from the yoke of the law, that we should rush headlong, but that, without the law, we should walk εὐρηθμῶς, as being better instructed: and we were only set free from the *ceremonial*, not from the *moral* precepts of the law." By the way, I would observe, that this, if a correct interpretation, would prove the marriage of Henry the Eighth with Catharine of Arragon to have been at variance with the Word of God, and, in that sense, unlawful. Whether Abp. Cranmer employed the passage in his Treatise on that subject, I know not.

liberty into sluggish indifference to the moral duties, or absolute violation of them. See Rom. 6, 9. seqq. supra 2, 10. 1 Cor. 7, 39.

Borger observes, that ἀφορμή not only signifies an *occasion*, but a *cause*, also a *help*, and *furtherance* in doing any thing. And he refers to Munth in loc. and Wets. on Rom. 7, 8.; and adds, that in general it is used of the *abuse* of what is in itself good; as in Demosth. p. 16. τὸ εὖ πράττειν παρὰ τὴν ἀξίαν ἀφορμή τοῦ κακῶς φρονεῖν τοῖς ἀνόητοις γίνεται.

Œcumen. well expounds thus, 761 A. μὴ ἀποχρησθε τῇ ἐλευθερίᾳ, εἰς τὸ δουλεύειν καὶ ταῖς τῆς σαρκὸς ἐπιθυμίαις. Compare 1 Pet. 2, 16. 2 Pet. 2, 19. Among the many Classical passages adduced by Wets. the most apposite are the following. Aristid. p. 572. λυσιτελέστερον μὲν εἶναι δουλεύειν, ἢ κακῶν ἐφόδιον τὴν ἐλευθερίαν ἔχειν. Liv. 34, 49. libertate modicè utantur, temperatam eam salubrem et singulis et civitatibus esse; nimiam, et aliis gravem, et ipsis, qui habeant, effrenatam et præcipitem esse. Hor. A. p. 282. in vitium libertas excidit ac vim, lege regi dignam.

Koppe observes, that δουλεύειν δι' ἀγάπης is for ἀγαπᾶν, and is used as being more suitable to τῇ ἐλευθερίᾳ. But the Apostle meant (I think) to express *more* than simply *love each other*, namely, *inservire commodis mutuis*.\* It is well noticed by Œcumen. and Chrysost., that δουλεύετε denotes the τὸ ἐπιτεταμένον τῆς ἀγάπης. For the Apostle, though he has taken away the yoke of the law, yet lays upon them another yoke, which, though light, is yet stronger, namely, that of love. What is meant here by ἀγάπη is clear from 6, 2. The antient Commentators (and, of the modern ones, Rosenm.,) observe that the Apostle hints at the φιλαρχία of the deceivers, and the disputes and enmities of the rest. It is here truly

\* And so δουλεύειν is used in Plato de Legg. L. 10. (cited by Bulkley) 'Ὁς ἐστι (βίος scil.) τῇ ἀληθείᾳ κρατουντα ζῆν τῶν ἄλλων, καὶ μὴ δουλεύοντα ἑτέροις κατὰ νόμον. I add Eurip. Phœn. 556. ἥλιος μὲν νῦν τε δουλεῖ βροτοῖς.

remarked by Theophyl., that φιλαρχία is the mother of heresy and schism.

14. ὁ γὰρ πᾶς νόμος ἐν ἐνὶ λόγῳ πληροῦται, ἐν τῷ Ἀγαπήσεις τὸν πλησίον σου ὡς ἑαυτὸν. Theoph. observes, that the Apostle here, with admirable address, turns the discourse from doctrinal to moral subjects. He here gives an important *moral maxim*, the primary precept of the law, called in James 2, 8. βασιλικὸς νόμος. In this, as Koppe, Pott, and Borger observe, we are not to seek refinements, but take it in its plain and obvious sense. In order, however, to determine *what* is the exact sense, it is necessary to ascertain that of πληροῦται. Some explain: "the whole law is *completed*," i.e. he who obeys this precept, may be thought to obey the whole law. (See Borger.) And so our English Translators, who render *fulfilled*. This interpretation is in some degree countenanced by the antient Commentators. Thus Theophyl. (from Chrysost.) εἰ ὅλως πληροῦν θέλετε τὸν νόμον, μὴ ἐν τῷ περιτέμεσθαι, ἀλλ' ἐν τῇ ἀγάπῃ πληροῦτε· αὕτη γὰρ τοῦ νόμου πλήρωμα. See also Œcumen. and Theodoret. And Grot. annotates thus: "Sicuti rudimenta implentur per doctrinam perfectiorem. Lex Israelitas tantum inter se jungit, Evangelium homines omnes; idque non quovis modo, sed propter Deum." All this may be very true; but it does not seem to have been in the Apostle's view. I confess I see no reason to desert the more common interpretation, originally propounded by Vorst., and since his time supported by most eminent Commentators down to Koppe, Borger, Rosenm., and Jaspis, who take πληροῦται as equivalent to ἀνακεφάλαιούται in a very similar passage of Rom. 13, 9. (where see the note), and also Matt. 22, 37. seqq. and 7, 12. Borger paraphrases thus: "Of the whole law (both the Jewish, the moral, and the Christian; see 2, 19.) the *argumentum*, as it were, amounts to this, comes to this," &c. And he here compares a beautiful sentiment of Isidor. Pel. 4, 15. τὰ γὰρ κατ' εἶδος ἐπα-

ριθμούμενα τῶν ἀρετῶν κατορθώματα μία γενικὴ ἀρετὴ περιέλαβεν, ἥς ἡ ἀγάπη τοῦνομα.

The passage of the Old Testament alluded to is Levit. 19, 8. **וְאָדַבְתָּ לְרֵעֲךָ כָמוֹךָ**; a sentiment (as Borger observes) very often inculcated in the New Testament, and which seems to have become proverbial. It is remarked by Koppe and Borg., that in enquiring into the import of the terms *ὡς σεαυτὸν*, we are not to seek metaphysical refinements, or too much press on the sense. And the latter, after premising that the Apostle means not to say how *much* we are to love our neighbour, but gives an *example* of love, paraphrases: "As it would be absurd and irrational for you not to love yourself, *so* love others;" or, "You love yourself, love others also." And so many other of the modern school of German Theologians explain: "Not only love yourself, but likewise your neighbour." But this mode of interpretation lies open to objections, especially *one* which occurred to the acute Koppe, namely, that it is manifestly "*made for the nonce*," and to avoid a doctrinal difficulty, which after all, however, is none: for, as Koppe remarks, "after throwing aside all metaphysical subtleties, and considering the words only in their plain and popular import, they merely refer to the *kind*, not the *degree*, of love and good-will; q. d. "Love your neighbour in the same *manner* as you love yourself, though not to the same *degree*;" which would have been unnatural and impracticable, and therefore could not have been commanded. So that it comes to the same thing with the golden rule at Matt. 7, 12., to do unto others as we would they should do unto us. If I am not mistaken, the same exposition is somewhere to be found in the writings of Dr. Paley. And, indeed, after all, the elaborate, but needless, disquisitions of Storr, Borger, and others, nearly come to this interpretation, though in a far less regular way.

It is scarcely necessary to add, that by the *τὸν*

πλήσιον is meant τὸν ἕτερον, every one with whom we have any connection.

15. εἰ δὲ ἀλλήλους δάκνετε καὶ κατεσθίετε, βλέπετε μὴ ὑπὸ ἀλλήλων ἀναλωθῇτε. The Apostle urges the necessity of this duty from *human motives*, and from the evils which would result to them, as a society, from the opposite conduct. It is observed by Chrys. with his usual taste, that he expresses this by an *if*; though he knew it was too much the case.

The δὲ may be rendered "on the contrary." The terms δάκνετε καὶ κατεσθίετε are metaphors common to all languages, to denote scandals, envyings, disputes, broils, altercations, and calumnies: for to *all* these they are applicable; as will appear from the numerous Classical passages cited by the Philological Commentators, to which I add Max. Tyr. Diss. 35, 5. περιπίπτοντες ἀλλήλοις καὶ διαδάκνοντες. Philodem. ap. Brunck. Analect. 11, 88. γιγνώσκω φιλεῖν πάνυ τὸν φιλέοντα, καὶ τὸν με δακόντα δακεῖν. I must here observe, that κατεσθίετε is *not* (as Koppe and Borger suppose) synonymous with δάκνετε, but is a far stronger term: though I cannot think with Chrysost. that the former designates the *effects of sudden anger* or ill will, and the latter those of *deliberate malignity*. It is, however, not necessary to refine on such a passage as this. Though it is proper to advert to the sense contained in the concluding words, which is expressed in a brief and popular way: "Take care lest ye be (*all*) consumed one of another, and (as a society) brought to ruin." This, I find, has been anticipated by Jaspis, Schleus., and Borger.

It is, with great probability, conjectured by Theodoret, that these disputes arose chiefly between those who were zealous for the law, and those who maintained the doctrine of salvation by grace: for which reason the Apostle first introduces this precept of *love*. And Whitby observes, that as the zeal of the Jews would not suffer an uncircumcised person to live among them, so might it be also with these zealous Judaizers.

16. λέγω δὲ Πνεύματι περιπατεῖτε, καὶ ἐπιθυμίας σαρκὸς οὐ μὴ τελήσητε. The λέγω δὲ is a formula of earnest exhortation. So Koppe renders it: "omnino verò rogo et hortor vos." Or it may be rendered, with Borger, "hoc autem mihi volo." And he refers to 3, 17. 4, 1. Since, however, δὲ has often a resumptive force, it *may*, with Rosenm., be referred to the preceding, where he had taught them that *liberty* was not to be carried into licentiousness. But the antient Commentators (more properly, I think,) refer it to what *immediately* precedes.\*

It is remarked by Borger, that this verse contains, as it were, the sum of the precepts which the Apostle wished the Galatians to observe: and thus the verses following seem to explain and illustrate it.

16. περιπατεῖτε, *live, act, &c.*; like the Hebrew *תִּהְיוּ*. A metaphor, as Koppe observes, well adapted to denote *habit* and *manner* of life. Πνεύματι. I can by no means approve of the interpretation of Morus, namely, "the *human mind*;" which is an unwarrantable lowering of the sense. And Rosenm., though he does not adopt Morus's gloss, yet too much lowers the sense by interpreting it, "lead a life conformable to the precepts of the Christian religion." This is certainly not the full import of the phrase, which, as Koppe and Borger observe, has the same import as πνεύματι ἄγεσθε at ver. 18., namely (as he renders) "yield yourselves to the guidance of the Holy Spirit, who worketh in you." And he truly observes, that the Apostle every where represents the *Holy Spirit* as the first principle and author of all that is good in men. Yet the exposition of Mr. Locke (ap. Slade) may be admitted, especially with the qualification of it by Macknight,

\* So Theophyl. (from Chrysost.): "After having said, that to bite and worry each other will tend to the destruction of *all*, he suggests the *remedy* for it, which both preserves love, and is preserved by it, namely, *the being spiritual*. For "if we be spiritual, we love the more, and if we have this love, we become spiritual, and do not fulfil the lusts of the flesh."

who explains, men's *spiritual part*, their reason and conscience enlightened by the doctrines and precepts of the Gospel revealed by the Spirit of God."

16. καὶ ἐπιθυμίαν σαρκὸς οὐ μὴ τελέσητε. The καὶ is rendered by Koppe, *contra vero*. But it should rather seem to signify "and thus." The words καὶ ἐπιθυμίαν σαρκὸς οὐ μὴ τελέσητε are explained by some, "and by no means fulfil the lusts," &c. Others take τελέσητε for the future τέλειτε, and καὶ for ἵνα, with this sense: "and so ye will not fulfil," &c. The latter, which is the more common interpretation, seems to be preferable: and certainly it is more significant. It is also adopted by Wets., who cites from Ach. Tat. τὴν ἐπιθυμίαν τέλεσαι.

17. ἡ γὰρ σὰρξ ἐπιθυμεῖ κατὰ τοῦ πνεύματος, τὸ δὲ πνεῦμα κατὰ τῆς σαρκός. The γὰρ appears to have reference to a clause omitted, q. d. "(And need have ye to strive to follow the motions of the Spirit, if ye would not fulfil the lusts of the flesh;) for the flesh," &c. Ἐπιθυμεῖ κατὰ τοῦ πνεύματος. Borger observes, that ἐπιθ. is for ἐπιθυμίας ἔχει. By σὰρξ is meant the animal principle of man's nature, which inclines him to gratify the desires of the flesh; and the πνεῦμα is to be understood in the same way as in the last verse. See also the notes on 4, 6. and supra ver. 13. Now the desires and motions of these, it is said, are κατὰ, *at variance* with each other, or, as the Apostle further adds, Ἀντίκειται ἀλλήλοις, i. e. (as Koppe explains) ἐνάντια εἰσι.\* See the excellent annotation of Dr. Doddr.

\* Wets. compares Sext. Emp. Hypoth. 2, 14. ἀντίκειται δὲ ταῦτα ἀλλήλοις· ἔστιν ἀπόδειξις, οὐκ ἔστιν ἀποδείξις. Nedarim 2. Fomes boni pugnat cum fomite mali, and several other passages from the Rabbins. See on this subject a learned Dissertation of Schoett., annexed to his Hor. Hebr. "De Luctu carnis et spiritus ad mentem priscorum Hebræorum." Borger also compares Porphy. de Abstin. L. 1. § 56. Εἰ καὶ μετ' ἀληθδόνων ποιεῖσθαι τὰς ὑπομονὰς ἔχρῃν, καὶ οὐδὴπον τοῖς νόμοις τοῦ σώματος ἔπρασθαι, βιαίοις οὖσι, καὶ ἀντικειμένους τοῖς τοῦ νοῦ νόμοις καὶ ταῖς ὁδοῖς ταῖς σωτηρίοις, ὑπομένομεν. And he adduces other beautiful passages from the Classical writers, to which I can only refer my readers, namely, Xen. Cyr. 6, 21. Cic.



17. ἵνα μὴ, ἀ ἀν. θέλητε, ταῦτα ποιήτε. This is one of those passages in which a fancied doctrinal difficulty has led to interpretations evidently devised for the purpose of avoiding it. The obvious sense is that expressed in our Common Version, "so that ye cannot do the things which ye would." Now as the Apostle could not mean to admonish the Galatians not to fulfil the lusts of the flesh *because* they could *never* do the things which reason, conscience, and the Holy Spirit enjoined, so Commentators have devised various methods of interpretation. Grot. would closely unite the words with the preceding, and render, "ne ea faciatis quæ alioqui velletis." But this is too violent a method to bear being adopted. Very specious is the one pursued by Hamm., Pisc., Locke, Doddr., Slade, and Valpy, who render, "so that ye *do* not the things which ye would." But I am inclined to think that ἵνα, when thus used for ὥστε, will not admit the subjunctive, but requires the indicative. I am surprised that Mr. Locke should think our Common Version is singular in the sense it assigns. The Latin Versions are indeed dubious; but most of the early Commentators were inclined to adopt the sense "cannot do;" and so almost all eminent Biblical Critics for the last century (and formerly Paræus), who regard the ἵνα as having the *eventual* sense, and think the assertion is to be understood not of what is *always*, but *often* the case. Thus Borger renders: "quo fieri solet, ut sæpius, quæ velitis efficere nequeatis." And he compares Eurip. Hippol. 380. and the Antiope cited by Valckn. in loc. So also Mackn., whose note may be consulted, together with an able annotation of

Tusc. Q. 2, 21. and Max. Tyr. Diss. 28, 7. I add Philo Jud. 133 D. δύο γὰρ ἡμῶν ἐκάστω συνοικοῦσι γυναῖκες ἔχθραι καὶ δυσμενεῖς ἀλλήλαις, τῶν ζηλοτυπίας τὸν ψυχικὸν οἶκον ἀναπιμπλάσαι φιλονεικιῶν· τούτων τὴν μὲν ἑτέραν ἀγαπῶμεν, χειροῦμεν καὶ τιθασσὸν καὶ φιλατάτην καὶ οἰκειοτάτην αὐτοῖς νομίζοντες· καλεῖται δὲ ἡδονή· τὴν δὲ ἑτέραν ἐχθαίνομεν, ἀτίθασσον, ἀνήμερον, ἐξηγριωμένην, πολεμιωτάτην ἡγούμενοι· ὄνομα δὲ καὶ ταύτῃ ἐστὶν ἀρετὴ.

Whitby and Chrysost. It is, however, I fear, true that we shall *seldom* be found to do the good things we would, and the resistance and opposition of evil inclinations are *almost always* perceptible, and for this perpetual malady the only remedy is that suggested by the Apostle both here and after, namely, to seek the assistance of the Holy Spirit to strengthen the weakness of the flesh.\*

18. εἰ δὲ Πνεύματι ἄγεσθε, οὐκ ἐστὲ ὑπὸ νόμον. Koppe regards this as an *insertion* rather connected with the *scope of the Epistle* than with the *context*. But to this I cannot assent. It should seem that the Apostle means to suggest the *remedy* for the deplorable frailty of our corrupt nature. See the note on the verse preceding.†

\* So Doddr. annotates: "By the Spirit, which is here set in opposition to the flesh, and is elsewhere expressed by the *new man* that is put on by such as are renewed in the spirit of their mind (Eph. 4, 23 & 24.), we are to understand that no supernatural principle of grace which is imparted from above to the renewed soul, to overcome the passions of the carnal mind, to set us free from the dominion of our lusts, and to inspire us with a love to holiness; which divine and heavenly principle being communicated to us by the Holy Spirit, has frequently the title of the Spirit given to it, as it is plainly the effect and fruit of it; for that which is born of the Spirit is Spirit. (John 3, 6.) And there is such a contrariety in these two principles, that they are continually opposing one another in their desires and tendency, so that (as the Apostle adds) ye do not the things that ye would, ye do them not without doing violence to the opposite principle that would be drawing you another way; which is agreeable to what the Apostle says (Rom. 7, 19.) For the good that I would I do not; but the evil which I would not, that I do.

† This, I find, was not unperceived by the great Chrysostom, who excellently traces the connexion, and illustrates the scope of the passage thus: ποία αὐτε ἀκολουθία; μέγιστη μὲν καὶ σαφὴς ὁ γὰρ πνεῦμα ἔχων ὡς χρὴ, σβέννυσιν διὰ τούτου πονηρὰν ἐπιθυμίαν ἅπασαν· ὁ δὲ τούτων ἀπαλλαγείς, οὐ δεῖται τῆς ἀπὸ τοῦ νόμου βοηθείας, ὑψηλότερος πολλῶ τῆς ἐκείνου παραγγελίας γενόμενος· ὁ γὰρ μὴ ὀργιζόμενος, πῶς δεῖται ἀκούειν οὐ φονεύσεις;—τίς γὰρ διαλέγεται περὶ τοῦ καρποῦ τῆς κακίας τῷ τὴν ρίζαν αὐτῇ ἀνασπάσαντι;—τότε μὲν εἰκότως ὑπὸ νόμον ἦμεν, ἵνα τῷ δέει κολάζωμεν τὰς ἐπιθυμίας, ὅπως τοῦ πνεύματος φανέντος. νῦν δὲ τῆς χάριτος δεδομένης τῆς οὐ κελευούσης μόνον αὐτῶν ἀπέχεσθαι, ἀλλὰ καὶ παραινούσης αὐτὰς, καὶ πρὸς μείζονα πολιτείαν ἀναγούσης, τίς χρεῖα νόμου; τῷ γὰρ οἴκοθεν κατορθοῦντι τὰ μείζω, τοῦ χρεῖα παιδαγωγοῦ;

By the *law* must be understood both the Mosaic Law and the law of nature. Thus it will embrace both the Jewish and Gentile Christians, both of whom the *ye* comprehends.

19, 20, and 21. Koppe and Borger remark, that in considering this list of the vices generated by the flesh we are not too minutely to scrutinize each, and anxiously determine the difference of one from another, nor seek reasons why *this* and no *other order* was adopted; since that varies in different passages, (see Mat. 15, 19. Mark 7, 21. 1 Cor. 6, 9 and 10. 3, 3, Eph. 5, 3—5. Col. 3, 5. James 3, 14.), and the Apostle means no more than by an accumulation of vices, such as were prevalent in that age, to show how fruitful of crime is *viciositas*. But against this way of wrapping up matters of this kind I have on former occasions entered my strong protest; and I must here repeat it. Whatever may be the case with the *other* sacred writers., St. Paul almost always digests these lists of vices into regular order; and throws them into groups; so he does here, as I shall show in discussing the terms in detail. As to the question, why should not some *other* vices as nefarious have been inserted, it may be answered, that this list is not meant to be complete, since it concludes with *καὶ τὰ ὅμοια τούτοις*, and such like, and includes all the *other* vices to which our corrupt nature is prone.

19. *Φανερά δὲ ἐστὶ τὰ ἔργα τῆς σαρκὸς· ἅτινά ἐστι, &c.* Some Commentators here recognize a synchysis for *φανερὸν δὲ ἐστὶ, ἅτινα, &c.* But the common construction is the more natural. Here it is objected by Whitby,\* that some of these vices seem not pro-

\* He seems to have derived the difficulty from the Greek Commentators, who, however, remove it in a more ingenious manner. Thus, speaking of the strifes, jealousies, heresies, &c., Chrys. maintains that by *σὰρξ* the Apostle here means the *γνώδη λογισμὸν, καὶ χάμαι συνρόμενον*. And he adds: *εἰ δὲ φύσεως ταῦτα πονηρὰς, καὶ οὐ προαιρέσεως μοχθηρὰς, περιτῶς εἶπε, πράσσουσιν, ἀλλὰ, πάσχουσι· τίνος δὲ ἕνεκεν καὶ βασιλείας ἐκπίπτουσιν; οὐδὲ γὰρ τῶν ἐν φύσει, ἀλλὰ τῶν ἐν προαιρέσει καὶ οἱ στέφανοι καὶ αἱ κολάσεις.*

perly *works* of the *flesh*, some being errors of the mind, and others evil dispositions of the spirit. And he offers some illustrations of the subject, which however seem somewhat sophistical. I am rather inclined to agree with Doddr., that *σὰρξ* may here, as often, be taken to denote *our corrupt nature*, that natural corruption which is said to have infected all the faculties of man, and so extends to all the powers of the *mind*, as well as to the appetites of the *body*; and thus (as he observes) there is no difficulty in ascribing each of the particulars here enumerated to the *flesh*, as it is evident they all proceed from *that corruption* by means of which *even the mind and conscience is defiled*. Tit. 1, 15.

19. *μοιχεία, πορνεία, ἀκαθαρσία, ἀσέλγεια*. These four terms form a group descriptive of illicit venery; as adultery, fornication, lasciviousness, and impurity of every kind, including sodomy and other abominations, the *evidence* for whose existence justice to the Apostle compelled me to introduce at Rom 1.

20. *εἰδωλολατρεία, φαρμακεία*. Some, as Schleus., explain *εἰδωλ.* of covetousness or an excessive attachment to the world. But (as Borger remarks) that signification seems unsupported by authority; and as to the passages adduced by Schoettg. and Wets. at Eph. 5, 5., nothing can be from thence proved, than that there is a *similarity* between *covetousness*, or worldly-mindedness, and *idolatry* (since the covetous person makes as it were Mammon his God), or that this vice is so criminal as to be *instar omnium reliquorum*." It is clear that the common signification must be retained.\* Koppe supposes that this vice is

\* Idolatry, it may be observed, is rightly numbered among the works of the flesh, since it originates in a grovelling and sensual mind, which cannot worship God in spirit, but brings him down to the senses, and represents him to corporeal eyes by images. Thus idolatry originally arose from sensuality, and tended ever to produce and perpetuate it. Too true a description of the natural man is that of the Christian Poet of our age. (Task, L. 5.)

"Propense man's heart to idols, he is held

In silly dotage on created thing,

put after fornication, since that was called *spiritual idolatry*. And he refers to Num. 14, 33. and Apoc. 14, 8. Borger compares Jalkut Rubeni, f. 10, 3. Idolatræ non vocantur homines, quia animæ eorum sunt a spiritu impuro, sed Israelitarum animæ sunt a spiritu sancto.

*Φαρμακεία*. Some, as Erasm., Beza, Pisc., Est., Menoch., Whitby, and Wets. understand this of *poisoning*; a crime by no means unexampled among the Greeks, Romans, and Jews. Borger refers to Havercamp on Tertull. Apol. c. 45. But surely *this* could not be reckoned among the *works of the flesh*, or those things to which human nature is prone. There is no reason to deviate from the common interpretation, namely *conjurat[i]on, enchantments, fascinations*, and other sorts of what is called witchcraft, or the black art. Thus Koppe remarks, the Sept. render the Hebr. להטים or לטים and נשבים by *φαρμάκους* at Exod. 7, 11 and 22. and Is. 47, 9 and 12. See also Herodot. 7, 94. He observes, too, that this term is used of *Circe* by Arist. Plut. 302., and that Justin Martyr Ap. 45, A. joins ἐπορκίστης, ἐπάστης and φαρμακευτής. Certain it is (to use the words of Doddr.) that, "on account of the drugs made use of in some supposed magical compositions, this word is often used to express those practices in which *combinations with invisible, malignant powers* were believed and intended, to which it is well known the Gentiles, even in the most learned nations, were very much addicted." It is observed by Koppe, that as the association of ideas led to the Apostle's mind

Careless of their Creator.

And that low and sordid gravitation of his pow'rs

To a vile clod so draws him, with such force,

Resistless from the centre he should seek,

That he at last forgets it.

All his hopes tend downward; his ambition is to sink,

To reach a depth profounder still, and still

Profounder, in the fathomless abyss

Of folly, plunging in pursuit of death."

from fornication and adultery to idolatry, so did it from thence to incantations.

20. Ἐχθραί. The word is used in the plural, like the Latin *inimicitiae*. In the terms following the plural it is used (I think) *dignitatis gratia*. The same is found also in Soph. Œd. Col. 1228. (cited by Wets.) φόνος, στάσεις, ἔρεις, μάχαι, καὶ φθόνος. The ἔρεις and ἔηλοι are synonymous, and are joined at Rom. 13, 13. Θυμοί, iræ; as in Hebr. 11, 27. Ἐρις, ἐριθεία, διχαστασίαι, and αἰρέσεις are nearly synonymous. See Rom. 16, 17. Acts 15, 5. 1 Cor. 11, 19. and the notes. *Heresy*, Whitby observes, according to the Scripture notion, being not a pure mistake of judgment, but an espousing a false doctrine out of disgust, pride, or envy, or from worldly principles, or to avoid persecution or trouble in the flesh, may well be ranked among carnal lusts." And Doddr. remarks that *heresies*, in the *ecclesiastical* sense, as distinguished from what appears to be the Scriptural, may generally be said to be *works of the flesh*; as bad inclinations of mind naturally lead to bad opinions, and to a haughty and factious manner of obtruding them upon others.

In φθόνος and φόνος there is thought to be a *paronomasia*. Some eminent Critics would cancel the φόνος, which is omitted in six MSS., and some Latin Fathers. And even Koppe, though he admits that we may easily account for the omission in so few MSS. (namely, by the *homœoteleuton*) yet stumbles at mention being here made of a crime which is usually coerced and punished not so much by *religion*, as by the *civil magistrate*. But the same observation might apply to some other vices of this lust. In fact, the objection is of no force, since the Apostle here intends (without reference to what may or may not be forbidden, and punished by the civil magistrate) to mention the chief vices engendered by our corrupt nature: and if he inserts φόνος, he is fully justified, since several of the above vices tend to produce it. Perhaps, however, it may

be a more satisfactory answer to Koppe's objection, to say that the Apostle here by placing φόνοι after ἔρεις, θυμοί, φθόνοι, &c. had especially in view that kind of φόνος produced by disputes, strife, and anger, namely, what is called *homicide*, not deliberate murder for purposes of robbery.

The last group is μέβαι, κῶμοι. See Luke 21, 34. Rom. 13, 13., and the notes there. Borger compares Liban. 4, 158. ἐκεῖ μέβαι καὶ πλησμοναί, καὶ κῶμοι. The κῶμοι, it may be observed, is put last, as produced by the other; for *revellings* (as Mr. Locke remarks) were, amongst the Greeks, disorderly spending the night in feasting, with a licentious indulgence of wine, good cheer, music, dancing, &c.

At ἃ προλέγω ὑμῖν, κ. κ. π., ὅτι, &c. there is, as Borger observes, a synchysis of particles, on which see the note on 1, 11. Koppe says that this is for, "which those who do, will not (I forewarn) enter into," &c. Perhaps, however, it would be better to suppose an ellipsis of κατὰ, *quod attinet ad*. Προλέγω signifies, "I thus *publicly* warn and admonish you:" which (I conceive) is the sense of πρὸ (as in some other cases), and not *beforehand*. Borger compares the Dutch *waar-schouwen*. And he thinks that both προλέγω and προείπον are emphatical.

By τὰ τοιαῦτα πράσσειν, is meant "commit any of those, and *such like vices*, one or more."

The expression βασιλείαν Θεοῦ κληρονομεῖν has been explained more than once before; and is too much refined upon by the recent Commentators.

22, 23. ὁ δὲ καρπὸς τοῦ Πνεύματος ἐστὶν ἀγάπη, χαρὰ, εἰρήνη, μακροθυμία, χρηστότης, ἀγαθωσύνη, πίστις, πραότης, ἐγκρατεία. The δὲ is adversative, and may be rendered *on the contrary*. Καρπὸς, i. e. as Grot. and Koppe explain, *fruits, effects, works*,\* as in Matt. 7,

\* I must, however, object to their being called *works*, since the Apostle seems to have studiously avoided the word: which did not escape the observation of Chrys. See his masterly annotation,

16. Eph. 5, 9. Thus it answers the τὰ ἔργα τῆς σαρκὸς, a little before. The πνευμ. must be explained as at ver. 16, 17, & 18.

Borger thinks that in explaining this list of virtues, the same caution must be used as in that of the vices of ver. 19. "For the list (says he) is not meant to be quite complete. Nor are we to seek curious distinctions of signification, or anxiously enquire why the Apostle adopted this order in preference to any other; for he elsewhere deviates from it; as at Eph. 5, 9. Col. 3, 12." This is, upon the whole, a judicious observation; but care must be taken lest we run into the *other extreme* (so prevalent in the present age), namely, of supposing these lists confused assemblages of virtues and vices, thus huddling all up in bare generalities, which is a slovenly, uncritical, and above all, an *irreverent* procedure.

With respect to the ἀγάπη, it is not difficult to account for its being placed first, as being chief of all the rest, the queen of virtues (elsewhere extolled by the Apostle; as at Rom. 13, 10. 1 Cor. 13, 4. Col. 3, 14), and (as Koppe remarks) comprehending in itself many *special* virtues subjoined by the Apostle.

22. χαρὰ. This is thought by some, as Koppe and Schleus., to be put in opposition to φθόρα, at ver. 21. And they interpret it, "pleasure derived from the happiness of others;" which seems to be supported by the context. Otherwise, Borger thinks, it might

which is thus abridged by Theophyl.: "Evil works come from ourselves alone; therefore they are called the *works of the flesh*: but virtuous ones require not our own exertions alone; but the co-operating aids from above; therefore the Apostle calls them the *fruits of the Spirit*, the *seed* (namely, the intention) being from ourselves, but the *fruit* resting with God." Another, and scarcely less beautiful metaphor, is used by our Christian Poet on this same subject:

"But oars alone can ne'er prevail  
To reach the distant coast;  
The breath of heaven must swell the sail,  
Or all the labour's lost."



be interpreted *joy of the spirit*; as in 1 Thess. 1, 6 See, however, Macknight.

22. εἰρήνη. This is closely connected with the former virtue, and opposed to hatred, variance, &c., and is united with it at Rom. 14. 17.

23. μακροθυμία, χρηστότης, ἀγαθωσύνη, and πραότης, are considered by Borger as synonymous, and all contained in ἀγάπη. Yet, I think, some well founded distinctions may be made: Thus μακροθυμία denotes a slowness to anger, and lenity towards those who offend us. Χρηστότης is explained by Koppe and Schleus., *suavitas in convictu*; and by Crell., "comitas, humanitas, seu suavitas quædam, morum, quæ elucet in verbis, in vultu, aliisque rebus externis, ob quam fiat, ut sis amabilis omnibus." Ἀγαθωσύνη is rendered by Koppe *integritas*; and he considers it as synonymous with πίστις following. But it rather seems to mean *benignity, kind-heartedness*, which delights in doing good to others. See Eph. 5, 9. Both these last virtues are closely connected, and are much promoted by that almost constitutional good-nature and sweetness of temper with which some are blessed, and the *seeds* of which are sown, more or less, in most persons.

Πίστις is variously explained. By the antient Commentators it is taken to denote *faith of the highest sort*; by Grot., the *profession of the true faith*, in opposition to the *heresies* before mentioned; in which sense (as Mr. Slade observes) "it may include a teachableness of disposition in matters of religion; and a readiness to acquiesce in divine doctrines and dispensations; in opposition to that sceptical and rebellious spirit, which engenders heresy; thus being similar to the faith of Abraham." By most recent Commentators it is thought to signify *probity and integrity, fidelity in performing our covenants*; as in 1 Tim. 4, 11 & 12., and often. And as it is here associated with other moral virtues, I cannot but prefer this last mentioned interpretation, which may be illustrated from Plut. Erotic. Op. Mo-

gal. p. 776. Ἦ δεῖ λέγειν; καὶ περὶ δὲ σωφροσύνης καὶ συνέσεως αὐτῶν, (γυναικῶν scil.) ἔτι δὲ πίστεως καὶ δικαιοσύνης, ὅπου καὶ τὸ ἀνδρεῖον καὶ τὸ θαρρᾶλεον καὶ τὸ μεγαλόψυχον ἐν πολλαῖς ἐπιφανέσ.

23. *πραότης* denotes indulgence to the errors of others. Mackn. distinguishes this from the *χρηστότης* before mentioned thus: "The latter is a passive virtue, and consists in the bearing of injuries, insults, and provocations, without anger or resentment. Whereas the former has more of the nature of an active virtue, and exerts itself in a soft obliging manner of speaking and acting, even when necessitated to differ from, or oppose those with whom we converse."

23. *ἐγκρατεία* signifies temperance in the gratification of all the natural appetites, as opposed to any intemperate, and still more illicit, gratification of them, as in the vices of fornication, adultery, drunkenness, &c. with which these virtues are contrasted.

30. *κατὰ τῶν τοιούτων οὐκ ἔστι νόμος*. Many early modern Commentators, and also Koppe, take *τοιούτων* in the masculine gender, i. e. "against persons who practise such virtues." And Koppe cites the Greek adage *δίκαιος ἐὰν ᾖ, τῷ τρόπῳ χρήσῃ νόμος*. But this seems needlessly harsh. It is far more natural to take it, with the antient Commentators, and many eminent modern ones, in the *neuter*, "against such things," i. e. such *dispositions*. At any rate it seems to be a resumption of what was said at ver. 18. "if ye are led by the spirit, ye are not under the law." Borger well explains thus: "Against such virtues no law (whether the Mosaic, or any other) is directed, but against the words of the flesh," mentioned at 19—21. The sentiment (he thinks) when connected, is this: "From the spirit proceeds virtue. To those therefore who are led by this spirit the dominion of the law has no reference. How? Because law is not promulgated against virtue, but vice." So elsewhere: "The law was not made for the righteous, but for sinners." Theophyl. well

explains thus: ψυχὴ γὰρ κατορθοῦσα ταῦτα ἀπὸ πνεύματος, οὐ δέεται τῆς ἀπὸ τοῦ νόμου νοουθεσίας, ὑψηλοτέρα αὐτῇ οὔσα· ὥσπερ καὶ οἱ φύσει ἄξιοι ἵπποι οὐ δεάνται μάστιγος. Οὐχ αἷς πονηρὸν δὲ τὸν νόμον ἐκβάλλει οὐδὲ ἐνταύθα, ἀλλ' αἷς ἐλάττονα τῆς παρὰ τοῦ πνεύματος διδομένης φιλοσοφίας.

24. οἱ δὲ τοῦ Χριστοῦ, τὴν σάρκα ἐσταύρωσαν σὺν τοῖς παθήμασι καὶ ταῖς ἐπιθυμίαις. The connexion has here not been well traced either by the antient or the modern Commentators. The former think this is meant to show *who* are those that practice such virtues. And Koppe closely connects this with the preceding. And it is remarked by Borger, that mention is here made of those who are closely united with Christ, inasmuch as they do not fall into the vices generated by the flesh (ἐσταύρωσαν τὴν σάρκα), and are adorned with all those virtues of which the author and producer is *the spirit*." But the scope of the passage is best traced out by Crellius thus: "After having enumerated the various effects both of the flesh and the spirit, the Apostle now proceeds to show, that Christians may and ought to avoid the works of the flesh, and follow the works of the spirit. To which he afterwards subjoins an exhortation to shun those works of the flesh to which the Galatians were especially prone, namely, strifes and contentions, and the vices from which they spring; and thus he, as it were, returns to the beginning of this whole exhortation." With respect to the present verse, he recognises in it a tacit meeting of an objection; q. d. "How can we, encompassed with the frailties of the flesh, forsake the works thereof, and follow the motions of the spirit." To which the answer is, that we *can*, and *must*, otherwise we are not Christ's, and are not to expect the inheritance with him." To me it seems that the Apostle means to still further enforce what he had said at ver. 21. "they who do such things shall not inherit the kingdom of God;" q. d. "No! I repeat, they shall not inherit the kingdom of God. For those

*only* are Christ's, and can attain that inheritance, who have crucified and do crucify and mortify those carnal lusts." It is not necessary to nicely discriminate (as some do) between παθήματα and ἐπιθυμίας, or define on the sense of ἐσταύρωσαν, as do some recent Commentators, especially Borger, who, besides, altogether omits to notice one thing which the antient Commentators might have taught him, namely, that the σάρκα is meant especially of the works of the flesh, namely, vicious actions; and παθήματα and ἐπιθυμίας corrupt desires and incentives to evil actions. Now those who are really Christians crucify the latter as well as the former, and thus purge the fountain.

25. εἰ ζῶμεν πνεύματι, πνεύματι καὶ στοιχῶμεν. It is somewhat difficult to determine the sense of these words, since they are susceptible of more than one. The *antient* Commentators have not here had their usual success. Koppe and Borger think that the words εἰ ζῶμεν πνεύματι are connected with the concluding part of the verse preceding, at which may be understood ζῶσι δὲ πνεύματι. And Koppe renders: "As therefore it is no longer the flesh, but the spirit that operates in us, moves and bends us, it is necessary that we should obey the will and impulse of the spirit." But it is somewhat harsh to render εἰ *cum*. I am inclined to think that the Apostle meant to repeat the earnest admonition at 2, 16. "Now, I say, live by the spirit:" which, if they do, he tells them, they *will* not fulfil the lusts of the flesh. At ver. 18. he sets forth the *advantage* of being led by the spirit, namely, that they are not ὑπὸ νόμον. He then draws a striking contrast between the works of the flesh, and of the spirit, to show them what it really is to live by the spirit, and be led by it: and points out the awful consequences of the former, and the glorious results of the latter, repeating that "against *such* there is no law." Then at ver. 24. he tells them that they only are Christ's who have thus crucified the flesh, i. e.

whether they profess to have the spirit, or not. Thus at ver. 25. the sense must be as follows: "If, then, we (or rather ye, *ἡμεῖς* being used by the usual delicacy of the Apostle) *profess* \* to have the spirit, and live by it, let us show the evidence of it, let us walk† and act by it, show it in our actions, by the fruits above mentioned." Thus it is a repetition of the *πνεύματι περίπατεῖτε* at ver. 16. This, Dr. Middleton observes, may be regarded as a caution against the mischievous consequences of trusting to the all-sufficiency of faith.

26. *μὴ γινώμεθα κενόδοξοι, ἀλλήλους προκαλούμενοι, ἀλλήλους φθονοῦντες.* In requiring of them the above proof of the indwelling of the spirit, the Apostle especially adverts to *some* vices to which, it seems, the Galatian Christians, like the Corinthian ones, were too prone, namely, pride, vain-glory, and the accompanying vices of ostentation and envy. Here Bulkley compares Epict. L. 3. C. 24. p. 334. *Νόμος θεῖος καὶ ἰσχυρὸς—τι γὰρ λέγει; Ὁ προσποιούμενος τὰ μὴδὲν πρὸς αὐτὸν ἔστω ἀλάζων, ἔστω κενόδοξος.*

The Commentators dilate much on the words. The *κενόδοξοι* they explain, *proud* and *vain of empty advantages*, as birth, wealth, learning, eloquence. The *προκαλ.* has reference to the paltry competitions which such vain-glory produces, and the consequent envy of those who fail. Much more might be said; but it may suffice to refer to the Commentators, who, however, omit what to any one who has attentively studied the Epistles to the Corinthians (who were not very differently situated) would immediately occur, namely, that the Apostle adverts to *vain-glory, competition, and envy* in general, not in temporal matters only, but in *spiritual* ones also. And if we remember that some of the Galatians

\* So Whitby and Wells.

† This is not a mere Hebraism, since examples of the sense are adduced by Wets. from Philo, Polyb., and Sext. Emp. as C. Eth. 59. *στοιχεῖν τοῖς φιλοσόφοις.*

enjoyed spiritual *χαρίσματα*, like those of the Corinthians (see supra 3, 5.), the admonition would be seasonable: and this view of the sense seems confirmed by the words following *ὁμεῖς οἱ πνευματικοί*.

#### CHAP. VI.

VER. 1. ἀδελφοί, ἐὰν καὶ προληφθῇ—ἐν πνεύματι πραότητος. There is here the same complaint made by the critics as at the preceding chapters, namely, that the division of the chapter has been introduced at an improper place. Yet this division is sanctioned by the example of Chrys., who commences a new homily with this verse. Certain it is, that in a writer so desultory as St. Paul, it is extremely difficult to make any such divisions as shall be clear of objections.

Theophyl. introduces the words thus: Ἐπειδὴ πολλοὶ παρ' αὐτοῖς δοκοῦντες ἐπιτιμᾶν τοῖς ἁμαρτάνουσι, τὰ ἑαυτῶν ἐξεδίκουν παθῇ, ἀπὸ φιλαρχίας εἰς τοῦτο ἐρχόμενοι· φησὶν, &c.

The καὶ (which is passed over by most translators) signifies *even*. Προληφθῇ is rendered by the early modern Commentators, and also Wolf, Elsner, and Kypke, "hurried away." And they take *προ* to signify *before he is aware*. To which it is objected by Borger, that this would require ὑπὸ τῷ παραπτώματι. This, however, is but peddling criticism, and in a writer like St. Paul deserves little attention. Yet I remember no instance of such a use of *προ*; and therefore I cannot but prefer the interpretation of Grot. and others, and recently Ernesti and Koppe, *overtaken in*. Borger renders *deprehensus*; and Mackn. *surprised into*. But the former neither has, nor can have, any authority; and the latter is not English. The truth is, that there is here a confusion, or blending together of two phrases of different construction, though not dis-

similar in sense, namely, *overtaken, and hurried away by any fault* (i. e. the *temptation* to commit it: So Theophyl. *συναπραγή*), *so as, &c. and surprised and detected in any fault.* Both of these the Apostle may be supposed to have had in view.

The *ἀνθρώπος* answers to the Hebr. *וְהָאָדָם*, and partakes of the simplicity of Oriental diction. Παράπτωμα, *a fault.* This is a sort of euphemism for ἁμαρτία. Ὑμεῖς οἱ πνευματικοί. This is explained by Locke, Chandler, Doddr., Kypke, Rosenm., and Borger of the *more advanced* in Christian knowledge and virtue, since such are especially qualified to recall others to the right path, by reproof and admonition. And Borger refers to Rom. 15, 1. 4, 6. 5, 13. But this seems to too much lower the sense; and when we consider how πνεῦμα has been repeatedly used a little before, we can hardly fail to see that the sense must be that which the antient Commentators assign, namely, “such as have the holy spirit.” And when we bear in mind that some of the Galatians (see 3, 5. and elsewhere), like the Corinthians, were endued with *spiritual gifts*, it is not unreasonable to suppose that *these* are the persons here meant.\* And even Koppe admits that gifts of the holy spirit are to be understood.

\* So Whitby: “I have noted on 1 Cor. 14, 32, that in the beginning of Christianity, when churches were first converted, they had for a time no settled church governors, but all their church offices were performed by men who had spiritual gifts, and by them are said to *prophecy* in the church to their *edification, exhortation, and comfort*, v. 2. So I conceive it was when St. Paul writ to the Galatians; for here is no direction of this Epistle to any stated church governors, no salutation of any in the close, no charge against any for suffering these great miscarriages in the church; no exhortation to them to take heed to their ministry, and to oppose themselves to these *deceivers*; and then the *spiritual men* here mentioned, must be the *prophets*, who then performed all spiritual offices among them.”

And so Mackn., and other Commentators. Doddr. indeed makes objections to this; but his arguments seem not very forcible; though I admit that Whitby appears to have been too much carried away by fondness for hypothesis.

1. *καταρτίζετε*, i. e. literally, "set him right:" a metaphor, if I mistake not, derived from surgery, namely, *bone-setting*. This, it may be observed, is an euphemism for *correct* and *reform*. For *καταρτίζετε* a Classical writer would probably have used *καθηρμόσασθε*, or *ἐπανορθώσασθε*, on which see Hemst. on Pollux 9, 139. Now this the Apostle directs to be done *ἐν πνεύματι πραότητος*, which is, by the antient Commentators, thought to refer to the Holy Spirit, and especially that which had conferred the spiritual gifts. And Koppe and Borger both acknowledge that the Holy Spirit is to be understood, since *πραότης* has been a little before mentioned as one of its *fruits*. But I must confess this appears to me to be an insufficient proof. I cannot but think that *ἐν πνεύματι πραότητος* signifies, "with a spirit and temper of meekness." Thus it is a stronger expression for *ἐν πραότητι*. And perhaps this may be a Hebraism.

1. *σκοπῶν σεαυτὸν*, &c. Macknight has here fallen into a most grievous error, by regarding this as a change of address from the Galatians to the reader himself; q. d. "Do thou, reader, take a view," &c. This presumptuous deviation from the opinion of all other Commentators, antient and modern, and gross ignorance of one of the most common of figures (namely, an *enallage*, introduced for greater effect), and which is only one among a thousand other proofs of ignorance, may serve to convince students how little reliance is to be placed on the Doctor's *judgment*, and that when he is guided by his own opinion, it is scarcely to be expected that he should be in the right. The sense is; "each of you considering himself, lest thou also be tempted (and fall)." This last, however, the Apostle, from delicacy, suppresses. Thus, as Theophyl. observes, he reminds him of the weakness of human nature. Compare 1 Cor. 10, 12 & 13. Of the Classical passages here adduced by Wets., the most apposite is Pliny, Ep. 8, 22. *Eos etiam, qui non indigent clementiâ, nihil*



magis quàm lenitas decet. Atque ego optimum et emendatissimum existimo qui cæteris ita ignoscit, tanquam ipse quotidie peccet, ita peccatis abstinet, tanquam nemini ignoscat. Proinde hoc domi, hoc foris, hoc in omni vitæ genere teneamus, ut nobis implacabiles simus, exorabiles istis etiam, qui dare veniam nisi sibi nesciunt; mandemusque memoriæ, quod vir mitissimus, et ob hoc quoque maximus Thræsea crebro dicere solebat: Qui vitia odit, homines odit.

2. ἀλλήλων τὰ βάρη βαστάζετε, καὶ οὕτως ἀναπληρώσατε τὸν νόμον τοῦ Χριστοῦ. This is thought to be a proverbial expression, of which the sense is: "bear with each other, show Christian charity to each other." Theophyl. (from Chrys.) elegantly explains thus: Ἐπειδὴ γὰρ ἄνθρωπον ὄντα οὐκ ἔστιν ἀναμάρτητον εἶναι, παραινεῖ μὴ ἀκριβολογεῖσθαι πρὸς τὰ τοῦ πλησίον ἀμαρτήματα, ἀλλὰ φέρειν ταῦτα, ἵνα καὶ τὰ αὐτοῦ πάλιν παρ' ἄλλου βαστάζηται ἀμαρτήματα.

2. καὶ οὕτως ἀναπληρώσατε τ. ν. τ. X., and thus (i. e. by so doing) fulfil the injunctions and commands of Christ, who said, "My command is that ye love each other as I loved you." See Joh. 13, 34. 15, 12. 1 Joh. 4, 21. It is rightly observed by Koppe, that ἀναπλ. is for τηρεῖσθε. And he adduces many examples of a similar use of πληρώω and ἀναπλ. from Herodot., Herodian, Liban., and Philo. Theophyl. (from Chrys.) well explains: "Obey Christ's commands by bearing with each other." And he thus excellently exemplifies it: οἷον ὁ ὄξυς τὸν νοθή φερέτω, καὶ ὁ νοθὴς τὴν σφοδρὰν ἐκείνου ὁρμὴν καὶ οὕτως οὔτε ἐκεῖνος ἀμαρτήσεται ὑπὸ τούτου βασταζόμενος, οὔτε οὗτος ὑπ' ἐκείνου. Οὕτω δὲ ἀλλήλοις χεῖρα ὀρέγοντες, δι' ἀλλήλων πληρώσατε τὸν νόμον τοῦ Χριστοῦ, ὃ λείπει τῷ πλησίον ἀναπληρῶν ἕκαστος διὰ τοῦ βαστάζειν ἐκείνον. Thus Borger, not amiss, explains βάρος here by παράπτωμα, and renders: "bear with each other mutually," &c. And he aptly cites Ignat. Polyc. C. 1. τῆς ἐνώσεως φρόντιζε, ἧς οὐδὲν ἀμείνων. Πάντας βάσταζε ὡς καὶ σε ὁ Κύριος· πάντων ἀνέχου ἐν ἀγάπῃ,

ὥσπερ καὶ πωεῖς. He also takes ἀναπληρώσατε as put for the future; and refers to Glass and Schroed. Synt. Heb. Here, too, he aptly cites Isidor. Pel. L. 3. Ep. 410. Οἱ διὰ μικρὸν ἐλάττωμα καὶ τὸ μέγιστον πλεονέκτημα ἐξευτελίζοντες, οὔτε τὰνθρώπινα σκοποῦσιν, οὔτε τῷ Ἀποστόλῳ κείνονταὶ Παύλῳ παραινοῦντι, ἀλλήλων τὰ βάρη βαστάζετε; καὶ οὕτως ἂν ἀναπληρώσατε τὸν νόμον τοῦ Χριστοῦ· ὁ γὰρ μὴ φέρων τὸ μικρὸν ἐλάττωμα, οὔτε τοῦ μεγίστου κατόρθώματος ἀπολαύσει, οὔτε τὸν νόμον τοῦ Χριστοῦ, τούτεστι τὴν ἀγάπην πληρώσει.

3. εἰ γὰρ δοκεῖ τις εἶναι τι, μηδὲν ᾧ, ἑαυτὸν φρεναπατᾷ. Theophyl. observes, that here again he represses their arrogance, showing that he who fancies himself to be somebody, when he is nobody, gives thus a convincing *proof* of his nothingness, and deceives no one else but himself.

The γὰρ is *not* (I conceive) a mere particle of transition (as it is considered by Koppe), but suggests *another reason* why they should bear with each other's faults, and that derived from the impossibility of *deceiving others* by self-conceit. The phrase εἶναι τι (in which μέγα is understood) is common both in the Scriptural and Classical writers. Examples in abundance are adduced by the philological Commentators.\* See 1 Cor. 3, 7. 13, 2. 2 Cor. 12, 11., and the notes.

Φρεναπατᾷ is said, by Koppe and Borger, to be the same with ἀπατᾷ. But it is surely a stronger term. Both that and φρεναπάτης occur at Tit. 1, 10. Schæf. ap. St. Thes. refers to Valckn. Or. 411. I am not aware of any *Classical* authority; and it seems to be a Cilicisism, or perhaps a word of the Alexandrian or Macedonian dialect. This passage is alluded to by Hesych., who explains χλευάζει; and Cyril, διαπαίζει, which is not a bad explanation, and may be rendered, *trifles with himself*.

4, 5. τὸ δὲ ἔργον ἑαυτοῦ δοκιμαζέτω ἕκαστος, καὶ τότε

\* So Arrian 2, 24. δοκῶν μὲν τις εἶναι, ὧν δ' οὐδεὶς. Plato Apol. Socrat. extr. καὶ ἐὰν δοκῶσι τι εἶναι, μηδὲν ὄντες ὀνειδίζετε αὐτοῖς — οἷονταί τι εἶναι, ὄντες οὐδενὸς ἀξιοί. To which I add Theophr. Ch. Eth. κγ. περὶ ὑπερηφανείας, p. 29.

εἰς ἑαυτὸν μόνον τὸ καύχημα ἔξει, καὶ οὐκ εἰς τὸν ἕτερον. On the exact sense of this and the next verse Commentators are not agreed. Upon the whole, none of them appear to have seen the true ratio of the construction and sense of the passage so well as the antient Commentators and Borger. Thus Theodoret: εἰ δὲ καὶ σεμνύνεσθαι θέλεις, τὸν ἑαυτοῦ περισκόπησον βίον, καὶ ἀξιάγαστον εὐρύς, κατὰ σεαυτὸν σεμνύνου, ἐπὶ ἄρα τοῦτο σε δεῖ ποιεῖν. So also Œcumen.: Εἰ δὲ καὶ σεμνύνεσθαι θέλεις, φησὶ, τὸν σαυτοῦ περισκόπει βίον, καὶ ἀκατάγνωστον εὐρύς, κατὰ σαυτὸν σεμνύνου, εἴπερ ἄρα τοῦτο σε δεῖ ποιεῖν. Borger has excellently traced the connexion, and detailed the sense thus: "The Apostle is still occupied in lowering their arrogance and pride; and as at ver. 2. he shows them how empty is all vain-boasting, so here he tells them that not even when any one, on examination, has found any thing to authorize boasting, ought he to make a boast of it. Δοκιμαζέτω is a metaphor taken from the working of metals. See Schleus. Lex. Ἔργον here signifies *course of action*; as in 1 Pet. 1, 17.: and thus the sense: "let him examine himself and his course of action." Καὶ τότε, "and then," &c. Here there is a clause omitted equivalent to, "if he find his life virtuous." The same ellipsis (arising from the grata negligentia of the Scriptural style) is found in Matt. 6, 33. 1 Cor. 11, 28. δοκιμαζέτω δὲ ἄνθρωπος ἑαυτὸν, καὶ οὕτως ἐκ τοῦ ἄρτου ἐσθιέτω, &c. 1 Pet. 1, 7. Gen. 4, 8. 1 Chron. 14, 12., and sometimes in the Classical writers; as Plut. 1, 333 c. The ἔξει is for the Imperative ἔχετω; as in Gen. 33, 10. Ps. 5, 12. Luke 3, 5. See Glass. Phil. Sacr. Εἰς ἑαυτὸν *in se, apud se*; q. d. "Let him keep his glorying to himself, and not boast of it," &c. Εἰς τὸν ἕτερον, "to another," "to others." Παρὰ τῷ ἑτέρῳ would have been more Classical; but the εἰς τ. ε. was adopted for the sake of the antithesis. Or εἰς τὸν ἕτερον may be put for κατὰ τοῦ ἑτέρου, Luke 12, 10. 15, 18., i. e. "to boast to *their detriment*," namely, by boasting so as to carp at their failings.

[So Theophyl. (from Chrys.), who excellently explains thus: Ἐξεταζέται, φησί, μετὰ ἀκριβείας τὰς ἑαυτοῦ πράξεις (τοῦτο γὰρ τὸ, δοκιμαζέτω), εἰ μὴ κατὰ κενοδοξίαν ἐποίησεν, εἰ μὴ ἐν ὑποκρίσει, εἰ μὴ ἄλλῃ τινὶ ἀνθρωπίνῃ αἰτίᾳ, καὶ τότε μὴ καθ' ἑτέρου καυχάσθω. Ἄλλ' εἰ ἄρα ἀκατασχέτως ἔχει, εἰς ἑαυτὴν τὸ καύχημα ἔχέτω, τουτέστιν, αὐτὸς ἑαυτῷ συγκρινόμενος, τοῦ χθὲς ἔργου τὸ σήμερον κρεῖττον νομιζέτω, καὶ ἐναβρυνέσθω τῷ ἀγαθῷ ἔργῳ.] Nor is the interpretation of Castel., Grotius, and others, unfounded, who explain οὐκ εἰς τὸν ἕτερον "non deteriorum comparatione," i. e. let him not boast that he is better than others, q. d. "to the injury of another." (Borger.) Upon the whole, the second interpretation seems to be the most tenable, in support of which I have above subjoined the authority of Theophyl.; and might have added that of Œcumen. It is shrewdly remarked by Chrys. that this is said συγκαταβατικῶς, οὐ νομιβετικῶς, in order to withdraw them gradually from boasting *at all*: for he that is accustomed not to boast to, or against others, will cease to boast to himself.

The sentiment is illustrated by Wets. from Greg. Naz. Ἐρευνα σαυτὸν πλεον ἢ τὰ τῶν πέλας· τὸ μὲν γὰρ αὐτὸς κερδανεῖς· τὸ δ' οἱ πέλας· and Philo: ἐν ἑαυτῷ δὴ πᾶς σοφὸς χαίρει, οὐκ ἐν τοῖς περὶ αὐτὸν· τὰ μὲν γὰρ ἐν ἑαυτῷ διανοίας εἰσιν ἀρεταί, ἐφ' αἷς ἀξίων σεμνύνεσθαι.

5. ἕκαστος γὰρ τὸ ἴδιον φορτίον βαστάσει. Koppe renders: "for each has frailties enow of his own to wrestle with." But, as Borger observes, the future tense in βαστάζει is at variance with this interpretation; neither is the sense it yields agreeable to the context. There is (I think) no reason to desert the interpretation of the antients. Thus Theophyl.: τί γὰρ κατακαυχᾶ τοῦ πλησίον; καὶ σὺ κἀκεῖνος τὰ ἴδια φορτία βαστάσετε, καὶ τότε δοκιμαθήσεται ἑκάστου τὸ ἔργον. Ὡστε ἐπεὶ καὶ σὺ φορτία ἔχεις καὶ βάρη, μὴδὲ καθ' ἑτέρου καυχῶ, μὴδὲ κατὰ σαυτὸν ἐναβρύνου τῇ ἀγαθοεργίᾳ. And Theodoret: μὴ περιεργάζου τὰ

ἀλλότρια· ἕκαστος γὰρ ἡμῶν ὑπὲρ τῶν οἰκείων ἁμαρτημάτων λόγον ὑφέξει. It is, however, truly remarked by Borger, that φορτίον cannot strictly be said to denote the *sentence of the judge*, but that the phrase βαστάζειν φορτίον may very conveniently be understood of the last judgment. And he compares the Dutch *Elk zal zijn eigen last dragen*, i. e. *elk zal voor zich zelven verantwoordelijk zijn*. And we have a not dissimilar proverb in our own language. It is, moreover, remarked by Borger, that the context is decidedly in favour of this interpretation, whether we suppose the words to depend upon the *former* part of ver. 4., or the *latter* part. See Matt. 16, 27. 2 Cor. 5, 10. Ap. 23. 22, 12., and *infra* ver. 7.

6. κοινωνεῖται δὲ ὁ κατηχούμενος τὸν λόγον τῷ κατηχῶντι, ἐν πάσιν ἀγαθοῖς. This verse contains *another* admonition, namely, to supply the wants of the teachers of the Gospel.

Κοινωνεῖν signifies either, in a neuter sense, to *partake*, or, in an active, *give part*, or *share*, *communicate to*. The latter sense is required by the κατηχῶντι. Compare Rom. 12, 13. Ἐν πάσιν ἀγαθοῖς. It is well remarked by Borger, that the more usual construction is πάντων ἀγαθῶν. And he compares Herodian, 2, 11, 3. 3, 10, 15., and Aristoph. Eccles. 586. seqq. Κοινωνεῖν γὰρ πάντας φήσω χρήναι, πάντων μετέχοντας, Καὶ ταύτου ζῆν, καὶ μὴ τὸν μὲν πλουτεῖν, τὸν δ' ἄθλιον εἶναι. And Wets. cites Galen. ἐπεὶ μὴ μόνον τῷ παρὰ θεῶν ἔχειν τὸ βασιλεύειν ὑπερέχουσιν ἀπάντων, ἀλλὰ καὶ τῷ τῶν ἀγαθῶν ἀπάντων ἀπασὶ μεταδιδόναι ἡδέως. On the *sentiment* compare 1 Cor. 9, 6., where see the note. I would observe that κατηχεῖν signifies to teach especially by *viva voce* instruction, and the word is, in the New Testament, always applied to *religious* instruction. See Schl. Lex.

By τὸν λόγον is meant κατ' ἐξοχὴν the word of God, the Gospel.

Ἐν πάσιν ἀγαθοῖς is explained by Chrys. πᾶσαν ἐπιδεικνύσθω περὶ αὐτῶν δαψιλείαν: and by Theophyl. :

οὐκ ἔνι τινι, ἀλλ' ἐν πᾶσιν ἀγαθοῖς, τροφῆς, ἐνδύματος, τιμῆς, εὐνοίας, καὶ πάντων ἀπλῶς μεταδιδόντες τῶν ἀγαθῶν. I apprehend, however, that the Apostle had only in view a *comfortable maintenance*, such as should relieve them from anxiety as to their subsistence, and that they should not, by poverty, be made objects of contempt and insult, nor by a failure in respect to them be degraded in the eyes of the people. It is rightly remarked by Koppe, that this last seems hinted at in the words of the next verse, Θεὸς οὐ μυκτηρίζεται.

7. μὴ πλανᾶσθε. This is a formula introductory of some weighty admonition on a point of duty which the persons addressed might be tempted to neglect (as 1 Cor. 6, 9. 15, 53. 1 Joh. 3, 7. James 1, 16.), and thereby draw down punishment on themselves.

7. Θεὸς οὐ μυκτηρίζεται. It would appear that the present tense is here used, as in some other passages, like the Latin participle in *dus*, i. e. "is not (to be) mocked." I would compare Pindar. Olymp. 1, 104. Εἰ δὲ θεὸν Ἀνὴρ τις ἔλεται τι λασέμεν ἔδραν, ἁμαρτάνει. Μυκτηρίζειν signifies properly "to turn up the nose at, and hence to mock, deride, scoff at, insult." Koppe thinks the expression has reference to contumely shown by the rich converts to the teachers, and a subjecting them to scorn by keeping them in poverty. Borger, however, thinks it also has a *sensus irridendi et fallendi*, so that there is a mixture of fraud and derision. Doddr. takes a somewhat different view, and thinks that the Apostle exposes the evasions some would make use of to excuse themselves from acts of *liberality*; by which, however they might impose on others, they would egregiously *deceive themselves*, as every circumstance lies open to an all-seeing God, and they assuredly should *reap*, according as they *sowed*." This too is supported by the authority of Theodoret, who remarks: Ἐφορᾷ πάντα ὁ τῶν ὄλων Θεός, μὴ νομίσητε αὐτὰν ἀγνοεῖν τὰ γενόμενα.

Borger confesses that without better knowledge of the circumstances of the Galatian congregation, and their teachers, we cannot positively determine the sense; yet he thinks the context seems to show that they had deprived them of their stipend and allowances, and excused themselves for their avarice by various petty subterfuges, such (Doddr. observes) as men of that kind never want. So that, upon the whole, Borger thinks the Apostle intended to express the following sentiment: "it is the will of God that the Christian society should provide for its teachers; whosoever, under vain pretences, refuses to do this, may deceive men, but cannot deceive God, who does not suffer himself to be mocked with impunity."

The words following may be explained of the *contributing of money* for the support of teachers of the Gospel; though Koppe extends them *ad omnem vitam morumque rationem*, which, however, he merely refers to the duties and offices towards teachers. Borger understands the words in a general way of the whole of one's conduct; and he regards this as a *sententia universalis*, though here applied particularly to contributing for the sustenance of teachers. And he urges that it is applied thus generally in the Classical writers, as Aristot. Rhet. 3, 3, 18. Cic. Or. 2, 65. and other passages cited by Wets. and Loesner (to which may be added Æschyl. Agam. 1645. See the passages there adduced by the learned Editor), and also Prov. 22, 8. This mode of interpretation, however, seems harsh, and not agreeable to the context. For the whole of ver. 6—18. is on the subject of contributing money for pious uses, whether for the support of teachers, or the relief of the poor; and therefore to interpret the *σπείρειν*, as does Borger, would make it too general. And yet I cannot think, with Koppe, that the whole of this portion respects *only* duties towards teachers. To me it appears that ver. 8. is in some measure parenthetical, in which the Apostle ingeniously *engrafts on the proverb* which he had adduced, in order to excite them to pious

contributions, *another* on the *use of riches*, and by suggesting motives whereby the abuse thereof may be repressed, to leave more to be applied to pious purposes. The *ὅτι*, which introduces ver. 8. may be rendered *scilicet*, and is well adapted to commence a parenthetical admonition ; q. d. “ For *mind*,” &c.

8. ὁ σπείρων εἰς τὴν σάρκα ἑαυτοῦ, ἐκ τῆς σαρκὸς θερίσει φθοράν· ὁ δὲ σπείρων εἰς τὸ πνεῦμα, ἐκ τοῦ πνεύματος θερίσει ζωὴν αἰώνιον. See the note on the preceding verse. It is rightly remarked by Borger, that the Apostle compares the flesh (i. e. corruption and sin in general) and the Spirit (i. e. virtue and religious knowledge and feelings) to fields in which seed is sown, and yields different crops, according to the nature of the seed. So that *sowing to the flesh* is equivalent to *living to the flesh*, the fruit of which will be corruption and mortality, namely, *spiritual death*, i. e. eternal punishment. On the contrary, he that *sows to the Spirit*, i. e. lives to the Spirit, will reap the fruits in eternal life, i. e. *eternal happiness*. Borger briefly states the sense thus: “ Qui malè vivit, malè peribit ; qui verò rectè vivit, felix evadet æternum.” But this is too general : and he himself acknowledges that the words *may* have reference to the use and abuse of riches.

Much more might be said ; but it is unnecessary. See Koppe and Borger. Upon the whole, the sense has been very well expressed by Mr. Valpy thus : “ He that lays out his substance, time, and thoughts, only for his own gratifications, for his own necessities and conveniences, shall at the harvest find the fruit and product of such husbandry to be corruption ; but he who applies his capacities, abilities, and possessions to that which is spiritual, to promote the interests of religion, shall inherit eternal glory, and be fully recompensed at the resurrection of the just (Luke 14, 14.) when all the hope of the sinner is perished.\*

The Apostle seems to have here had in view Job 4, 8. οἱ δὲ σπείροντες αὐτὰ ὁδύνας θεριύουσιν ἑαυτοῖς, “ they that plan iniquity,



9. τὸ δὲ καλὸν ποιῶντες μὴ ἐκκακῶμεν· καιρῷ γὰρ ἰδίᾳ θερίσομεν, μὴ ἐκλυόμενοι. The Apostle now returns to the duty he had somewhat obscurely hinted at ver. 7., namely, contributing money for pious purposes. Here he is more explicit, and shows that he meant what he had said of works of piety and benevolence in general. He still continues the same metaphor, and in making use of the terms ἐκκακεῖν and ἐκλύεσθαι, both of which imply *tiring, giving up, neglecting*, &c., he has reference to what might be likely to happen, from the very frequent calls which persons of known benevolence ever have on their charity, and (what is still more calculated to tire them out, and even disgust them,) the being imposed upon, and their charity abused, by the meeting with ungrateful returns from those whom they have relieved. Now the motive to continue in the practice of benevolence is, that at a proper time *we shall reap our reward*, and having sown to the Spirit, the harvest will be that of eternal life and happiness.

It should seem that this verse has especial reference to the *relief of the poor*; yet it relates also to the *support of the teachers*, in which pious work it seems the Galatians had *tired and fainted*. On the phraseology the Philological Commentators have much dilated. It is only necessary to observe, that all the terms are adapted to the metaphor of a *harvest*. Ἐκκακεῖν often occurs in the New Testament, and signifies to tire, or to be tired out, to fail, to give up. Ἐκλύεσθαι signifies to be exhausted, unnerved, faint, fail, give up.\* For both terms are synonymous.

and sow wickedness, reap of the same." I would also compare Aristoph. Pel. 188. σὺ δὲ ταῦτα ἀσυχρῶς μὲν ἐσπείρας, κακῶς δὲ ἐθέρισας.

\* It is opposed to θερίζειν; as in Theocrit. Idyl. 10, 7. Compare also Diod. Sic. T. 2. p. 406. Lucian T. 1. p. 78. and Joseph. Antiq. 5, 2, 7, 8, 11, 3. (cited by Kypke). See also Rom. 12, 11. 2 Cor. 4, 16. Heb. 12, 3; 5. (Borger.) I would compare a similar passage of Eurip. Bell. frag. 28, 2. ξένοις τ' ἐπηρκείς, οὐδὲ ἔκαμνες εἰς φίλους. In ἐκκακῶμεν (I would observe) there seems to be a Litotes for κοπιῶμεν; as in Athen. 276 c. οὐκ ἂν ἐκοπίασε τὰ αὐτὰ παρασκευάζονσα.

Παιῦντες is for ἐν τῷ ποιεῖν. And in μη ἐκλόμενοι there is that use of the participle by which it stands for a verb and a conditional participle, i. e. "if we faint not."

10. ἄρα οὖν ὡς καιρὸν—πίστεως. Now is included the whole passage concerning the *right use of liberty*, from which the Apostle meant to make it appear that it is by no means the nature of Christian liberty to cast aside the offices of humanity, (than which liberty nothing could be more pernicious). (Borger.)

In this view, however, of the connection I cannot acquiesce. To me it seems that we have here the Coda, or Epilogus, of the preceding portion on pious and charitable contributions; and I think the ἄρα (like ὥστε at 2 Cor. 5, 16.) may have the following sense: "Having therefore these strong motives to sow unto the Spirit, by making pious and charitable contributions, let us do good," &c. It seems to have been the especial care of the Apostle in this concluding admonition, to show that this duty was to be performed not only towards the ministry, but towards Christians in general, and not towards Christians only, but towards all their fellow-creatures. So Chrysost.: εἰς κοινὸν ἐξάγει τὸν λόγον. Such, then, is the general meaning: but it will be necessary to further develope the phraseology. Ὡς καιρὸν ἔχομεν is explained by the antient Commentators, and by some modern ones (as Grot.): "whilst we have time, the time of this life." Most modern ones, however, interpret it: "as we have opportunity," i. e. the means, and as occasions present themselves. And on this sense the best Critics are agreed; and Wetstein's numerous examples are supposed to fully establish it. Yet I see no reason why *both* senses may not be conjoined, thus: "While we have the opportunity of this life, and as ability and occasions present themselves," &c. Ἐργάζεσθαι ἀγαθὸν is for ποιεῖν ἀγαθόν, in which *laborious* and *studious liberality* is implied. So the Apostle elsewhere says,

“Your *labour of love*.” See 1 Thess. 3, 6. Rom. 12, 21. And Borger refers to ἀγαθὸν ἐργάζεσθαι in Herod. p. 656. By the τοὺς οἰκείους τῆς πίστεως are meant *fellow Christians*. Οἰκείος (Koppe observes) signifies “one who belongs to any family,” who is connected with it either by consanguinity or affinity, and also one who is closely *connected* with another; an *acquaintance*; of which sense Wets. adduces examples from Herodian, 3, 6, 11. ἐχθρὸς δὲ ἀντὶ φίλου, πολέμιος δὲ ἀντὶ οἰκείου. 4, 6, 1. εὐθὺς δὲ πάντες ἐφονεύοντο οἱ ἐκείνου οἰκεῖοι τε καὶ φίλοι. Finally, the term was joined to abstract nouns in the genitive, as οἰκείος φιλοσοφίας, for φιλόσοφος. So Strabo 1. p. 13 B. ἄνδρες ἀξιόλογοι, καὶ οἰκεῖοι φιλοσοφίας. Diodor. Sic. 13, 91. οἰκείους ὄντας ὀλιγαρχίας. Plut. in Philop. p. 357 C. μᾶλλον ἐδόκει στρατιωτικῆς ἢ πολιτικῆς ἀρετῆς οἰκείος εἶναι. It is obvious to notice the superiority of the Gospel in liberality of spirit over the law; nor was the admonition here of the Apostle given in vain. Thus Julian (cited by Wets.) bears this testimony: \* τρέφουσιν οἱ δυσσεβεῖς Γαλιλαῖοι πρὸς τοῖς ἑαυτῶν καὶ τοὺς ἡμετέρους. The rule of liberality here suggested, namely, to give *especially*, i. e. more liberally, to Christians, is illustrated by the Philological Commentators with many similar sentiments from the Classical writers.

\* To perceive the value of this testimony we are to remember, that it is an *admission* of an *apostate* from the faith, and the most bitter and deliberate *enemy* it ever had. Yet though the apostate has mentioned the Christians by his usual opprobrious term, οἱ δυσσεβεῖς, yet he was not ashamed to steal from the sacred book, and appropriate one of its most sublime precepts. Thus in his Forag. ap. Op. p. 290, 291. edit. Spanheim (as here cited by Bulkley): he says, Κοινωνητέον—“Ἀπασιν ἀνθρώποις, ἀλλὰ τοῖς μὲν ἐπιείκεις ἐλευθεριώτερον, &c. which Bulkley has translated “We ought to be communicative of our wealth to all men, though with greater liberality to those of worthy characters, to the poor and necessitous what shall be sufficient for their relief; and what may seem strange to some, to give clothing and aliment even to enemies, is a thing laudable and incumbent; for we give not to the *manners*, but to the men.” Here he has evidently in view the sublime precept of our Lord, to do good unto our enemies and those who persecute us.

Here Borger gives the following able recapitulation of what the Apostle has said on the subject of Christian liberty, both as to its use and abuse.

"The Apostle had taught that those who are subject to the Mosaic Law, lead a life of servitude, and are themselves slaves, 3, 23—26. 4, 1—3. 7—9; that from this subjection to the law Christians indeed are freed, but still are in a state of servitude, though an easier and more gentle, inasmuch as we are *by love to serve one another*, 5, 13. He had declared that the force and efficacy of the *Mosaic Law* is broken and worn away, 3, 13, 24—27. 4, 4—6. And yet (he shows) it is not to be thence inferred that Christians, being exempted from *this* servitude (3, 13,) are to be no longer subject to *any* law, since the law of love and benevolence remains to be observed by them; *ὁ γὰρ πᾶς νόμος ἐν ἐνὶ λόγῳ πληροῦται, ἐν τῷ ἀγαπήσεις*, &c. 5, 14., this is the law of Christ, 6, 2. The Apostle had said, that *by the works of the law* can no flesh be justified, 2, 16. And yet (he warns them) it does not follow from thence that Christians may do what they please, and basely abuse their liberty; for as *by the works of the law*, so *by the works of the flesh*, shall no one attain felicity, 5, 19—21. But that it is necessary to follow after virtue; every one must *prove his own work*, 6, 4.; on Christians it is incumbent to *do good*, 6, 9 & 10. That salvation and felicity, indeed, do not depend on the Mosaic Law (2, 16. 21, 3. 11, 12, 18 & 24.); yet these err grievously who abuse this liberty into utter disregard of virtue, as if to the attainment of felicity nothing on our own part were necessary but to follow the usual routine of life; for that this present existence contains the commencement, and, as it were, seeds of a future one, which seed will produce fruits, either of joy or sorrow, to be gathered at the general harvest, 6, 7, 8, & 9. It is therefore rightly observed by Isidor. Pelus. L. 4. Eph. 65. Παῦλος πιστεύσαντας δικαισύνην ἀκροτάτην εἰκότως ἀπήτησεν, ὥστε παρὰ μὲν τὴν πρώτην, ἡ χάρις ἐδικαίωσε· τοὺς δὲ δικαιωθέντας, ἔργων ἀγαθῶν ἀντιλάβεσθαι ἐθέσπισεν, ὡς οὐκ ἐνὸν ἀπὸ πίστεως μόνον σωθῆναι· χρὴ γὰρ τῇ πίστει κρίνεσθαι τὰς πράξεις, καὶ ἀπὸ τούτων αὐτὴν ψυχροῦσθαι· νεκρά γὰρ ἦν τούτων χωρὶς.

11. Ἴδετε πηλίκους ὑμῖν γραμμασιν ἔργαψα τῇ ἐμῇ χειρί. Having concluded these exhortations, which the Galatians seem to have much needed, to clear their minds from error, and their morals from impurity, the Apostle finally returns to the subject treated of throughout the Epistle; and having repeated his entreaties and admonitions that they should not suffer themselves to be carried away into doctrines contrary to those which he had delivered to them, he concludes the Epistle. (Koppe.)

The only difficulty in this verse is connected with the *πηλ.*, which the antient Commentators, taking it in

its usual sense, render : "with what great mis-shapen letters I have written this with my own hand." So Whitby and Doddr., the latter of whom observes, that he might not be well versed in the Greek characters, or this inaccuracy of his writing might perhaps be owing to the infirmity or weakness of his nerves, which he had hinted at before, Gal. 4, 14. And indeed there is reason to think that St. Paul, like many other persons of great mental endowments, was not an expert scribe ; and the infirmity alluded to at Gal. 4. and elsewhere, might tend to produce this. Yet the sense above assigned seems very harsh, and what one should little expect. I cannot but prefer the interpretation of almost all the modern Commentators, who take *πηλ.* in a sense indeed *unauthorised*, yet probably sanctioned by *common use*, namely, for *many* ; words (as Koppe and Borger remark) signifying *magnitude*, being, in all languages, used also of *multitude*, i. e. *how great* for *how many*. The *γράμματα* is taken by the best modern Commentators to denote *literæ*, *epistola* ; as in Acts 28, 21. *γράμματα ἔδεξάμεθα*. And Schleus. here compares Xen. Hist. 1, 1, 15. : and Borger, Herodian 1, 6, 23. Lucian 2, 450 & 568. He renders : "quantas literas, quantum (i. e. copiosam) epistolam scribo vobis." Yet there seems to be no necessity for adopting this sense. *Γράμματα* may not only mean *letters*, but *words*. The sense will then be : "In how many *words* I have written," which is equivalent to, "how *long* a *letter* I have written to you."

11. *τῇ ἐμῇ χειρί*. So in Philem. 19. Borger compares the conclusion of an Epistle from Callirrhoe to Dionys. : *ταῦτά σοι γέγραφα τῇ ἐμῇ χειρί* ἔρρωσο, and also Charit. 8, 4. p. 134. It was very frequent among the antients to employ the pen of a scribe (indeed the same indisposition to write continues in the East at the present day) ; so that when the writer wrote with his *own* hand, it was deemed a thing worthy of being noted. And this *was* done on

important occasions; such as was the present. For (as Theophyl. remarks) the Apostle wrote with his own hand, not only to show his affection for them, but in order that he might stifle evil reports; for he was accused of preaching differently at different places. It was therefore proper for him to give a written testimony of his doctrine. So Grot.: "Solēbat suā manu Paulus scribere sententias quasdam insigniores ac perpetuū retinendas." Borger well paraphrases thus: "Nolite vos criminatōribus istis patefacere aures! De meā ipsius sententiā hęc vos edoceat epistola; quā in re nullus est frandi locus, cū eam manu ipse meā exaraverim, satis longam." The Commentators all refer to the *usual* custom of the Apostle to dictate his letter to a scribe. But whether such was his custom at this early period (this being the first of all his Epistles) may admit of some doubt.

12. ὅσοι θέλουσιν—διώκονται. It is observed by Borger, that in order to rightly determine the sense of this and the following verses, we are to remember the criminations mentioned in the preceding verse; q. d. "It is not *I* who impel you to the observance of the Mosaic Law, but those who court the gale of popular applause, *they* instigate you to it." That some words are left to be supplied is evident; and this ellipsis Borger has (I think) skilfully filled up.

On the sense of εὐπροσωπῆσαι Commentators are not agreed. Some interpret it, "to live luxuriously." But this is frigid, and destitute of all authority. Others "to make a show of religion and piety, though factitious and ostentatious." And so our English Translators. But *thus ἐν σαρκί* will have little or no meaning. I see no interpretation better founded than that of Chrysost. and the other antient Commentators, who explain it εὐδοκίμειν, and take ἐν σαρκί for ἐν (i. e. παρὰ) ἀνθρώποις, namely, the Jews and Judaizers. So Theodoret well paraphrases the whole verse thus: Τὴν παρὰ ἀνθρώπων θηρώμενοι δόξαν, καὶ τῆς ἀσφαλείας προμηθεύμενοι τῆς οἰκείας, τὴν ἀναγκασ-

τικὴν τῆς περιτομῆς ὑμῖν διδασκαλίαν προσφέρουσιν, ἵνα μὴ παραπλησίως ἡμῖν τοῖς κηρύττουσι τὸν Χριστὸν αἰκίζωνται, καὶ καθεύρωνται. Very similar is the interpretation of Noesselt and Koppe, "laudem quaerere in externis (as in 2 Cor. 5, 12. τοὺς ἐν προσώπῳ καυχωμένους); which Borger adopts, except that he thinks by ἐν σαρκὶ the Apostle meant *circumcision*; as in the verse following ἐν τῇ ὑμετέρᾳ σαρκὶ καυχήσονται. And he explains thus: "Those who seek praise in the body," i. e. in circumcision, which is open and in the flesh, (as Rom. 2, 28.), to which is opposed that *of the heart and in the spirit*, Rom. ii. 29. But ἐν σαρκὶ differs from ἐν τῇ ὑμετέρᾳ σαρκὶ, and is used in a different construction. Besides, the sense is somewhat frigid. Upon the whole, I see no reason to desert the antient interpretation; though that of Noesselt's may be engrafted upon it.

12. οὗτοι ἀναγκάζουσιν ὑμᾶς περιτέμνεσθαι—διώκονται. It is evident that the ἀναγκ. must be understood of the compulsion of earnest persuasion and solicitation, and strong injunction. See Schl. Lex. and also Theodoret, just before cited. At the words τῷ σταυρῷ τοῦ Χριστοῦ, some modern Commentators strangely blunder, explaining them (as for instance Koppe) of *calamities* like those which Christ suffered. A mode of interpretation harsh and unnecessary. The antient Commentators rightly understood by the expression the *faith of Christ*, the *doctrine of Christ crucified*. The Dative, it must be observed, is here dependent on ἐπὶ understood, and may be expressed by *ob, propter*.\* The sense, then, is: "to suffer persecution for preaching the doctrine of the crucifixion of Christ, as I do." But why, it may be asked, did not Paul say, *suffer persecution for professing the Christian religion*? I answer that the expression *doctrine of the Cross* has great

\* This signification, Borger observes, is rare. And to the example from Demosth. adduced by Hoog. ad Viger. p. 37. He adds others from Theophr. Pl. 1, 16. M. Anton, 3, 1. Perizon. ad Æl. V. H. 2, 20. 7, 8.

force. For it was the doctrine of the crucifixion of Christ, and the atonement thereby procured for the sons of men, that formed the main pillar of the Christian system, and made it utterly impossible to tolerate the use of circumcision, as *of any avail to procure justification* and salvation : and this the Jews well saw, and therefore persecuted those who preached the doctrine. So the Apostle at 5, 11. feelingly speaks of the *offence of the cross* (where see the note); which will make it unnecessary for me to here enlarge further.\*

13. οὐδὲ γὰρ οἱ περιτεμνόμενοι —καυχήσονται. There was surely no reason for some recent Commentators, as Semler and Borger, to raise difficulties as to *who* are meant by the οἱ περιτεμνόμενοι, whether the *Jews*, or the Judaizers mentioned in the preceding verse. It is plain that the *latter* must be understood.

It is rightly remarked by Borger, that the γὰρ has reference to something omitted, which he thus supplies: ἀλλ' οὐ σπουδῆς περὶ τοῦ νομου, scil. ἀναγκάζουσι ὑμᾶς περιτέμνεσθαι. See the note on 2, 18. He thinks that they did not urge circumcision with the intent of subjecting the converts to the *whole Law*, since they had themselves abandoned the Law, but in order

\* Doddr. has the following masterly illustration of this subject of the fear of persecution in the persons here alluded to.

"This seems to open the main secret spring of that zeal for the Jewish ceremonies, in some who professed themselves Christians, which occasioned so much uneasiness in the Apostolic churches. The persecuting edicts of the Jewish sanhedrim, the influence of which extended to remote synagogues, had induced many who *secretly believed in Christ*, to decline an open acknowledgment of him (John 9. 22; 12. 42; 19. 38.), which yet our Lord himself had so expressly required, that their consciences, during this state of *dissimulation*, must be in great anxiety. (See Mark 8. 38.) But afterwards, when a scheme arose of extending Judaism with Christianity, it may be supposed that this would abate the edge of *persecution* against those who fell in with it; and especially against those who urged the Gentile converts to such complete proselytism, though it might sharpen it against other Christians: and this might perhaps weigh more with some than they themselves were aware, in concurrence with the desire of making disciples, and to the prejudices of education, which must naturally be supposed to have their share. Compare chap. 5. 11."



to conciliate the favour, or avoid the persecution of the Jews, by showing that they were not ill affected to the Jewish religion, and also *have to boast of their influence* in procuring the reception of circumcision; for *that* seems to be the sense of ἵνα ἐν τῇ ὑμετέρᾳ σαρκὶ καυχῶσονται \*. For they seem not to have fully perceived the connection of circumcision with the rest of the Law.

By φυλάσσειν νόμον is, I think, meant keep the *whole* Law (which sense is inherent in the φυλασσ.). The αὐτὸ is evidently emphatic. By σαρκὶ some Commentators (as Koppe) would understand the very prepuce itself cut off; regarding this as a *sententia aculeata*! But this appears to deserve as little attention as the *sententia aculeata* ascribed to the Apostle in ὄφελον καὶ ἀποκόψονται at 5, 15. (where see the note.) Borger has rightly rejected this fancy. It is strange that Commentators should ever have stumbled at the expression, which, in order to become plain, only requires περιτετμένη to be repeated from περιτέμνεσθαι. We may therefore render "your circumcised flesh, or body, i. e. *your circumcision*." With respect to καυχ. it has been rightly explained by Borger *supra*.

Bp. Middleton has here ventured to differ from all Commentators in interpreting νόμον (as indeed he was compelled to do by his canon on the presence or absence of the article in νόμος) *law*, or *moral obedience*. He refers for examples to Rom. 2, 25. and Acts 21. 24. But in the latter passage the article *is* used, and the *ceremonial* law is manifestly meant. And in the former by νόμον πράσσειν is meant practise the *whole* of the Mosaic Law, including the moral as well as the ceremonial: which is plainly the sense here. The

\* So Theophyl.: οὐ μόνον, φησὶ, δι' ἀνθρωπαρέσκειαν, ἀλλὰ καὶ διὰ φιλοδοξίαν ταῦτα ποιοῦσιν. Οὐ γὰρ κατὰ ζῆλον τὸν ὑπὲρ τοῦ νόμου, οὐδὲ ἐνεκεν εὐσεβείας, φησὶ, τοῦτο ἐργάζονται, ἀλλὰ διὰ φιλοδοξίαν, ἵνα ἐν τῇ ὑμετέρᾳ σαρκὶ καυχῶσονται· τουτέστιν, ἵνα ἐν τῇ κατακόπτειν τὴν ὑμετέραν σάρκα καυχῶσονται, ὡς διδάσκαλοι ἡμῶν, καὶ μαθητὰς ἡμᾶς ἔχοντες.

Apostle means to accuse them of *inconsistency* in enjoining circumcision, and not keeping, or wishing to be kept, the whole law. Bp. Middleton says they were *ostentatious* and *hypocritical*, attending to the ritual of the Law, but paying no attention to the spirit and design, namely, the moral law. But this, I think, is supposing more information than we possess. It does not *appear* that they *did* observe all the ritual, (for νόμον must mean that). The Apostle imputes to them, 1. a *cowardly* spirit, in giving up the point of circumcision in deference to the Jews. 2. an *ostentatious* spirit, in boasting of their influence over their converts, in procuring this observance. 3. *inconsistency*, in maintaining circumcision unaccompanied with the other parts of the *ritual* law. For as to the moral law of Moses, there was no difference of opinion between St. Paul and the Judaizers themselves on *that* point; since the Apostle never meant to say that *that* was abrogated. Thus I do not see that the persons in question are chargeable with *hypocrisy*, and therefore unworthy of regard, as Bp. Middleton says. Whether they observed the *moral* law of Moses, or *not*, is not here the question. In fact (as I have before observed) *that* was incorporated into the Christian system. I am inclined, with Doddr. (whom see supra) to think far less unfavourably of those persons than did the learned Prelate, who appears not to have made sufficient allowance for the frailty of human nature, even in religious and well-meaning persons, and the prejudices of education and national vanity. See Chrys. and Theophyl. It should seem that those who maintained the use of circumcision as well as baptism by the Gentiles, intended to place their proselytes in a sort of mid-way between proselytes of the gate and proselytes of righteousness, and thus effectually secure the honour of the Law, by engrafting the Gospel upon the Law.

14. ἐμοὶ δὲ μὴ γένοιτο καυχᾶσθαι, εἰ μὴ ἐν τῷ σταυρῷ τοῦ Κυρίου ἡ, I. X. From the discussion on the sense of

the two preceding verses the meaning of *this* is clear. The *καυχ.* must be interpreted in conformity to the *καυχῆσονται* at ver. 12.; and the *σταυρῶ τοῦ Κυρίου*, &c.; like the *σταυρῶ τοῦ Χριστοῦ* at ver. 12. where see the note. The words may be paraphrased thus: "But for my part I leave *them* to glory in an antiquated rite; such is not my course; God forbid that *I* should feel proud of the inculcation of *any* doctrine (and least of all circumcision), except that of the crucifixion, the sacrifice of the death of Christ, and the other doctrines which depend upon it, and which exclude circumcision." The *μὴ γένοιτο* has great force, and implies the necessity of teaching and maintaining this fundamental doctrine. Now in the promulgation of *this* doctrine the Apostle might and did boast. And, as Theophyl. remarks, "Christians in general may be said to glory in the cross of Christ, as a striking proof of the love of the Lord, who thus laid down his life, to expiate and atone for their sins, and thus accomplish their justification and salvation."

On this sentiment the Apostle engrafts *another*, somewhat obscure, but which may be understood by attending to the context and parallel passages.

On the *κόσμος* the modern Commentators treat copiously, but not (I think) successfully. Schoettg. takes it to mean the *Jewish economy*. Rosenm. understands it of that Jewish vanity in which his adversaries sought praise, but which he rejects. Koppe remarks: "*κόσμος* dicitur in N. T. quicquam cum religione Christi non est conjunctum, sive sint homines ipsi non Christiani, sive studia, cupiditates, agendi ratio a religionis Christianæ præceptis aliena." And Borger explains it of *homines non Christiani*. But it is surely more simple to understand it (with Chrys. and the other antient Commentators, as also some early moderns) of the affairs of the world in general, as human glory, wealth, honours, luxury, and all that the world (i. e. the men of this world) can give, including persons and things.

The δι' οὗ may be referred either to Χριστῷ or to τῷ σταυρῷ (i. e. by means of which doctrine.) The latter mode seems preferable. Ἑσταύρωται, "is crucified and dead." Καὶ γὰρ, "and I am (dead)." So both the antient and modern Commentators. Borger stumbles at the construction of ἐμοὶ ἐσταύρωται and debates whether it may be rendered "mihi mortuum est," or, "a me enectus est," taking ἐμοὶ for ὑπ' ἐμοῦ. But the latter mode cannot be tolerated. The former yields the truer sense. So Chrys. νεκρὸς εἰμι. I am surprised Borger did not see that ἐμοὶ is for εἰς ἐμέ, *quod attinet ad me*. It is rightly remarked by Koppe, that there is here one sentiment expressed in two formulas. So Chrys. and Theophyl.: διπλῆς τῆς νεκρώσεως γενομένης· οὔτε γὰρ ἐκεῖνα ἐλεῖν με δύναται· νεκρὰ γὰρ· οὔδ' αὐτὸς προσδραμεῖν ἐκείνοις· νεκρὸς γὰρ εἰμι. This is all that needs be said.\*

15. καινὴ κτίσις. It is not necessary to enter into the refinements of some recent Commentators on this formula, which denotes *moral regeneration*, such a renewal of the heart as shall produce a reformed conduct. See the note on 2 Cor. 5, 17. It is observed by Borger, that St. Paul frequently describes this moral regeneration, or the *new man* (see Eph. 2, 15. 4, 24.), as opposed to the natural corruption of man, called the *old man*, in Rom. 6, 6. Eph. 4, 22. Col. 3, 9. "This change of thinking and acting (continues he) is signified by the words ἀνακαινοῦσθαι, Col. 3, 10. 2 Cor. 4, 16., and ἀνανεοῦσθαι Eph. 4, 23. He who is regenerated is said κτίζεσθαι ἐν

\* Yet I cannot but notice the extraordinary assertion of Bp. Middleton, that as κόσμος has not the article, it must be regarded as one of those words which partake of the nature of proper names. Such a position can need no refutation. Indeed the criticism is adapted rather to the ninth than the nineteenth century, and reminds me of the notable device respecting ἀνάστασις in Acts 6. 17, 18. The Bishop might have noticed that τῷ κόσμῳ occurs in the apodosis; for though it is omitted in a few MSS., yet that is evidently ex emendatione. Indeed, most of these MSS. are such as have been tampered with.

δικαιοσύνη καὶ ὁσιότητι, Eph. 4, 24. And in Col. 3; 10. it answers to ἀνακαινούσθαι εἰς ἐπίγνωσιν. Since therefore in such phrases there is a permutation of the terms ἀνανεοῦσθαι, ἀνακαινούσθαι and κτίζεσθαι, it is obvious that ἄνθρωπος καινός, or νέος, and καινὴ κτίσις signify one and the same thing, namely, a mind conformed to the precepts of virtue, with the abandonment of vice. The Hebr. נָרַב and κτίσις are used of any thing effected mirabili virtute, and applied to the renovation of the mind in Ps. 51, 12., where the Sept. has καρδίαν καθαρὰν κτίσον ἐμοὶ ὁ Θεός, &c. Here κτίζειν and ἐγκαينίζειν are placed in parallelism. Finally, since καινὴ κτίσις supra 5, 6. is said to be πίστις δι' ἀγάπης ἐνεργουμένη and the same thing is in 1 Cor. 7, 19. called the keeping of the 'commandment, it is clear that in καινὴ κτίσις there is a signification of a *mind reformed* so as to produce *holiness of life.*" (Borger.)

16. καὶ ὅσοι τῷ κανόνι τούτῳ στοιχήσουσιν, εἰρήνη ἐπ' αὐτοὺς καὶ ἔλεος, καὶ ἐπὶ τὸν Ἰσραὴλ τοῦ Θεοῦ. On the phrase στοιχεῖν τινι, see the note supra 5, 25., to which I add the following Classical examples. Muson. ap. Stob. 339. αἵτησε τούτοις στοιχεῖν τοῖς λόγοις. οὓς ἐπαινεῖς, and Polyb. 28, 5, 6. στοιχεῖν τῷ προδέσει τινος. On κανόνι, Borger observes, that the word properly signifies a perpendicular line, or plummet, by which builders work; as in Plato T. 2; 56 B. ἡ τεκτονικὴ κανόνι χρῆται, καὶ διαβήτη, καὶ στάθμη. But it also signifies a carpenter's rectangular rule. Hence it came to denote a *rule of life* and action; as Joseph. p. 1072. ὄρον ἔθηκεν αὐτὸς καὶ κανόνα τὸν νόμον. And ὀρθοποδεῖν, ὀρθοτομεῖν, περιπατεῖν, and στοιχεῖν, are used of those who profess the Christian religion, and adopt their actions to it, as architects and carpenters adjust their work to the plummet, or the rule. Theodoret well paraphrases thus: κανόνα ἐκάλεσε τὴν προκειμένην διδασκαλίαν, ὡς εὐθύτητι κοσμουμένην, καὶ μήτε ἐλλείπον τι, μήτε περισσὸν ἔχουσαν. With respect to the κανόνι, most modern Commentators refer it to what immediately preceded, namely, the doctrine of

καινή κτίσις: others, to the doctrine of Christ crucified, at ver. 14. But I prefer to refer it, with the antients, to the whole of ver. 15., namely, the doctrine respecting the inutility of circumcision and the necessity of moral regeneration. So Mackn. renders: "seeking acceptance with God, not by circumcision but by becoming new creatures." The Apostle may have had reference to the preceding instructions, which were to be their rule; and as it comes at the conclusion of the Epistle, this seems probable enough.

The εἰρήνη ἐπ' αὐτοὺς καὶ ἔλεος, is, as Koppe says, equivalent to the Hebr. דַּוָּתָהּ וְחַסְדָּהּ. And he observes that ἔλεος, and χάρις are synonymous, and both equivalent to εἰρήνη, which often (as here) denotes felicity of every kind; as 1 Tim. 1, 2. 2 Tim. 1, 2. The Commentators might also have remarked, that it seems to be a formula of bidding, (as we say,) *adieu*, by *benediction*. It is probable that the Epistle originally ended here, and that the words τοῦ λοιποῦ—ἀμὴν were added afterwards. Thus the Epistle to the Eph. concludes with εἰρήνη τοῖς ἀδελφοῖς. Though then there is added ἡ χάρις, &c. Here, therefore, the words τοῦ λοιποῦ—βαστάζω seem to be parenthetical.

There is surely no occasion to render "*shall be with you*;" as do Locke and others.

16. καὶ ἐπὶ τον Ἰσραὴλ τοῦ Θεοῦ. The καὶ is ill rendered by our English translators, Whitby and Mackn., *and*. The best Commentators, as Calvin and Par., and almost all recent ones, are agreed that it is exegetical, and has the sense of *even*, i. e. *such being*, or *who indeed are*. And so the antients seem to have taken it. This signification occurs in 1 Cor. 15, 24. Eph. 4, 6. 5, 20. Col. 3. 17., and sometimes in the Classical writers. See Borger's references to the critics. By Ἰσραὴλ, it is plain we are to understand *Israelites*. The sense is: such Christians are the true Israelites, "beloved of God." It is observed by Borger, that the Apostle calls Christians by this

name (as in Rom. 9, 6. οὐ γὰρ πάντες οἱ ἐν Ἰσραὴλ· οὗτοι Ἰσραὴλ) because (as he had taught at 3, 14. seqq. 4, 21. sqq.) to *them* alone the divine promises had regard. And he refers to Just. Dial. C. Trypho. p. 139. Cyrill. c. Jul. p. 254. And he remarks: "Aculeum habet hæc Christianorum appellatio, quo vehementer punctos fuisse Judæos necesse est, *populi* Dei nomine et honore superbientes."

17. τοῦ λοιποῦ, κόπους μοι μηδεὶς παρέχεται. Here τοῦ λοιποῦ χρόνου is for τὸ λοιπὸν. This has been thought by some bad Greek. But its correctness is proved by numerous Classical examples adduced by Wets. from Demosth., Herodot., Aristoph., and many other authors. Κόπους παρέχειν is synonymous with the more Classical πράγματα παρέχειν (see Borger's examples), and the Latin *negotium facessere*. But it is of more consequence to determine what the Apostle meant by the expression. On this the moderns are little agreed. Many interpret: "Let me have no more trouble or persecution, as an enemy of the law." Others refer the words to the Judaizing teachers: q. d. "let them give me no more trouble by calumniating me as inconsistent on the subject of circumcision and the law." So Œcumen. (Other opinions may be seen detailed in Borger.) It seems, however, more natural to understand the words, with the antient Commentators and Jaspis, as importing his *fixed determination*. So Chrys. and Theophyl. observe, that the Apostle says this as intending to give them to understand that the rules he has laid down are immoveably fixed, and that they need not expect any thing else from him, but receive this from him as an absolute determination once for all. Yet, I think, he means *also* to *hint* that he had had trouble and chagrin enough on this question already. And this seems required by the next words, which may be paraphrased: "For I have troubles enow: I bear in my body the marks of sufferings endured in the cause of Christ. I have suffered enough, and do suffer." Such seems to be

the most natural interpretation, and it is supported by the authority of all the antient and most modern Commentators, even though they differ on the sense of κόπους παρέχετε. See Chrys. and Theophyl.

These στίγματα, or *weals*, we may suppose to have been left by the violence mentioned at 2 Cor. 11, 24 & 25., the scourgings, beatings, and stonings; all which were a sufficient refutation of the calumnies of his enemies as to the subject of the law. For these were inflicted by *Jews*. Βαστάζειν has (I think) no reference to a *triumph*, as the antients suppose; but merely signifies, "I carry about with me every where." So 2 Cor. 4, 10. πάντοτε τὴν νέκρωσιν τοῦ Ἰησοῦ ἐν τῷ σώματι περιφέροντες. Though there περιφ. is used metaphorically. I cannot omit to notice (though it deserves little attention) the opinion of those modern Commentators, who, as Potter, Déyling, Wets., &c. think there is a reference to a custom of the antients, by which those who were dedicated to the service of any God, had a *brand* stamped upon them. See Wetstein's numerous illustrations.\* But this interpretation is so evidently forced that I cannot think it worth while to dwell upon it.

18. ἡ χάρις—ἀμήν. On the sense of these words antient and modern Commentators differ. The former recognise in πνεύματος an allusion to the influence of the holy spirit on their minds, and especially as shown in the gifts before mentioned. (See 3, 3., &c.) On the contrary, the recent Commentators, as Whitby, Koppe, Rosenm., Slade, and Valpy take πνευμ. to simply denote their *minds*; i. e. *themselves*. And thus the expression will be equivalent to μεθ' ὑμῶν; as at the conclusion of Romans and 1 Cor. But considering that the Apostle has before said so

\* And so Herodot. 2, 113. mentions a temple of Hercules to which if any slave took refuge, and ἐπιβάλληται στίγματα ἱρὰ, he thereby αὐτὸν διδοὺς τῷ Θεῷ, οὐκ ἔξεστι τοῦτου ἀψασθαι. The custom also extended to the *slaves of any prince*. So Herodot. 1. 7. ἐστιζον στίγματα βασιλῆια τοὺς πλεῖνας τῶν Θηβαίων.



much of their being πνευματικοὶ (so 3, 3. ἐναρξάμενοι πνεύματι· 5, 5. ἡμεῖς γὰρ πνεύματι· 3, 2. πνεῦμα ἐλάβετε· & 5. ὁ ἐπιχορηγῶν ὑμῖν τὸ πνεῦμα, καὶ ἐνεργῶν δυνάμεις ἐν ὑμῖν· 5, 16. πνεύματι περιπατεῖτε· & 18. εἰ δὲ πνεύματα ἄγεσθε· & 25. εἰ ζῶμεν πνεύματι· 6, 1. ὑμεῖς οἱ πνευματικοί). I am inclined to adopt the former opinion; at least I think that the Apostle did not add the τοῦ πνεύματος for nothing.

## EPISTLE TO THE EPHESIANS.

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### CHAP. I.

THIS Dr. Goodwin considers as the *richest* and *noblest* of all the Epistles, and thinks it was peculiarly intended to be so, to reward the generous zeal of the Ephesians in burning their *curious book*, by a book of *divine knowledge*, incomparably more valuable than any or all of them. A thought, as Doddridge says, most remarkable and ingenious: though, with a prudence which I cannot but commend, he declines instituting any comparison of the excellency of the Epistle, with that of the others.

VERSE 1. διὰ θελήματος Θεοῦ, “by the good-pleasure of God.” Compare 1 Cor. 1, 1. 2 Cor. 1, 1. Gal. 1, 1. Τοῖς ἁγίοις τοῖς οὖσιν ἐν Ἐφέσῳ, “to the Christians at Ephesus.” In what sense these are so called I have shown at Rom. 1, 7., and elsewhere. With respect to the words τοῖς οὖσιν ἐν Ἐφέσῳ, their genuineness has been called in question by some critics; but (I think) successfully defended by many others, whom I need not particularize. See the Introduction to this Epistle by Koppe, Rosenm., Michaelis, Hug. or Mr. Horne’s Introduction, and also the note of Mr. Slade.

1. καὶ πιστοῖς ἐν Χ. Ἰ. Many Commentators take the καὶ as a simple copula, and such it *may* be; but it rather seems to have the *exegetical* sense, *even*; as in Gal. 6, 16. I cannot think with Locke and Wells, that it signifies those who kept the doctrine

of Christ free from the corrupt admixtures of Judaism, or (with Grot.) those who persevered in the profession of that doctrine. A criticism which Doddr. rightly rejects, observing that the Apostle uses the same title when addressing the Colossians (Col. 1, 2.), whom yet he reproves on this very account (Col. 2, 16 & 20.). It should rather seem to mean, as Whitby and Mackn. interpret, *believers in general*. (Examples may be seen in Schl. Lex.) Both this and the former term are simply a designation of *Christians*; since that *appropriate* term was then not yet come into use. See the Inscriptions of the other Epistles. Sometimes the Apostle simply says, *οἱ ἐν Χριστῷ* 'I. (scil. ὄντες.)

2. *χάρις ὑμῖν καὶ εἰρήνη*. This benedictory sentence intreats for them all blessings, both spiritual (*χάρις*) and temporal (*εἰρήνη*, *𐤇𐤒𐤍*).

3. *εὐλογητὸς ὁ Θεὸς καὶ Πατὴρ τοῦ Κυρίου ἡμῶν*. 'I. X. See Rom. 15, 6., and the note there. In the use of *εὐλογητὸς* and *εὐλογήσας*, there is, as Koppe observes, a *dilogia* (such as is frequent in St. Paul), since in the former case the term signifies to *praise and give thanks*; in the latter, *effectively to benefit*. Both these senses are to be found in Hebr. *ברך*, and (I would add) our English *bless*. See the examples in Schl. Lex. Koppe refers the *ἡμᾶς* solely to *Paul*, to whom (he observes) are, at ver. 14., opposed those to whom the Epistle was written, expressly comprehended under *ὑμᾶς*. And he compares ver. 3—14. But this seems harsh and unfounded. I must agree with the antient and almost all modern Commentators, in referring the *ἡμᾶς* to *himself* and the *Ephesians*, most of whom (to use the words of Doddr.) were Gentile converts, sharing with him and the Jewish Christians in their evangelical privileges; and by thus beginning his Epistle with ascribing thanks to God for his mercies to them, he at once declares his firm persuasion of the *calling of the Gentiles*, and his hearty joy in it. Mr. Locke,

who discusses this point at large, applies it to the Gentile converts in general.

One cannot but notice the accumulation of cognate terms in εὐλογητὸς, εὐλογήσας, and εὐλογία. This was in antient times rather sought after as a beauty, than avoided as a blemish. It is inherent in the very genius of Oriental phraseology, and seems to have been thence introduced into the Greek language, since we find it in the earliest writers, as Homer, Pindar, Heròdot., &c.

The ἐν is *not* (as Koppe treats it) redundant, but answers to the Hebr. כִּי. The sense is "by bestowing upon us," &c. Πάσῃ εὐλογίᾳ, "blessings of every kind." Ἐν Χριστῷ is for διὰ Χριστοῦ. On the sense of πνευματικῇ the modern Commentators are not agreed. Many regard it as *emphatical*, and explain, "blessings of the mind and soul," as opposed to those of the body, which alone were afforded by the Jewish and Pagan religions. (So also Theophyl. and other antients.) Thus they limit it solely to the *ordinary* blessings of the Christian religion, or, at most (to use the words of Doddr.), the *sanctifying graces* of the spirit, such as effectual calling, justification by grace, the adoption of children, the illumination of the spirit, and all the graces of the Christian life, which are common unto all believers, and are communicated to them in all their several branches. On the contrary, the antient Commentators, and some modern ones, as Dr. Wells, understand it chiefly of the *supernatural gifts*, though not to the exclusion of the *graces* of the spirit, sanctification, and all other blessings of the Gospel. So Theodoret : ἐδωκὲν γὰρ ἡμῖν τοῦ θεοῦ πνεύματος τὰ χαρίσματα, ἔδωκε τὴν ἐλπίδα τῆς ἀναστάσεως, τὰς τῆς ἀθανασίας ἐπαγγελίας, τὴν ὑπόσχεσιν τῆς βασιλείας τῶν οὐρανῶν, τὸ τῆς υἰοθεσίας ἀξίωμα. See also Theophyl., Chrys. and Phot., as also Dr. Whitby. And this seems to be the best founded interpretation. But something depends upon the sense to be ascribed to the

next words ἐν τοῖς ἐπουρανίοις; which has long been a matter of debate, *et adhuc sub judice lis est*. The phrase is evidently elliptical; and the question is, what is the substantive to be supplied? That may be either τόποις (or μέρεσι), or χεῖμασι. The *former* is adopted by the Syr. translator, and by the earlier modern Commentators, as Grot., Beza, Pisc., Wolf, and Wells, and, of the recent ones, Koppe and Schleus. The sense they assign is this: "with all spiritual blessings, and that not only in reference to our present state here on earth, but also in reference to our future state in heavenly places," i. e. *in heaven itself*. And this is supported by the use of the phrase at 1, 20. 2, 6. and 3, 10. Yet it seems here not agreeable to the context, and proceeds very lamely. Preferable is the latter mode of interpretation, which is supported by the antient and many modern Commentators, as Vorst., Casaub., Doddr. Schoettg., Rosenm., Barrington., Jaspis, and others, "*in heavenly things, with heavenly hopes and rewards; things (to use the words of Doddr.) which have a manifest relation and respect to heaven, and have a tendency to fit us for it, and to lead us not to seek after the enjoyments of this present world but to be conversant about, and to be waiting for those of the heavenly state.*" See also Bp. Barrington ap. Bowyer. Schoettg. refers to his Diss. on the heavenly Jerusalem, 5, 2 & 3., and adds: "Here the Apostle opposes spiritual and celestial things to Paganism and Judaism. In the religion of the Heathens every thing was vain, and savouring only of *external* worship, could not promise reformation of mind, or spiritual blessings. In the Jewish economy there was certainly a great superiority, but still *heavenly things* were wanting, since that worship was chiefly typical." Upon the whole, the sense is much the same on either interpretation.

4. καθὼς ἐξελέξατο ἡμᾶς ἐν αὐτῷ πρὸ καταβολῆς κόσμου. From hence to ver. 14. are detailed those πνευματικὰ and ἐπουρανία.

Καθὼς is said to be for καὶ γάρ. I would render "for so." This use Koppe ascribes to the Apostle's custom of uniting periods to periods, either by participles or the pronoun relative, or by ὥστερ καθὼς, &c. Here, indeed, we have a remarkably long sentence, consisting of twelve or fourteen verses.

4. ἐξηλέξατο ἡμᾶς. Rosenm. observes that this term, like the Heb. **בָּחַר**, "is often used of the gracious purpose by which God decreed to bring certain persons to the Christian religion; as in the Old Testament it is employed of the election of the Hebrews to be the peculiar people of God." See Is. 44, 1. Ps. 105, 6. Thus Doddr. observes that the Apostle cannot be here understood to intimate the *personal election* to eternal life of *every* one of the individuals who composed the churches of the Ephesians (or elsewhere to other Christian societies), but seems to speak of whole societies in general, as consisting of saints and believers, because this was the predominant character, and he had reason, in the judgment of charity, to believe the greater part were such: in which view he says of them in general, that whether they were Jews or Gentiles, they were indiscriminately *chosen*, not only to those present privileges which they all, as professing Christians, enjoyed, but to real holiness and everlasting glory." The remark, too, of Wells and Slade, may deserve attention, namely, that "as the Jews imagined that none were elect but themselves, and that for them alone the world was created (2 Esdr. 6, 55—59.), it was one of the Apostle's main objects to remove these persuasions and prejudices of his Jewish brethren, and to effect their entire union with the Gentiles. Principally, therefore, with this view, he applies to the Gentile converts at large these terms and descriptions which the Jews, as a nation, arrogantly appropriated to themselves." See the note on Rom. 11, 5.

4. ἐν αὐτῷ, i. e. *Christ*. The ἐν answers to the Heb. **בְּ**, and signifies *by, through*, or (as some ren-

der) *because of*. Πρὸ καταβολῆς κόσμου, “before the creation of the world.” This metaphor, also found in some passages of the Old Testament, proceeds upon the primitive notion that the world is a plain surface. See the note on Matt. 13, 35. Loesner cites from Philo 1002. καταβολὴ γενέσεως 645 c. πρὸ καταβολῆς κόσμου, and other passages less apt. It is observed by Koppe, that whatever is done in this system of things, is said by St. Paul, here and elsewhere, to have been planned from all eternity. And he might have added, that this has usually, as here, a peculiar propriety, since it served to rebut the charge brought against the Gospel by the Jewish zealots, as being a mere novelty, and therefore unworthy of notice. See Chrys. and Theophyl.

Before εἶναι must be understood ὥστε, or εἰς τὸ, “to the end that we should be holy and unblameable in his sight.” Rosenm. paraphrases: “the purpose of calling, and the calling itself, by the Gospel, had this in view, that those who should obey the call might shine in the beauty of holiness and virtue.” The ἀγ. and the ἀμωμ. Koppe compares to the Heb. צדיק and צדיק, as in Eph. 5, 27. Col. 1, 22. The antients, however, rightly (I think) understand the former of steadfastness and *purity of faith*; and the latter, of *purity of morals*. And Koppe acknowledges, that the passage is to be referred, not so much to the study of virtue, as to the dignity of Christians, as being persons whom God *treats* as innocent and dear to himself. So that it comes to the same thing as the being *justified before God*, an expression elsewhere used by the Apostle. Hence the addition κατενώπιον αὐτοῦ, לִפְנֵי, *in his judgment*. But this also carries with it a notion of *genuineness* and *truth*, as opposed to mere *hypocritical* and Pharisaical holiness.

4. ἐν ἀγάπῃ. These words are, by the antient Commentators, taken with the verse following. And this is approved by the most eminent modern Critics, who render: “pro suo in nos amore,” Yet

there seems something awkward in uniting the word with *προορίσας*. Koppe acknowledges that it may be taken with *ἐξελέξατο*. And this seems to be a more natural construction. Indeed, there is not any thing more frequent in St. Paul than transposition. Some, as Rosenm., not attending to this, assign as the sense: "out of love to God for his goodness, and hope of his rewards."

5. *προορίσας ἡμᾶς εἰς υἰοθεσίαν διὰ Ἰησοῦ Χ. εἰς αὐτόν, κατὰ τὴν εὐδοκίαν τοῦ θελήματος αὐτοῦ*. Koppe thinks *προορίσας ἡ, ε. υ. εἰς αὐτόν* is equivalent to the Heb. *יְבָרַךְ אֱלֹהֵינוּ בְּרַב*, Gr. *προορίσας εἰσποιήσασθαι ἡμᾶς τέκνα αὐτοῦ*. I should prefer *προ. υιοθετεῖν ἡμᾶς αὐτῷ*, since *εἰς αὐτόν* is put for *αὐτῷ* (like the Heb. *לָו*); as in Col. 1, 20. *Διὰ Ἰ. Χ., by means of, through*. So Theophyl.; *ὁ δὲ πατήρ προώρτισεν ὁ δὲ Χριστὸς προσήγαγεν ἡμᾶς*. See Rom. 11, 36. Heb. 2, 10.

This adoption of God was an expression commonly used by the Jews to denote their national privileges, as being especially united to God. (See Rom. 9, 7 & 8.) But it was with more propriety applied to denote that relation in which Christians stand to God. (See Rom. 8, 23.) For further information on this subject I must refer my readers to the excellent notes of Whitby, Locke, and Mackn.

On the *προορίσας* it is remarked by Grot. that there is in this, as in all others of the Divine decrees, a taking for granted that we do our part.

In the phrase *κατὰ τὴν εὐδοκίαν τοῦ θελήματος* there is a sort of hendiadis for "according to his will and good pleasure." Rosenm. renders: "pro benevoluo suo consilio." The expression is a very significant one, and is well paraphrased by Theophyl.; *θέλων καὶ σφόδρα βουλόμενος, καὶ ἐπιθυμῶν*. And Œcumen. remarks: *εὐδοκίαν γὰρ τὴν ἐκ' εὐεργεσίας βούλησιν ἔθεις τῇ Θεῷ καλεῖν γραφῇ*.

It is observed by Grot., that if it should be asked *why* God imparted such benefits to the men of that time, the answer is, because it *pleased* him. "Shall



he not do what he will with his own?" (See Matt. 20, 15., and Rom. 9, 15.) Thus צפח is used by Abarbanel on Is. 53, 10. respecting those decrees of which we know not the cause. So Servius on Virg. *Æn.* L. 3. Quotiescunque ratio vel iudicium non apparet, *Sic visum* interponitur.

6. εἰς ἔπαινον δόξης τῆς χάριτος αὐτοῦ, i. e. (by a Hebraism), "to the praise of his glorious grace, that his glorious grace should be praised." Thus, in Hebrew, the words כבוד תפארת and הדר are joined to names of virtues to signify their value. See Glass Phil. Sacr. (Koppe.) Grot. remarks that εἰς here denotes, not *end* (at least not primary end), but merely something *consequent*, or what it is just we should return to God for such a benefit: nor, indeed, can we do any thing more suitable to our nature, and more pleasing to God.\* It is beautifully observed by Theophyl.: ἡ γὰρ τῆς ἐνεργεσίας ὑπερβολὴ καὶ τῶν ἀχαρίστων τὰς γλώττας εἰς εὐχαριστίαν κινεῖ.

6. ἐν ᾗ ἐχαρίτωσεν ἡμᾶς ἐν τῷ ἡγαπημένῳ. The verb χαριτόω (from χάρις, a *favour*, or *benefit*) signifies "to bestow a favour, to benefit" (with which Koppe compares similar forms in οἰς). For this the Classical writers use ποιέσθαι or παρέχειν χάριν. At ᾗ must be understood χάριτι. Nothing is more frequent, both in Hebrew and Greek, than the union of a verb with its cognate noun. Ἐν ᾗ, "quâ ductus." Koppe compares a similar use of the Heb. וּבְ and בְּ to that of χάρις and χαριτόω. Ἐν τῷ ἡγαπημένῳ. Rosenm. compares the Heb. בְּדִבְרֵי, *by means of*, and *because of*. The τῷ ἡγαπημένῳ Koppe considers as equivalent to "the only begotten son." And he (I

\* For this thought Grot. seems to have been indebted to Chrys., who remarks: "Does God, then, aim at glory? By no means. The Supreme Being can want nothing: but He wishes to be glorified by us, that we may love him the more. For he who holds in admiration benefits done unto him, will be studious not to offend his benefactor, and as often as he remembers his benefits, the more will he love him that conferred them."

think rightly) supposes that the Apostle had regard to the words of the voice from heaven, recorded at Matt. 3. 17.

7. ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν—παραπτωμάτων, “through whom we possess,” or “to whom we owe, the redemption (procured) by his blood.” On ἀπολυτρ. see the note on Rom. 3, 24. It is, indeed, explained by what follows: τὴν ἄφεσιν τῶν ἁμαρτημάτων. Koppe remarks that, by the mention of his *blood*, it is clear that the Apostle had reference to the expiation and atonement procured by the bloody death of Christ. Παραπτ. is a general term denoting offences of every kind, whether heinous, or venial. See Schleus. Lex. and Tromm.

7. κατὰ τὸν πλοῦτον τῆς χάριτος. Here, Koppe observes, is another Hebraism, as at ver. 6., for, “the most free and liberal grace.” Compare Rom. 2, 7. 9, 23. Col. 2, 2. This, however, is not confined to the Scriptural writers. Thus it occurs in Al-ciph'r. Ep. 1, 1. πλοῦτον ἀγαθῶν ἔδειξεν.

8. ἧς ἐπερίσσευσεν, for ἧ, or ἧν, by a common Gre-cism. If περισσ. be here taken in a neuter sense, we must construe thus: “in which God hath evinced his abundant goodness towards us:” if in an active, thus: “which he hath abundantly be-stowed upon us;” in which case εἰς ἡμῖν will be for ἡμῖν, like the Heb. לָנוּ. (Koppe.) I prefer the *latter* mode, which is confirmed by the antients. So Chrys. and Theophyl.: ἐξέχεεν ἀφθόνως. Theodoret ele-gantly paraphrases thus: ἀναβλύζει γὰρ τὰς τοῦ ἐλέους πηγὰς, καὶ τοῦτοις ἡμᾶς περικλύζει τοῖς ρεύμασιν. Per-haps he had in mind, Ps. 84, 6., in the *spiritual*, and (I think) *true* sense, in which it has been inter-preted by the pious Bp. Horne.

8. ἐν πάσῃ σοφίᾳ καὶ φρονήσει. It is not agreed whether these words are to be taken with the pre-ceding (as ἐπερίσσευσεν), or with the following words, (as γνωρίσας.) In the *former* case, they are ex-plaind by Koppe and Rosenm.: “sapientissimo consilio;” with a reference to *God*: or, as referred

to *men*, “*per omnigenam sapientiam.*” But this seems somewhat harsh ; and I cannot but agree with Theophyl., Jerome, and some other antient Commentators, and, of the moderns, Griesb., who unite the words with the *following*. Theophyl. well expounds thus : *τούτέστι, τὴν χάριν ἐξέχειν εἰς ἡμᾶς, ὥστε σοφοὺς καὶ φρονίμους ποιήσας, γνωρίσαι ἡμῖν τὸ μυστήριον, τὸ ἐν πάσῃ φρονήσει καὶ σοφίᾳ, τούτέστι, τὸ πάσης σοφίας γέμον καὶ φρονήσεως.* Whitby has here a very masterly annotation, which deserves an attentive perusal.

9. *μυστήριον τοῦ θελήματος*, “that will which had been hitherto laid up in the mind of God, and hidden from men (see Rom. 11, 25., and the note) ;” namely, that counsel of God for the salvation of men by Christ, which was impervious to human knowledge, as being unattainable by the compass of natural religion (compare Rom. 16, 25. Col. 1, 26.) ; nay, was even not perfectly known to the angels. See 1 Pet. 1, 12. (Koppe and Rosenm.) See Schl. Lex., or Wahl’s Clav. in *v. μυστήριον*. *Γνωρίζειν* answers to the Hebr. *גִּידָה*. On *ἀποκαλύπτειν* see Tromm.

9. *κατὰ τὴν εὐδοκίαν αὐτοῦ*, “of his good pleasure.” *Ἦν προέθετο ἐν αὐτῷ*. In this, Koppe and Rosenm. remark, no more is intended than what is contained in the *αὐτοῦ*. But this is a slovenly way of wrapping up matters. The force of the words has been better pointed out by the antient Commentators. Thus Theophyl. : *ἐποίησε δὲ τοῦτο καθὼς ᾔθελε, καὶ καθὼς προέθετο καὶ προώρισεν ἐν αὐτῷ, τῷ Χριστῷ δηλαδὴ.*

It is very doubtful whether there be, as Chandler and Mackn. think, any allusion to the Heathen mysteries.

10. *εἰς οἰκονομίαν τοῦ πληρώματος τῶν χαρισμάτων, ἀνακεφαλαιώσασθαι τὰ πάντα ἐν τῷ Χ.* These words shew *what* was that good pleasure and purpose. Yet the phraseology is harsh, and perhaps Hebraic. *Εἰς*, which answers to *ל*, denotes *purpose*. The sense, which is rendered somewhat obscure by too great

brevity, may be literally expressed thus: "And this was done unto the displaying of this plan of redemption, at the completion of time, at the appointed time." Οἰκονομία, *plan, dispensation*. Theophyl. explains, εἰς διοίκησιν, καὶ κατὰστασιν τοῦ π. τ. κ. Grot. renders: "Ideo hoc Deus penès se retinuerat, ut suo demum tempore id publicaret dispartiretque in Judæos et Gentes. And he remarks: "Est similitudo sumpta a familiâ, in quâ pater familias, aut aliquis ejus loco, ex cellâ deprompta dimensa dat singulis." Koppe cites a similar use of οἰκονομία from Ignat. ad Eph. 18. Ἰησοῦς ἐκνοφορήθη ὑπὸ Μαρίας, κατ' οἰκονομίαν Θεοῦ. And Raphel has adduced similar examples from Polyb. On πλήρωμα τοῦ χρόνου see the note on Gal. 4, 4.

10. ἀνακεφαλαιώσασθαι τὰ πάντα ἐν τῷ Χ. This verb depends upon εἰς, which must be repeated from the preceding clause. On the sense of ἀνακεφαλαιώσασθαι τὰ πάντα Commentators are not agreed. Certain it is that τὰ πάντα is put, by an idiom familiar to St. Paul and every good writer; for τοὺς πάντας Ἀνακεφαλ., signifies to bring again under one head (κεφ.); which implies their being brought into one society. The best Commentators are agreed that by τὰ πάντα are meant both Jews and Gentiles. So in a parallel passage of Col. 1, 20., Christ (who is here meant by *the head*) is said ἀποκατάλλαξαι τὰ πάντα εἰς αὐτόν. See also Chrys. But the Apostle adds something further, namely, that God hath not only thus united all nations on *earth* under one head, but also united with them the *hosts of heaven*, the angels in heaven (for so the best Commentators, antient and modern, explain the τὰ ἐν τοῖς οὐρανοῖς),\* who

\* Some few, indeed, as Hammond, Locke, Schoettgen, Mackn., Koppe, and Schleus., refer the ἔπουρ. to the Jewish nation; as in Luke 21, 16., by αἱ δυνάμεις τῶν οὐρανῶν are signified the Jewish rulers. And they also appeal to Heb. 12, 25—28. But those passages are (I think) of another nature. There is surely no occasion to deviate from the antient and common interpretation, which is far more natural, and equally implies the union of Jews and Gentiles.

are called the *upper family*, God's *family in heaven*. Compare infra ver. 21. and 3, 15. It is well observed by Theophyl. (from Chrys.), that the heavenly and the earthly had been split and separated, and had not one head. For though, in respect of creation, there was one God over all; yet in respect of union, there was not. The Father therefore determined to unite the heavenly and the earthly, i. e. to place one head over all; even Christ; namely, over the *angels* by his incorporeal, over *men* according to his incarnate nature. The ἀνακεφ. Theophyl. well explains with a reference to the οἰκονομία just before, thus: ἀνεκεφαλαιώσατο ὁ Πατήρ, τούτέστι, συνέτεμνε τὰ διὰ μακροῦ χρόνου οἰκονομούμενα, λόγον συντελῶν καὶ συντέμνων ἐν δικαιοσύνῃ. See Doddr. This interpretation is ably defended and illustrated by Noesselt. Prol. p. 186 seqq.

11. ἐν ᾧ καὶ ἐκληρώθημεν. This is (I think) a resumption of the construction at ver. 7. ἐν ᾧ ἔχομεν, &c.; ver. 10 & 11. being, in some degree, parenthetical. The epanalepsis may be thus expressed: "By him (I say) through whom we have *allotted* to us this benefit, even the hope of eternal happiness." Such, I conceive, is the true sense of ἐκληρ., which verb, in the active or middle voice, signifies *to confer, bestow upon*; and in the passive, *to have bestowed upon us, to have allotted to us*. It is observed by Koppe, that κληροῦσθαι εἰς τι is equivalent to ἀξιοῦσθαι του εἶναι τι, and that the notion of *lot* is not to be dwelt upon. Thus (he adds) προσκληροῦσθαι at 17, 4. is equivalent to προστυγχάνειν. If there be any emphasis, he thinks it is derived from the Heb. הָלַק, which is used of happiness in general. See the note on Gal. 3, 18. And then ἐκληρώθημεν εἰς, he observes, would denote הָלַקְתִּי, "contigit mihi, adeo esse felici, ut," &c. But this seems too lax an interpretation. See Whitby.

By the "*we* have obtained," most Commentators seem agreed are meant the *believing Jews*, with whom, it appears, the Apostle now associated him-

self. And this he might well do, since there is great reason to suppose that not a few of the Christian converts at Ephesus were Hebrews. Yet the antients understood these words of the *Gentiles*.

In προορισθέντες κατὰ πρόθεσιν τοῦ, &c., there is thought, by Koppe, to be a redundancy. But it is only that kind of pleonasm which is meant to be strongly energetic; and it may be doubted whether to *that* the name of pleonasm be properly applied; since even a *reiteration* of the *same word* for such a purpose is not called a redundancy. The sense is: "having been pre-ordained to the reception of this benefit, by the deliberate counsel of him who accomplisheth all his purposes and plans according to the counsel of his own will."

In the expression κατὰ τὴν βουλὴν τοῦ θελήματος αὐτοῦ the Commentators again recognize a pleonasm. But it is surely such an one as that just mentioned, namely, with a strongly intensive force: q. d. "according to his own *most free and unfettered* will."

By τὰ πάντα, as Grot. observes, we are to understand both the thing in question, and *all others*.

Here we have a description of the omnipotence and unchangeableness of the Deity. This, (Doddr. observes,) does indeed express God's taking such methods to answer his purposes as he knows will, in fact, be successful. But it does not prove any thing like an overbearing impulse on men's minds to determine them in such a manner as to destroy the natural freedom of their volitions, and so to prevent their being justly accountable to God for such actions." See also Jaspis.

12. εἰς τὸ εἶναι ἡμᾶς—Χριστῷ. Now is described the *effect* of this allotted benefit. "We received it in order that we should be (an occasion) for the praise of his glory," &c. A Hebraism for "to his praise and glory;" as at ver. 6. The τοὺς προσηλκυότας is to be explained according to the *persons* supposed to be meant. Some say, the *Jewish Christians*. Others, the *Gentile Gentiles*. And others again,

as Koppe, the *Apostle himself*. Those who interpret it of the Gentile Christians, maintain that the *προ* has no force. But this is manifestly too hypothetical. It is better to suppose, with Chrys., Theophyl., and Koppe, that it signifies *præcipere spem*, "to hope for a thing before it comes to pass." Of which signification Raphel adduces two examples from Polyb. Now in a certain sense this may be applicable both to the Jewish and Gentile Christians; on which I need not enlarge. But what follows seems to confine it to the *former*. See however Slade.

13. ἐν ᾧ καὶ ὑμεῖς, ἀκούσαντες—ὑμῶν, "by, or through, whom ye (Gentiles) having heard the word of truth, the Gospel of your salvation, and having believed, were sealed with the spirit of the promise, (even) the Holy Spirit." Such is the interpretation of Rosenm., and (as it seems) formerly Grot. They remark that ἐν αὐτῷ πιστεύσαντες is for καὶ αὐτῷ πιστ. Thus even the Classical writers sometimes use the article post-positive instead of the demonstrative. The Apostles, Grot. observes, do not observe these minute rules of construction, and therefore change genders, cases, and constructions, *verborum incuriosi, dum tantæ res mentem ambiunt*. The above mode of taking the passage is supported by the authority of the antient Commentators, and seems, upon the whole, well founded. Most modern Interpreters, however, suppose some verb is wanting after καὶ ὑμεῖς; and some supply ἡλπίκατε from κατηλπικότας; others, ἐκληρώθη, from ver. 11. But these subauditions are too violent, and break up the whole construction.

By λόγον τῆς ἀληθείας is meant the *true word*, the *truth*, as it is in Jesus, without any mixture of Jewish tradition, or Gentile philosophy. And it is explained by the following words: τὸ εὐαγγέλιον τῆς σωτηρίας: which are a Hebraism for "the Gospel by which ye are saved." In the πνευμ. τῆς ἐπαγγελίας there is a Hebraism for πνευμ. τῇ ἐπηγγελμένῃ. These *gifts of the Holy Spirit* are said by Rosenm. to be such as are common

to all true Christians, the blessings of religious knowledge, true virtue, hope, joy, concord, and the like. But the truth is, that the expression signifies far more even than what the antient Commentators and most modern ones assign to it, namely, the *gifts of the Holy Spirit, properly so called*, as being more or less supernatural: and when we consider the mode in which the Gospel was disseminated in the Apostolic age, so entirely different from what it is in our own, we shall see that this (as the strong expression ἐσφρ. requires, and the term ἐργα suggests: for, as the antients have remarked, there is an allusion to Joel 2, 28. and Acts 1, 8.) must be understood of the gifts of the Holy Spirit of every kind; though varying in different persons;\* for what the Apostle pronounces *generally*, need not be extended to *individuals*. I however admit that the ordinary influences of the Spirit on the minds of believers are *included* in this *sealing*. For (to use the words of Mackn.) though the extraordinary gifts of the Spirit, whereby the believing Jews and Gentiles in the first age were sealed as heirs of the promises, have long ago been withdrawn, the ordinary influences of the Spirit of God still remain; and if they produce in any man a new nature, he is thereby marked, or declared

\* Nay, even Koppe seems to recognise this sense, since he thus annotates on the πνευμ. τῆς ἐργα: "Nobis ad singula in variis Christianis varia, divina tamen et singularia omnia, respici videtur, cum, quomocunque tandem homo Christianus ad rectè et præclarè cogitandum, sentiendum, agendum, affectum se sentiat: sive ampliore rerum divinarum cognitione, sive elatiore animi virtute, sive denique res inauditas patrandi potestate, singula hæc ad ipsum Ap. soleat."

Grot, has here rendered good service to the cause of Orthodoxy, by an able annotation, in which (*inter alia*) he remarks: "What is more astonishing than that those Heathens, alienated from God, despised by the Hebrews, should have been not only converted to piety, but also made equal to the Prophets, in the gifts of tongues, healings, prophecies, and such like? But it increases the magnitude of the thing, that this had been already predicted by the Prophets, as Joel 3, 1 & 2. and Christ had expressly promised it, Mark 16, 17. Luke 24, 49. Joh. 7, 38 & 39."



to be God's Son ; and that mark, or seal, is to him a stronger evidence of his title to the inheritance, than if he possessed the miraculous gifts ; nay, than if an angel from heaven assured him of his title.

On the metaphor in *ἐσφραγ.* the Commentators have dilated with superfluous copiousness. See the note on Joh. 6, 27. Rom. 15, 28. and 2 Cor. 1, 22. *Seals* were used for security and confirmation of any thing being untouched ; and hence the term in question often signifies simply to confirm and make one safe of any thing, as if it had been under seal ; or as when a charter is given by a king to any one by a warrant under his seal. Here, then, the sense is : “ we have been assured under seal of this salvation from the Gospel in which we believe, by the gifts of the Holy Spirit which were promised by the Lord to true believers.” See *infra* 4, 30.

14. *ὃς ἐστὶν ἄρραβὼν τῆς κληρονομίας ἡμῶν.* Here *ὃς* is for *ὁ*, by a common idiom, and must denote the Holy Spirit, who is said (or rather his gifts) to be the earnest of our inheritance. On the above idiom, which is a *synesis*, the Commentators treat with unnecessary minuteness ; but they omit to inquire *why* the Apostle here used it. If I am not mistaken, it was from his considering the Holy Spirit as one of the *persons* of the Godhead ; and therefore, by association of ideas, he accommodated the gender accordingly. This, then, affords a strong, though indirect and undesigned proof of the *personality of the Holy Spirit*.\*

On the word *ἄρραβὼν*, *pledge* (Germ. *Handgeld*), see the note on 2 Cor. 5, 5. I will here only add a very similar sentiment of Arbarbanel on 2 Kings 22,

\* Here, as not unfrequently elsewhere, I may apply the Classical dict, “ *Pereant qui ante nos nostra dixere.*” In the above remark, I find, I have been anticipated by *Œcumen.* 2, p. 7. Ἐποιήσατο δὲ τὴν μετάληψιν τοῦ ἄρθρου, οὐκ ἀπὸ τῆς προφορᾶς τῆς κατὰ τὸ πνεῦμα, ἀλλ’ ἀπὸ τῆς ἐννοίας τῆς ἀπὸ τοῦ θεοῦ· εἰ γὰρ εἶπε πνεύματι, τοῦτο δὲ ἐστὶ θεὸς, ἐπάγει οἰκείως καὶ βαθύτερον συντάσσειν, ὃς ἐστὶν ἄρραβὼν, καὶ ἐξῆς.

7 & 8. (cited by Wets.) Lex est arrhabo, quæ in manibus nostris est a Deo S. B. redemptione nostrâ et animarum nostrarum liberatione.

The κληρονομία signifies the *things* to be inherited, i. e. *possessed*; (for the terms κληρονομία and κληρονομέω are perpetually used, to indicate *certainly of attainment*.)

In the words following, εἰς ἀπολύτρωσιν τῆς περιποιήσεως, εἰς ἔπαινον τῆς δόξης αὐτοῦ, the construction is very harsh, and quite Hebraic, and so contort and obscure, that I see not how it can be reconciled with the usus loquendi, for accounted for by the ordinary rules of construction. On the *sense* Commentators are exceedingly divided in opinion. Whitby takes the expression to mean the *redemption of life*.\* Bos renders; “usque ad redemptionem salutis.” But this mode of interpretation is obscure and unauthorized. Doddr. explains the περιπ. *the people* whom Christ has *purchased* to be *his peculiar property*; which, he observes, is very agreeable to the signification of the word elsewhere. Slade would retain the common signification of περιπ., viz. “property acquired by any valuable consideration;” comparing the Heb. סְכֻלָּה, *peculium*. And he renders: “for the final deliverance of the people whom he hath purchased (by his blood).” Thus Dr. Wells: “For the redemption of the purchased possession.” But I confess I do not see here any thing that approaches even to *probability*: and further than that no interpretation can well rise. I will now subjoin two others which

\* And he brings many texts out of the Septuagint, where περιποιέω signifies to *save alive*. To illustrate this, he observes there are two *redemptions* or *grand deliverances*; (for that is plainly his idea of *redemption*;) the one, that of *justification*, consequent upon believing: the other, that by which we are delivered from *death* and all the other penal consequences of sin, in the *redemption of the body* from corruption, that it may partake of eternal life. Compare Rom. 8, 23. This nearly coincides with Beza's interpretation, who would translate it, *till the redemption of vindication*, that is, till we are set entirely at liberty, and receive complete deliverance and salvation. (Doddr.)

seem most to *approximate* to the truth: 1. that of Rosenm. and Schleus., who take the ἀπολυτ. τῆς περιποιήσεως to mean *liberation from this life* and all its evils. The sense will then be, “with the complete liberation of Christians from all their miseries, until their departure from this earth, when they will receive the promised inheritance;” or, as Schleus. renders: “until the time when Christ shall deliver his worshippers (whom he purchased by his blood, Acts 20, 28.) from this body.” 2. that of Koppe, who regards the ἀπολ. τῆς περιποιήσεως as the *status constructus*, *Hebr.* in the place of a participle joined to a noun substantive, put for ἀπολύτρωσις περιποιηθείσα ἡμῖν, or ἣν περιποιησόμεθα, “which is purchased and obtained for.” And he compares 1 Thess. 5, 9. 2 Thess. 2, 14. *Hebr.* 20, 39.; and observes there is a similar construction at ver. 18. ἔλπις τῆς κλησέως αὐτοῦ, for εἰς ἣν ἐκάλεσεν ἡμᾶς, and 1 Pet. 2, 9. λαὸς εἰς περιποίησατο ὁ Θεός. This mode of taking the passage is somewhat confirmed by the authority of the antient Commentators. Thus Theophyl. (from Chrysost.) περιποίησιν, τὴν περὶ ἡμᾶς σπουδὴν καὶ κηδεμονίαν λέγει τοῦ Θεοῦ· φησὶν οὖν, ὅτι ὁ ἀρραβῶν οὗτος, εἰς τὴν τελείαν ἀπολύτρωσιν, καὶ τὴν καθαρὰν ὑμῶν περιτομὴν φέρει, καὶ δι’ αὐτὴν ἐδόθη. Upon the whole, the truth seems to rest with the interpretation of Theophyl. and Koppe.

15. διὰ τοῦτο, i. e. “because I know and feel how great is the felicity formerly obtained for Christians.” (Koppe.) I prefer, however, the exposition of Theophyl.: διότι πιστεύσαντες, ἐσφραγίσθητε τῷ πνεύματι, καὶ ἀρραβῶνα ἐλάβετε τῶν μελλόντων ἀγαθῶν, καὶ τῆς τελείας ἀπολυτρώσεως, καὶ μέλλετε τύχειν τῶν ἀποκειμένων τοῖς ὀρθῶς πιστεύουσιν καὶ βιοῦσιν.

15. καὶ γὰρ ἀκούσας τὴν καθ’ ὑμᾶς πίστιν ἐν τῷ Κυρίῳ Ἰ., καὶ τὴν ἀγάπην τὴν εἰς πάντας τοὺς ἁγίους, “having heard of the faith in the Lord Jesus Christ that is in you; (or, your being true believers).” Ἡ καθ’ ὑμᾶς πίστις is for ἡ πίστις ὑμῶν; but it seems a more energetic expression. Ἐν τῷ Κυρίῳ is for εἰς τὸν Κύριον.

The τὴν ἀγάπην is explained by most Commentators of *liberality*; and they refer to Gal. 5, 6. 1 Thess. 1, 3. But, from the εἰς τοὺς πάντας ἀγίους, it appears to signify, in a general way, *affection* and *good-will*, φιλαδελφία, 1 Thess. 4, 9.; though that might in some cases be evinced by liberality in relieving their necessities. It may be observed, that in thus noticing the union of ἀγάπη with their faith, the Apostle means to instruct all his future readers.

15. ἀγίους, i. e. *Christians*; as often. It has been well observed by Rosenm., Mackn., and others, that the ἀκούσας, &c. is a proof that the Apostle had never visited those whom he is addressing, as only denoting that the report of their stedfastness in the faith had reached his ears. (See Mackn.) So Doddridge: “As it was now five or six years since Paul quitted Ephesus, he might judge it proper thus to express his complacency, on *hearing* that they *continued*, in the midst of so many circumstances of temptation, to behave in a manner so worthy of what he had personally observed among them.—In this sense Mr. Locke understands these words; and it is illustrated by comparing Phil. 1, 3 & 27. and 1 Thess. 1, 5 & 6. 3, 6.”

16. οὐ παύομαι εὐχαριστῶν, “I do not cease to return thanks to God on account of you.”\* Koppe compares ἀδιαλείπτως εὐχομαι at 1 Thess. 1, 2 & 3. Ὑπὲρ ὑμῶν he rightly explains for ὁμῶν ἕνεκα, or τὸ καθ’ ὑμᾶς. Also μνησθαι τινος is treated by Koppe as if it were an idiotical phrase simply denoting *pray for*. But it is *not* idiotical,† and it is more energetic than simply *pray for*. Theophyl. has the following striking remark: πόσων ἐμέμνητο ἐν ταῖς εὐχαῖς ἡμεῖς δὲ, οὐδὲ ἡμῶν αὐτῶν ὡς δεῖ.

17. ἵνα ὁ Θεὸς τοῦ Κυρίου ἡμῶν Ἰ. Χ. Koppe ob-

\* The modern Commentators notice the height of affection implied in these words. For, as Theophyl. remarks, ὑπὲρ πάντων εὐχαριστεῖ, ὡς αὐτὸς εὐεργετούμενος.

† Thus I find it in some refined of Greek Poets, Eurip. Bacch. 46. ὦθεϊ μ’, ἐν εὐχαῖς τ’ αὐδαμοῦ μνησθαι.

serves, that what is meant by this formula it is difficult to say. "When (continues he) it is used of *men* (as *the God of Abraham*), it denotes the *object of worship* and the source of benefit. And this may be suitable to the *man* Jesus (see Joh. 20, 17.); but since Jesus was *Son of God*, and, on that account, united to the Father in a peculiar manner, who will venture to say that some *profounder* sense is not intended by the Apostle. What that is I would not venture to define." Until this *something further* be ascertained, we must be content to consider the expression not as presenting any real difficulty, but only deserving notice for its *rarity*. It is sufficient, with the antient Commentators, and most judicious modern ones, to consider Christ as here spoken of in his *human* nature; as when he speaks of *his* God, Joh. 20, 17. 1 Cor. 11, 3. 3, 23. So that the Unitarians have here no argument at all against the Deity of Jesus Christ, since this passage will only prove that he had a human nature as well as a divine one; which we readily admit.

17. ὁ Πατήρ τῆς δόξης, כבוד. Koppe compares the forms βασιλεὺς τῆς δόξης, Πατήρ τῆς δόξης, &c. and takes it to mean *our Almighty Father*. Rosenm., "our ever to be praised Father." But the τῆς δόξης does not (I think) merely stand in the place of an adjective, but requires a circumlocution, namely, "worthy to be praised and had in honour and glory," an epithet applied to the Lord in 2 Sam. 22, 4. and Ps. 18, 3.

On the phrase πνεῦμα σοφίας καὶ ἀποκαλ. I cannot agree with Bishop Middleton and Mr. Valpy, that πνεῦμα σοφίας signifies a wise and well informed mind. For πνεῦμα ἀποκαλύψεως will not admit of that mode of interpretation; nor is ἀποκάλυψις ever reckoned among the words in which this idiom is supposed to have place. The use of ἀποκάλυψις and of πεφωτισμένους τοὺς ὀφθαλμοὺς τῆς καρδίας ὑμῶν εἰς τὸ εἶδέναι necessarily suggests the idea of the *Holy Spirit*; as the antient and modern Commentators are

agreed.\* Nay, even the recent foreign Commentators acknowledge this: nor would the acute and learned Prelate have thought otherwise, had not his *canon* here been, as it were, a *beam* in his eye. It should seem, that in σοφίας καὶ ἀποκαλύψεως there is a sort of hendiadis; or at least ἀποκαλ. is added, to show that the wisdom meant is such as could not have been attained by human powers, but required the aid of divine illumination; such being true of the doctrines of the Gospel; for we are not authorized to interpret the ἀποκαλ. of *mysteries* properly so called, prophecies, revelations, and the like; and still less must we limit it to that portion of spiritual assistance which is now dealt out to Christians, or apply to the Apostolical age, (even that of the especial outpouring of the Spirit,) what is only true of the present times, when such extraordinary aids are unnecessary, and therefore withheld.

17. ἐν ἐπιγνώσει αὐτοῦ is, as Rosenm. says, for εἰς ἐπίγνωσιν, i. e. "that ye may more and more know him, attain to a more and more perfect knowledge of his religion."

18. πεφωτισμένους τοὺς ὀφθαλμοὺς τῆς καρδίας ὑμῶν. This is explanatory of what preceded, and shows the *kind* of knowledge which he prayed they might attain. Πεφ. τοὺς ὀφθαλμοὺς are accusatives absolute, and the sense of these words, taken in conjunction with εἰς τὸ εἰδέναι, &c. (which denote the *result*), may be thus expressed: "The eyes of your understanding being so enlightened that ye may see what is," &c. It is plain that καρδίας, which is supported by very numerous MSS. of various recensions, as also Versions, Fathers, and antient Commentators, is the true reading, and the διανοίας arose from a marginal gloss.

The figure in ὀφθαλμ. τῆς καρδίας is found also in

\* Thus Theophyl.: χάρισμα ὑμῖν παράσχη, ὥστε διὰ τοῦ Πνεῦματος φωτισθῆναι. Εἰ μὴ γὰρ τὸ Πνεῦμα ἀποκαλύψῃ τὰ κεκρυμμένα μυστήρια, ἀδύνατον ἄλλως μαθεῖν.

the Classical writers.\* Similar expressions occur in Acts 26, 18. 1 Pet. 1, 13. Sap. 5, 5. Καρδία is used, like the Hebr. לב, to denote not only the seat of the *will* and *affections*, but also of the *understanding*.

18. τις, for πόση, *quanta*, *how precious*. Ἐλπίς τῆς κλήσεως αὐτοῦ, for εἰς ἣν ἐκάλεσεν ὑμᾶς, “the hope to which he hath called and invited you by his doctrines and promises.” The words following καὶ τίς ὁ πλοῦτος τῆς δόξης τῆς κληρονομίας αὐτοῦ ἐν τοῖς ἁγίοις are explanatory of the preceding; and the simple sense is: “and how rich and glorious is the fountain of blessings prepared for you and all Christians.” It is well observed by Koppe, that full of the mighty thoughts of eternal felicity, the Apostle accumulates words on words, so as, if possible, to exhaust the subject, and attain to the magnitude of the divine benefits.

The *fruition* of the hope or the blessing and felicity itself is, as usual, designated by the term κληρονομία, by way of hinting at its *certainly*, ὡς υἱοῖς μέλλοντα διδοσθαι, to use the words of Theophyl. And the expressions πλοῦτος τῆς δόξης have the force of an adjective; q. d. “how gloriously rich.” So Theoph.: ταῦτα καλεῖ ἄφατον δόξαν καὶ ὑπερβολικὴν.

18. ἐν τοῖς ἁγίοις. These words Koppe refers, not to κληρ. αὐτοῦ, but to τίς ἐστίν; and renders: “quæ proposita Christianis spes felicitatis.” So Mackn.: “*prepared* for the saints.” Thus ἐν τοῖς ἁγίοις will be for εἰς τοὺς ἁγίους. So Est., Zanch, and others, take the ἐν in the sense *inter*; which will require the subaudition “to be distributed.” Others think

\* Thus Ovid. Met. 16, 63. (cited by Wets.) quæ natura negabat visibus humanis, oculis ea pectoris hausit; and (what strongly confirms the reading καρδίας) Achmet Onirocr. 5, 2. εἴαν τις ἴδῃ ὅτι ὀφθαλμὸν ἔχει τῇ καρδίᾳ αὐτοῦ, καὶ βλέπει μετ’ αὐτοῦ, εἰ μὲν ἐστὶ βασιλεὺς, γεννήσῃ τέκνον, συμβουλεύων ἀρθοδόξως αὐτῷ. So also Plato Symp. (cited by Koppe) ἥτε τῆς διανοίας ὄψις ἀρχεται ὅξυ βλέπειν, ὅταν ἡ τῶν ὀμμάτων ἀκμὴ λήγειν ἐπιχείρῃ, a sentiment of great truth and beauty. I add Themist. 2. p. 29 A. Διανοίγεται γὰρ μοι τὸ στήθος καὶ ἡ καρδία, καὶ διανοηστέρα γίνεται ἡ ψυχὴ, καὶ τὰ ὅμματα ὀξύτερα τῆς διανοίας.

that the *ἐν* denotes *actual possession*. But this seems frigid. The first interpretation appears to be the best founded, and is (I think) supported by the words following (which are explanatory of the present), where we have *εἰς ἡμᾶς*.

19. καὶ τί τὸ ὑπερβάλλον—αὐτοῦ. Rursus sententia eadem tantum alio modo expressa, et ad *vim* imprimis *divinam*, qua *potest* Deus Christianis suis felicitatem largiri, cogitandam et admirandam accommodata. Ut vero hanc vim divinam sensibus Christianorum eo clarius objiceret, exemplo utitur miraculi, simili quadam vi divinâ a Deo patrati, *resurrectionis nempe J. C. e mortuis*; hacque semel commemorata, ipsam Christianorum felicitatem eidem resurrectionis miraculo comparat, eodemque nomine compellat, 2, 5, 6. Unde, qui jam sequuntur versus, usque ad cap. 2, 10. arcè invicem sunt conjungendi: etsi sententia primaria variis aliis tum de Jesu Christi majestate, tum de Christianorum pristinâ miseriâ, è quâ nunc per Christum emergerant, paullulum est interrupta. (Koppe.) Theophyl. traces the plan thus: τὰ μὲν προῤῥηθέντα, περὶ μελλόντων πραγμάτων ἦσαν· νῦν δὲ λέγει τὸ ἤδη γεγονός, ἵνα ἀπὸ τούτου καὶ κείνῳ πιστώσῃται.

19. τί τὸ ὑπερβάλλον μ. τ. δ. is for τίς ἡ ὑπερβολή· Τὸ ὑπερβάλλον, *the exceeding, excellent*. In this use there is supposed to be a metaphor taken from archery. Here τί has not the sense of *πόσῳ*, since the words following are expressive of greatness and power. By *ἡμᾶς τοὺς πιστεύοντας* is meant, "we and all Christians."

19. κατὰ τὴν ἐνέργειαν τοῦ κράτους τῆς ἰσχύος αὐτοῦ. The Commentators are not agreed to *what* to refer this clause, whether to *πιστεύοντας* just before, or to *ὑπερβάλλον μέγεθος τ. δ.* a little farther off. The *former* is the more common mode of interpretation, and is supported by some antient Commentators; (though they by no means recognize in the words any thing from whence to conclude that man is passive in the work of conversion; understanding them of the



working of faith, as meant of the *strengthening* and supporting it). The *latter* mode is adopted by many eminent modern Commentators, as Whitby and Koppe, the former of whom remarks, that the above mode of interpretation is not agreeable to the words; for the Apostle speaks not of the power exercised on us to render us believers, but of the power which shall be exercised upon us who believe already, not of the power exercised upon our souls to raise them from a death in sin, but of the power to be exercised upon our bodies, to give them a glorious resurrection to eternal life. And the latter observes that the whole context treats, not of conversion to their religion, but of the happiness thence resulting to Christians; and moreover, the interpretation in question would require *κατὰ* to be taken in a very uncommon sense, namely for *διὰ*. And (I would add) it is impossible to suppose that the Apostle *would introduce* so important a doctrine as the Calvinists here recognise, in so *oblique* a manner. Koppe offers the following version: “ut vim insignem illam intelligatis, quam ad Christianos suos beandos impendit Deus; non minorem eâ ipsâ, quâ Christum è mortuis resuscitavit.” The words may (I think) be thus paraphrased: “And what is the exceeding greatness of his power towards us believers? What exceeding greatness and power is, and will be, exerted by quickening us, who were dead in trespasses and sins, and raising us to the enjoyment of the inheritance of the saints in light, according to and similar to the power which he hath already exercised in Christ.”

*Κράτος* and *ἰσχὺς* are synonymous; but when united in this manner, the genitive has the force of an adjective, and *that* is meant to raise the signification of the noun.

20. ἣν ἐνέργησεν ἐν τῷ Χριστῷ, ἐγείρας αὐτὸν ἐκ νεκρῶν, “which (energy) he hath exerted in (the case of) Christ;” ἐν τῷ Χριστῷ being for εἰς τὸν Χριστὸν, ὅτι τὸ κατὰ Χ. Koppe observes, that in καὶ ἐκάθισεν ἐν δεξιᾷ αὐτοῦ there is a change of construc-

tion for *κάθισας*. Yet the change did not arise from negligence, but from design; for the *verbs* have a far stronger effect in expressing the important truth couched in the next two verses than *participles*. Thus here, as on other occasions, the Apostle sacrifices the minuter accuracies and delicate proprieties of style, in order to more forcibly inculcate weighty sentiments, and important truths.

*Ἐκάθισεν* has the active sense, *hath set, placed*; as appears from *ἐγείρας* before, and from *ὑπέταξεν* after. In *sitting at the right hand* there is, as usual, a figure equivalent to *συμβασιλεύειν*.

By the *ἐν τοῖς ἐπουρανίοις* is meant "in *cælo ipso*." This expression is perhaps used as being a more dignified one than *ἐν τῷ οὐρανῷ*.

21. *ὑπεράνω πάσης ἀρχῆς—μέλλοντι*. In this most beautiful passage (on which see Bp. Pearson,) the Apostle, as in the preceding verses, labours for words to express the mighty thoughts which filled his mind on so transcendently important a subject. Thus *ὑπεράνω* is used as being a stronger term than *ἄνω*, or *ὑπέρ*. Koppe compares the Hebr. *לְעֵלָּה* and *הַיְּשֵׁרָה*. Some verb seems wanting in this sense. Koppe would supply *ὥστε βασιλεύειν*. But perhaps *εἶναι* (which is a more regular subaudition) may suffice. It is truly observed by Koppe, that the substantives *ἀρχή*, *ἐξουσία*, &c. are abstracts for concretes, namely, the *persons* who fill those dignities. They are, he adds, synonymous, and only import that no notion of *power* is excluded from the idea of Christ's supereminence and sovereignty. Yet (I think) some distinction may be supposed, at least that which Chandler suggested, namely, that *ἀρχῆς* denotes the highest, and *κυριότητος* the lowest degree of power.

By *παντὸς ὀνόματος* (notwithstanding what Koppe may object) it is plain the Apostle meant to denote "every (other) *name of authority and dignity*;" as in Phil. 2, 9., where God is said to have given him a name which is above every name," &c.

21. οὐ μόνον ἐν τῷ αἰῶνι τούτῳ, ἀλλὰ καὶ ἐν τῷ μέλ-

λαυτι. These words plainly indicate that the Apostle has reference to *dignities* and authorities in *heaven*, as well as in *earth*\* (for what else can ἐν τῷ αἰῶνι μέλλοντι mean): and such has ever been the unvaried mode of interpretation adopted by Commentators and Theologians from the earliest ages. It is strange, therefore, that the recent Foreign Commentators should dispute this. Not so, however, Koppe, who admits the reality of the doctrine both here and at Col. 1, 16.: and he refers to 3, 14. 6, 12. 1 Cor. 15, 24. Rom. 8, 38. Jaspis, too, acknowledges this.

On the sense of αἰῶνι it is not necessary to refine. For whether we suppose the Apostle to mean *world*, or *time*, the general meaning will be the same.

22. καὶ πάντα ὑπέταξεν—ἐκκλησίᾳ. This verse is partly the same in sentiment with the last. Thus πάντα—αὐτοῦ. Though, as Koppe observes, by the change of image there is suggested the *subjection* under which even his adversaries must be to him,† and the *consequences* of that opposition by feeling the weight of his power in their punishment. Compare 1 Cor. 15, 17. The πάντα must signify the πάσης ἀρχῆς of the preceding verse.

The Apostle then engrafts upon the former image *another* and more energetic view, under which Christ's *power* may be considered, namely, as being head over all to the Church; which suggests the idea of superiority exercised for the benefit of the inferiors. Such (I think) is the idea intended by the term κεφαλῇ. The ἔδωκε is, as Koppe observes (by a Hebraism derived from יָדָה), put for τέλεικε, ἔστησε. Ὑπὲρ πάντα may, I think, be regarded as an idiotical expression, signifying "over all persons and things." By τῇ ἐκκλησίᾳ, I assent to Koppe, is meant the general assembly of believers, both in earth and in heaven, angels as well as men. He refers to 1, 10.,

\* In which view the following spirited remark of Schoettg. is very applicable: "Non solum tituli dignitatum."

† So Theophyl.: να ἵμῃ ἀκούσας ὅτι ἐκάθισεν ὑπεράνω, νομίσας αὐτὸν προτιμηθῆναι μόνον, δείκνυσιν ὅτι καὶ δεσπότην αὐτὸν ἐποίησε πάντων.

and, for another example of this extended sense of ἐκκλησία, to Heb. 12, 23. ἐκκλησία πρωτοτόκων ἐν οὐρανοῖς ἀπογεγραμμένων, καὶ τριτῇ Θεῷ πάντων, καὶ πνεύμασι δικαίων τετελειωμένων, καὶ διαθήκης νέας μεσίτη Ἰησοῦ, an inexpressibly sublime passage.

23. ἥτις ἐστὶ τὸ σῶμα αὐτοῦ, τὸ πλήρωμα τοῦ πάντα —πληρουμένου. The Apostle added these words for the reason suggested in the former verse. So Theophyl. 1.: "That it might not be supposed that by *head* be meant *power*, he says that what the head is to the body, so is Christ to the Church, and in the same manner is he related to, and united with it." The words τὸ πλήρωμα—πληρουμένου are put in apposition with σῶμα, and signify: "and this is the numerous body of him (or belonging to him as head) who filleth all with every thing." So Hesych.: πλήρωμα, πλήθος. The term πλήρωμα, Rosenm. observes, signifies an *immense multitude*, which, not confining itself to its own territory, spreads far and near, and thus fills various regions; as in Ps. 24, 1. πλήρωμα τῆς γῆς, for παντὰ ἃ ἐστὶ ἐν τῇ γῇ. "Here (continues he) the Church is called πλήρωμα, as consisting of many parts, and being a numerous society. Πάντα is the neuter for the masculine, *all men*. Ἐν πᾶσι, with all *blessings*. Ὁ πληρούμενος, "who fills all with blessings," or "distributes blessings to men," i. e. God, the fountain and author of all good. The middle πληρουμένου has an *active*\* sense." The passage is thus rendered by Wets.: "Christus est plenitudo, gloria Dei Patris, omnia in omnibus implentis." And he compares Philo. T. 2. p. 171, 34. ὁ εὐμενὴς καὶ ἰλεως, ὁ πάντα διὰ πάντων πληρωκὴς τῆς εὐεργετίδος ἑαυτοῦ δυνάμεως. Jaspis paraphrases thus: "Quale autem et quantum est solatium, quod tantum imperium habet is, qui id in ecclesiæ utilitatem exercet, tam admiranda χαρίσματα πνευματικὰ ei largitur, atque illi sic prospicit, ut caput corpori consulit."

\* So Æschyl. Agam. 301. ἄλλος παρ' ἄλλου διαδοχαῖς πληρούμενοι.

## CHAP. II.

VERSE 1. καὶ ὑμᾶς ὄντας νεκροὺς τοῖς παραπτώμασι καὶ ταῖς ἀμαρτίαις. There is here the same complaint made as on so many former occasions, namely, of the division of the Chapter having been made at an improper place. Yet that division is sanctioned by the authority of Chrys., who here commences a new Homily. In fact, the propriety or impropriety of the division will depend upon the *construction* of the words ὑμᾶς ἀμαρτίαις, which the antient Commentators, and almost all the modern ones, connect with ver. 5. (where there is, as Grot., Crell., and most Commentators think, a repetition, *per epanalepsin*)\* συνεζωοποίησε τῷ Χριστῷ. Thus what follows, up to ver. 4., and καὶ, which follows at ver. 5., must be taken as pleonastic, after the manner of the Hebrews, who often *interpose* their ו (which signifies δὲ and καὶ), or the δὲ is to be rendered *inquam*, and the καὶ, *etiam*. And certainly *anacolutha* are not unfrequently to be found in St. Paul; as Gal. 2, 6. Yet the above method has been, by the recent Commentators, thought too harsh; and they generally adopt what is considered as the simpler construction; namely, that proposed by Cramer (and before him by Dr. Chandler. See Doddr. and Mackn.), who refers the ὑμᾶς to the πληρουμένου in the last verse of the preceding Chapter, so uniting both together as only to place a *comma* after πληρουμένου, with the following sense: “Numerous is the assembly of that God who, as he loads all others with benefits, so also does he you;” or (as Doddr. better expresses it), “He who *filleth all his members* with all gifts and virtues, hath also *filled you* among the

\* And so Œcumen.: Ἡ ἀνταπόδοσις, μετὰ πολλὴν σύμφρασιν· καὶ ὑμᾶς ὄντας, φησὶ, νεκροὺς τοῖς παραπτώμασιν· εἶτα πολλαῖς περιβολαῖς μεστῶσας τὸν λόγον, μετὰ ἐπαναλήψεως τοῦ αὐτοῦ ῥητοῦ, οἶον, καὶ ὄντας ἡμᾶς νεκροὺς τοῖς παραπτώμασιν, ἀπέδωκε τὸ κατὰ πόδας, συνεζωοποίησε τῷ Χριστῷ.

rest." But this method, simple as it may seem, involves difficulties perhaps as great as the common one. It is far more natural to suppose a *period* at πληρουμένου. The very air of the sentence requires this, and, I may add, the *length* of it (for it has continued from ver. 15.) demands it. The Apostle would scarcely have thought of adding to a sentence, already too long, several more verses, and uniting them too by so slender a connection. Finally, πληρουμένου cannot well be repeated, nor πεπλήρωκε taken from it, at 1, 1., without much harshness being involved. This method yields, too, a somewhat frigid sense. So that, upon the whole, I see no reason to desert the common construction, which is defended by so many similar instances of anacoluthon and synchysis, and especially since it agrees with Col. 2, 13. As to the other modes proposed, namely, of connecting the ὑμᾶς, &c. with ver. 18. or ver. 19. of the preceding Chapter, they are too harsh to deserve any attention.

1. νεκροὺς τοῖς παραπτώμασι is for νεκρ. ἐν τοῖς παραπτώμασι, and that for διὰ τῶν παραπ.; as in Col. 2, 13. Rosenm. compares the use of the Latin Ablative. The phrase "to be dead *unto* sin," as in Rom. 6, 2. Gal. 2, 19., is of another nature. So Koppe, who thinks the former phrase equivalent to *scelere infelicissimi*: and he is of opinion that the term νεκρ. is only used to designate the *height of destruction and misery*, of which death is a frequent image. And he refers to Rom. 8, 6. and James 5, 20. So the Philosophers called backsliders from philosophy, and those who again yielded themselves to the dominion of animal passions, *dead*. See the Classical illustrations of Wets., to which I add Jambl. V. Pyth. §. 78., and Joseph. 1320 & 1321. Ed. Huds. But it may be questioned whether the allusions are *the same*. To be *dead in sin* seems to mean to be totally subjected to it, as a corpse is to the power of death, and to be as incapable of rising from it as that is of being restored to life.

And in the same light (I find) Mr. Locke viewed the expression.

The *ὄντας* is rightly said by Koppe to be the participle *imperfect*, not present; as appears from the *τότε* and the Aorist *περιπατήσατε*. I have on several other occasions pointed out this use of the participle *imperfect*, which, though somewhat rare, it is strange should never have yet found a place in the Grammars. Between *παραπτ.* and *ἁμαρτ.* it is not necessary to make distinctions.

2. *ἐν αἷς τότε περιπατήσατε κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου.* It is plain that the Apostle is here only addressing the *Gentile* part of the Ephesian congregation; though as they doubtless formed by far the most considerable part, he was justified in addressing them *all* as such. It is remarked by Koppe, that *περιπατεῖν ἐν ἁμαρτίαις* is a brief mode of expression for *περιπατεῖν ἐν ὁδῷ ἁμαρτίων*: as in Prov. 3, 20. And doubtless the metaphor is more *unfolded* in the Old Testament than in the New. *Περιπατ.* simply signifies to *live, act, &c.* *Κατὰ τὸν αἰῶνα τοῦ κόσμου.* Here *αἰῶνα* denotes (as often), like the Latin *ævum* and *seculum*, the *manner of life*. Rosenm. compares *genus seculi, the way of the world*. He might more aptly have cited Tacit. Germ. C. 19. “*corrumpere et corrumpi seculum vocatur.*” *Κατὰ* signifies *in conformity to, after the example of*. Though in the next clause it denotes *in conformity to the will of, impelled by*. By *κόσμου τούτου* is plainly meant the wicked of that time.

2. *κατὰ τὸν ἄρχοντα τῆς ἐξουσίας.*

Most recent Commentators explain this, “the powerful Prince of the air;” the Genitive *ἐξουσίας* having, they say, after the manner of the Hebrew, the force of an adjective. But this seems a harsh and unwarrantable limitation of the sense. I prefer, with the antient, and most modern Commentators, as Koppe, to consider *ἐξουσίας* as put for *ἀρχῆς*, i. e. (as Chandler explains) power for *those who exercise the power or rule, throughout the various degrees of subordinate agency*. And so Koppe, who refers to 6, 12. Ps. 114, 2. 136, 8 & 9. And this is supported by the authority of Theophyl., who explains it: *ἀρχόντα τῶν ἐναερίων δυνάμεων καὶ ἐξουσιαστὴν παντὸς ἐναερίου πνεύματος*. Now the air is supposed to be the seat of this rule, and the residence of the various orders of sub-

ordinate agents who composed the body. That spiritual beings should hold their residence in the air is to be expected. There is here, as Mede, Whitby, and others, observe, reference to the opinion both of the Jews and Heathens (and especially the Pythagoreans) of the air being thickly peopled with Spirits called Demons.\* Wets. remarks that St. Paul only speaks thus according to the principles of the Pythagorean philosophy, with which those to whom he wrote were imbued, but does not give it as a part of the doctrine revealed to him by Christ, and to be believed by all.† Yet he not only expresses no disapprobation of it, but by the expression τοῦ πνεύματος τοῦ νῦν ενεργούντος, &c. seems to profess his belief of the reality of Satan's agency, and the term ἀρχόντα implies others.† Yet it should be remembered that the other words τῆς ἐξουσίας τοῦ ἄερος, do not indicate how far the Apostle's belief on that subject extended. Nor are we to ascribe to him all the dreams of the Rabbins. On the other hand, to exclude, as many do, the influence of this demoniacal agency altogether, and to represent St. Paul himself as disbelieving it, and yet countenancing it for temporary purposes, is not only doing the greatest injustice to the Apostle, but is running counter to the positive testimony both of the Apostle and the other sacred writers. Indeed to suppose, because there is no appearance of demoniacal influence now, that there was none in the Apostolic age, is as irrational as to suppose, that because no miracles are now worked in proof of the

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\* Which is fully proved and illustrated by the copious Collectanea of Wets. Thus Philo, 431, 28. ἐστὶ δὲ καὶ κατὰ τὸν ἄερα ψυχῶν δσωμάτων ἱερώτατος χόρος, and de Gigant. p. 263, 7., besides many other passages from the same author, who represents them as equal in number to the stars, i.e. innumerable. Manilius, 2, 18. immenso volitantia numina mundo. Diogen. Laert. 8, 32. εἶναι τε πάντα τὸν ἄερα ψυχῶν ἐμπλεον, καὶ τούτους δαίμονας τε καὶ ἥρωας νομίζεσθαι. And the lusts of the flesh are, by Porphyry, ap. Euseb. Pr. Ev. 4, 23., ascribed to these Demons. So also Plut. p. 2, 361 B. εἶναι φύσεις ἐν τῷ περιέχοντι μεγάλας μὲν καὶ ἰσχυράς, δυστρόπους δὲ καὶ σκυθρωπάς & 274. Apulej. de Deo Socratis. Mediorum divorum ista sortitio est, qui in æris plagis terræ conterminis nec minus confinibus cœli perinde versantur. Lucan. 9, 6. quodque pater terras inter lunæque meatus, Semidei manes habitant. And Koppe cites Pirke Aboth. fol. 83. p. 2. Sciendum, a terrâ usque ad expansum omnia plena esse turmis et præfectis, et infra plurimas esse creaturas lædentes et accusantes, omnesque stare ac volitare in ære, neque locum esse vacuum sed omnia plena præpositis, quorum alii ad bonum, alii ad malum, alii ad vitam, alii ad mortem incitant. And so Ignat. ad Ephes. § 13. ἐν ᾗ πᾶς πόλεμος κατεργεῖται ἀερίων καὶ ἐπιγείων πνευμάτων.

† For Koppe, I think, has rightly observed that τοῦ πνεύματος is for τὸ πνεῦμα: a slight lapse (So Rosenm. Videtur Paulus hic, ut alibi, excidisse a constructione), excusable in so sublime a passage, similar to such as we perpetually find in the Apocalypse. It is too harsh to suppose, with Grot. and others, that πνεύματος is for πνευμάτων: a mistake which could not be accounted for on any principles whatever.



Gospel, none were *then* worked. That were to confound the ordinary and the extraordinary dispensations of Providence; which would be unphilosophical as well as presumptuous. It should seem that the Almighty permitted, and, as it were, let loose those demons to exercise their power to oppose the spread of the Gospel, in order thereby to put to the proof the obedience of his faithful servants, and evince the divine mission of the preachers of the Gospel, by enabling them to cure evils which heretofore had admitted of no remedy. And the *νῦν* may be thought to favour this opinion.

On the *kinds* of demons, see a curious note of Grot. He then is said to especially *energize* in the *children of disobedience*, by which expression I would not understand (with Koppe,) *unbelievers in the Gospel*, but the disobedient to the will of God (so Theophyl. *τοὶ μὴ πειθομένοις Θεῷ*), and the moral law; which was the case with the great bulk of both Gentiles and Jews. The antient Commentators dilate much on the term *ἐνεργούντος*, which, they tell us, implies voluntary obedience on the part of those whom Satan actuates. Those therefore, as the Apostle says in 2 Tim. 2, 26., he leads captive at his will. And at Acts 26, 18., as Whitby observes, their conversion is stiled a recovery of them *from the power of Satan*. "Hence (continues he) we may rationally conclude, that the good spirit doth also inwardly work in pious persons, enabling them to *will, and to do*, it being unreasonable to conceive the evil spirit should have more power over those wicked men in whom he dwells, than the good spirit hath in those pious persons in whose hearts he is said to dwell." I would observe that *ἐνεργ.* implies *effectually* working. For the Devil and his subordinate agents doubtless often energized in the *good*, but did not *prevail* with them, because they were *not* children of disobedience.

3. *ἐν οἷς καὶ ἡμεῖς πάντες ἀνεστράφημέν ποτε.* As the *ἡμεῖς*, at ver. 2., refers to the *Gentiles*, so does the *ἡμεῖς καὶ* here refer to the *Jews*. Œcumen. here notices the *delicacy* of the Apostle, who, to spare their feelings on being reminded of their former gross vices, admits the subjection to sin even of God's peculiar people.

Whether *ἐν οἷς* ought to be referred to the nearer antecedent *οἰοῖς*, or to the more remote *παραπτώμασι* at ver. 1., the Commentators are divided in opinion. The former method is adopted by most, as Erasm., Beza, Pisc., and Zanch. But they are not agreed on the exact sense of *ἐν*, or *to whom* the *οἷς* refers. It can only (I think) on this mode of interpretation, signify (as Koppe suggests) *like unto*; which, however, is an unauthorized sense; and therefore I can-

not but prefer the *latter* mode, which is supported by Grot., Est. and others, and to which no objection should be made on the score of minute propriety; for though the Apostle commenced ver. 2 with ἐν αἰς, referred to ἀμαρτίαις, and here *resumes* the construction (for so he does) with ἐν οἷς, yet as παραπτώμασι had been united with ἀμαρτίαις, he was at liberty to take one as well as the other. Besides, ἀναστρέφειν is nowhere in the Scriptural, and rarely, if ever, in the Classical writers used in conjunction with an ἐν and a noun of *person*, though of *things* very often; as in 2 Cor. 1, 12. 1 Tim. 3, 15. Prov. 20. 8. ὅς ἀναστρέφεται ἐν δικαιοσύνῃ. Polyb. 1, 14. τοὺς ἐν τοῖς πράγμασι ἀναστρ. (See more examples in Schleus. Lex.) It is often used of *conduct*. Finally, the above method seems to be confirmed by the words following, which seem added for the purpose of preventing mistake, as the antecedent was so distant. With respect to the *sentiment*, there is abundant evidence both from the Gospels and Joseph., that the morals of the Jews were then nearly as corrupt as those of the Gentiles.

It is observed by some Commentators, as Grot., that the Apostle here *includes himself* by the figure κοῖνωσις, so frequent in the orators, and indeed all who address others. To this, however, Koppe thinks there is no occasion to resort, since the Apostle might be conscious of having been given up to the same vices. But this seems very improbable. (See Lennep ap. Pole.) His were those of the *mind* rather than of the *morals*, namely, spiritual pride and disobedience to the will of God so clearly revealed by Jesus. It were frivolous, however, to discuss the question *here*.

3. ἐν ταῖς ἐπιθυμίαις τῆς σαρκὸς ἡμῶν. The ἐν is said by Rosenm. and Koppe to be for κατὰ. But to this unauthorized signification it is not necessary to resort. The words are used to show the construction; and therefore ἀνεστράφημεν is to be repeated. The sense is: "in which lusts of the flesh

we (I say) were conversant." The words ποιῶντες τὰ θελήματα τῆς σαρκὸς καὶ διανοίας unfold the idea couched in ἀνεστρ. &c. Θελήματα, *desires*. This plural use of θέλημα, which (I think) is never found in the Classical writers, seems to be Hellenistical, and derived from the Hebr. Thus in Acts 13, 22. it is said of David : ὃς ποίησει πάντα τὰ θελήματα μου. And so 2 Chron. 9, 12. ἔδωκε τῇ βασιλίσσῃ τὰ θελήματα, ἃ ᾔτησεν.

3. καὶ τῶν διανοιῶν. With this Commentators have been somewhat perplexed. Vorst. takes it to denote "*duplices cupiditates perversas, quarum aliæ magis externæ, aliæ internæ sunt.*" Grot. thinks the Apostle adverts "*subtilioribus illis vitiis, quæ sunt magis ἐν τῷ θυμοειδεῖ, et propius ad virtutes videntur accedere.*" But this seems too refined and philosophical a distinction. Wets. paraphrases thus: "*Non tantum faciebant, quæ impetus affectuum præceps dictabat; sed etiam deliberato consilio, quod pejus erat, mala perpetrabant homines ingeniosè nequam.*" Rosenm. observes: "*Διανοίαι, חַוְוָנוֹת h. l. non tam sunt cogitata intellectus, quàm potius sensa, propensiones, studia. Ἡ σὰρξ καὶ αἱ διανοίαι conjunctim cogitata sunt propensiones pravæ.*" And so Schleus. But this is confusing what the Apostle evidently intends to keep separate. It is plain that the Apostle means *corrupt* and *wicked* thoughts. Theophyl. (from Chrys.) very well illustrates the force of the word thus; ὅτι καὶ τὰς διανοίας ἐρρύπαίνομεν λογιζόμενοι τὰ κακά καὶ τὴν σάρκα, πράττοντες αὐτὰ. Δύνασαι δὲ σαρκὸς μὲν ἔργα, πορνείαν καὶ τὰ τοιαῦτα νοεῖν· διακιοῶν δὲ, φθόνους καὶ μνησικακίαν, καὶ τὰ ὅμοια. I see no interpretation so probable as *this*, and that of Grot.; and I think it has been rightly remarked by Theophyl. and Beza, that the Apostle intended to show the utter depravity of the natural man, οὐδὲν πνευματικὸν φρονοῦντος.

3. τέκνα φύσει ὀργῆς. It is well observed by Theophyl., that τέκ. ὀργῆς, *worthy of divine wrath; children of hell; children of perdition*. Now ὀργή here,

as often (and always when applied to the Deity), implies punishment. See Rom. 9, 22. Ὡς καὶ οἱ λοιποί, "as the rest of the human race," "the Gentiles."

The sense of φύσει the recent Commentators to little purpose discuss. Rosenm. maintains that it has no relation to *innate* corruption. And Morus interprets it, "statum hominis, dediti soli appetitioni, nullo ad regulam respectu, et talem appetitionem licenter sequentis, nondum moraliter correcti." Chrys., Greg., Naz., Theodoret., Œcumen. interpret it *veræ*; and the Syr. and Jerome, *omnino*. But both these significations are devoid of authority, and indeed yield a very feeble sense. Others explain it *by habit*. Le Clerc and Wets., "by their natural character and disposition:" and this they support by Classical examples, to which I could add many others, especially from Thucyd. and Dio Cass., in all which I agree with Doddr. is signified a *natural* disposition, and not merely an *acquired* habit. To this signification Koppe makes many objections, which, however, seem not well founded. His chief reason for rejecting it appears to be this, because (as he confesses), this interpretation necessarily brings us to the common doctrine of the radical corruption of human nature! But as that doctrine is inculcated in Scripture, and is, alas! justified by experience, there can be no reason for *rejecting* an interpretation *because* it is connected with it, but the contrary. This is surely the *plain* and *natural* sense, and by this we must abide,\* referring the expression (to use the words of Doddr.) to "the original apostasy and corruption in consequence of which men do, according to the course of nature, fall early into personal guilt, and so become obnoxious to the divine displeasure." Wets. here cites a curious passage from Ignat. ad Magn. ἐὰν δὲ ἀσεβῇ τις ἄνθρωπος, τοῦ διαβόλου, οὐκ ἀπὸ τῆς φύσεως, ἀλλὰ ἀπὸ τῆς ἐαυτοῦ γνώμης, γινόμενος which, I would observe, was imitated by Tertullian de Anima. c. 16. p. 275. when he says, Fuimus aliquando naturâ filii iræ, irrationale indignavirum sugillat, quod non sit ex eâ naturâ, quæ a Deo est, sed ex illâ quæ diabolus induxit. This doctrine of the *radical corruption of human nature*, indeed, the Heathen writers themselves acknowledge. Thus Eurip. Beller. frag. Ὡς ἐμφυτος μὲν πᾶσιν ἀνθρώποις κἀκη.

Dr. Whitby has here a very masterly annotation; in which though he fails of his purpose, and falls into not a few manifest errors, yet he, as usual, instructs his readers.

4. 5, 6. δὲ Θεὸς—Χριστῷ. The Apostle now returns from a somewhat long digression to the subject

\* In which view Mr. Slade aptly cites the celebrated passage of Hooker, "I hold for a most infallible rule in expositions of sacred Scripture, that, where a literal construction will stand, the furthest from the letter is commonly the worst."

he was treating of at 1, 19.; and the sentiment which he there only obscurely touches on, he here clearly propounds: namely, that *as* God raised *Christ* from the dead, of his abundant mercy and goodness, so he will raise *us* up.

4. πλούσιος ὢν ἐν ἐλέει answers to the Hebr. דָּוָה רַב in Exod. 34, 6. "Hν is for ἡ. And ἡμᾶς must here mean *all men*. 'Ελέει, "mercy and goodness." Καὶ is for καιπερ. Συνεξωποίησε. The σύν in these compounds signifies *after the manner of*. Or we may render: "*as* (he raised) *Christ*." (Koppe.) On the sense couched in these words there has been much debate. The antient Commentators, and many modern ones, take them in their literal acceptation, and regard the Aorists as used for Futures, i. e. they *suppose* the thing in *posse* as being in *esse*. On the other hand, many recent Commentators, as Koppe and Rosenm., take the words in a metaphorical sense, as representing the felicity which Christians either now enjoy, or will enjoy; and they think the Apostle used a similitude derived from the resurrection of *Christ* (1, 20.), because in the future happiness of Christians *that* and the *reigning with Christ* will form a part; q. d. "as *Christ*, after an ignominious death, suffered for the expiation of our sins, was raised from the dead and glorified, so shall we, after the ignominious death brought on us by sin, obtain the glorious hope of immortality." This, however, seems a precarious interpretation. I prefer that of Whitby, which holds a middle course between the two preceding, namely: *hath quickened us together with Christ*, not only by giving us a new birth, or renovation of life, but an assurance also of eternal life: for *because I live*, saith *Christ*, you *shall live also*, Joh. 14, 19. *we shall be saved by his life*, Rom 5, 10." And he explains the συνέγειρε and the συνεκάθισεν thus: "hath raised us up together (not only by a spiritual conformity to his resurrection, Rom. 6, 5 & 11., but also by an assurance of a like resurrection, 1 Pet. 1, 3., he being risen as the first-

fruits, 1 Cor. 15, 20., and the first born from the dead, Col. 1, 18.), and made us sit together in heavenly places in Christ Jesus (our Head thus raised and exalted, and thus ascended into heaven as our forerunner. Hebr. 6, 20. 10, 13 & 14.).”

Doddr. goes still further, and would understand the words as having reference to that union which there is between Christ and all true believers, by virtue of which they may look on his resurrection, ascension, and glory, as a pledge and security of something quite of a similar nature to be accomplished in due time in and upon them.” But this seems fanciful.

To the *reigning with Christ* there is allusion in Matt. 19, 28. 20, 21. 1 Cor. 6, 2. 2 Tim. 2, 12., where see the notes. The τοῖς ἐπουρανίοις is for τοῖς οὐρανοῖς.

5. χάριτί ἐστε σεσωσμένοι. In this parenthetical sentiment there is great spirit. Theophyl. remarks: Τοῦτο ἀπὸ ἐκπλήξεως ἐνδιαθέως μέσον παρενέβαλλε, θαυμάσας τὴν ἄφατον δωρεὰν τοῦ Θεοῦ.

7. ἵνα ἐνδείξηται—ἐν Χ. Ἰ. The sense of these words will depend upon the construction, of which two modes have been proposed. Some recent Commentators refer ἐν χριστότητι to what goes before, and take them for τῆς χάριτος αὐτοῦ καὶ χρηστότητος; and at ἡμᾶς ἐν Χριστῷ, they subaud ὄντας. But this seems too violent. I see no reason to deviate from the more common construction, by which a comma is put after αὐτοῦ, and χρηστότητι ἐφ’ ἡμᾶς are joined; ἐν Χριστῷ being taken as at ver. 6. The sense is thus elegantly expressed by Koppe: “ut, quàm sit benignus Deus, ipsis his per Christum paratis, nobisque oblatis beneficiis, aliquod insigne extaret.”

By the αἰῶσι ἐπερχομένοις is meant, “all future ages, both in this world, and in the next.” Irenæus p. 181. (cited by Bulkley) beautifully alludes to this passage thus: “Temporalia fecit (Deus) propter hominem, ut maturescens in iis fructificet immorta-

litatem, et eterna superinducit propter suam benignitatem, ut ostendat seculis supervenientibus," &c.

8, 9. τῇ γὰρ χάριτί ἐστε σεσωσμένοι διὰ τῆς πίστεως. These verses contain a repetition and further development of the parenthetical sentence at ver. 5. χάριτί ἐστε σεσωσμένοι. The ἐστε σεσωσμένοι is in both places explained by the most judicious Commentators of the being put in the way, or into a state of salvation." See Bp. Tomline ap. D'Oyley.

Χάριτι, "by mere grace and favour." Διὰ τῆς πίστεως, "(obtained) by your reception of the faith in Jesus Christ." Καὶ τοῦτο οὐκ ἐξ ὑμῶν. It has been much debated, both by antient and modern Commentators, whether the τοῦτο should be referred to πίστεως or the σωθῆναι διὰ τῆς πίστεως. The former mode is adopted by Beza, Pisc., Zanch., and indeed all the Calvinistic Commentators. And this is strenuously maintained by Doddr., who regards the clause as asserting the agency of divine grace in the *production of faith*, as well as in the constitution of the method of salvation by it. He urges that the neuter τοῦτο may very well be referred to the preceding πίστις; and he appeals to several passages of Scripture and the Classical writers. But they are all of a different nature. Chrys. indeed took the τοῦτο to relate to the πίστις; but he is very far from assigning the sense which Doddr. does. He observes, that as the Apostle used the διὰ τῆς πίστεως, to show the *free agency* of man, so he here points out that this very faith was produced by God, inasmuch as he supplied the occasion for it, by sending the Apostle to preach Christ to them. And so it has been explained by Hamm. and Mackn., the latter of whom refers to Phil. 1, 29. This, however, seems not very satisfactory. The τοῦτο must *rather* mean (as many recent Commentators after Grot. explain) "that ye have this faith." And so Koppe and Rosenm.; though they explain it of *promptitude in receiving the doctrine of Christ*. But this is wandering too far. Upon the whole, I see no

interpretation so little objectionable as that of Vorst., and, of the recent Commentators, Dean Tucker and Bp. Tomline ap. D'Oyley and Slade, who refer the *τοῦτο* to the whole of the preceding sentence, i. e. the being saved by the faith. So Tucker: "The assertion of the Apostle is plainly this, that salvation by grace is the gift of God; that it is not of ourselves, or to be derived from any work of ours, lest any man should boast. This is the substance of the doctrine; and the original Greek can signify nothing else. But as to faith, that is mentioned only as the means, or an instrument of obtaining the salvation here declared." As this interpretation has been by some treated as a mere novelty, I am happy in being enabled to prove that it was adopted by some antient Commentators. Thus Theophyl. has the following admirable exposition: οὐ τὴν πίστιν λέγει δῶρόν Θεοῦ, ἀλλὰ τὸ διὰ πίστεως σωθῆναι, τοῦτο δῶρόν ἐστι Θεοῦ. "Ἐστω γὰρ ὅτι ἡ πίστις ἡμέτερον, πῶς ἂν ἴσχυσεν αὕτη μόνη σῶσαι, εἰ μὴ ὁ Θεὸς ἡυδόκησε δεχθῆναι δι' αὐτῆς ἡμᾶς; ἵνα μὴ τὸ ὅλον ὦμεν ἄργοι, ἀλλὰ δοκῶμέν τι καὶ αὐτοὶ συνεισενεγκεῖν.

9. οὐκ ἐξ ὑμῶν. The justification of the sinner (that state of pardon and reconciliation, in which he has to work out his final salvation, is entirely owing to the grace of God through faith. See Bp. Sherlock Sermon. Vol. 2. Disc. 3.

9. ἵνα μὴ τις καυχῆσθαι. The best Commentators are agreed (and so Theophyl.) that ἵνα has here the *eventual* sense. Mackn. renders: "so that no one may boast, as doing (paraphrases Whitby) any thing which might antecedently deserve, or make him meet to be acquainted with, and made partaker of this saving grace." See an excellent Sermon of Bp. Pearce on these two verses.

10. αὐτοῦ γὰρ ἐσμεν ποίημα, κτισθέντες ἐν Χριστῷ Ἰησοῦ ἐπὶ ἔργοις ἀγαθοῖς. The γὰρ involves no little difficulty. Mackn. renders it *yet*. But this signification is unauthorized. Whitby assigns to it the following sense: "not of works, for this reason also,



that," &c.; which, however, is little suitable. Doddridge's paraphrase is, as often, so prolix, and circuitous, that it might prove *quidvis a quovis*. It is rightly remarked by Theophyl. and Photius, that this was meant to check the *opposite error*, namely, of fancying that they could be saved by faith only. Thus there is a clause omitted, which may be supplied in the following manner: "Salvation (i. e. the being placed in a state of salvation) was the gift of God, not for any works that we had done, nor with a view to any that we might do. So that boasting is excluded. Do them, however, we must; for we are his workmanship," &c. The best antient and modern Commentators are agreed that by the *ποίημα* and the *κτισθ.* must be understood, not the natural and original creation, as *men*, but the figurative, spiritual creation, as *Christians*. And this indeed is apparent from what follows. The Commentators also notice a similar use of *κτίσμα* in Deut. 32, 6. Is. 43, 21. 44, 21., where the word is used of the favoured and elect people of God, the Israelites.

'Επὶ, as often in the Classical writers, with a dative denotes *effect* or *purpose*, as in ἐπὶ μισθῷ, ἐπὶ κέρδει, &c. The sense is: "we are regenerated in baptism, and are made Christians for the purpose of performing good works." So Theophyl.: ἐκτίσθης γὰρ ἐν Χριστῷ Ἰησοῦ, καὶ νέον ποίημα ἐγένου, ἀποθανόντος σοι τοῦ παλαιοῦ ἀνθρώπου ἐν τῷ βαπτίσματι. Καὶ ὡς περ ἐν ἀρχῇ ἀπὸ τοῦ μὴ ὄντος εἰς τὸ εἶναι παρήχθης, οὕτω νῦν εἰς τὸ εἶναι παρήγαγε. Καὶ ἐκτίσθης, οὐκ ἵνα ἀργῇς, ἀλλ' ἵνα ἐργάζῃ.

The words following seem added, to further explain the *ἐσμεν ποίημα κτισθέντες*. And the construction is quite Hebraic. For in that language both the relative and antecedent are often used in conjunction, i. e. both the principal and the substitute. The sense is, "in which God hath prepared that we should walk or live." Προετ. is said by the best Commentators to be put for *προορίζειν, προτιθεναί*; as at Rom. 9, 23. Koppe and Rosemn. take it

simply to denote *willed, ordained*, like the Hebr. הכין in 2 Paral. 35, 6. 5, 11. But I see no reason to desert the more literal sense, which is well expressed by Grot. thus: “*præparavit, tum præscribendo formam operum, tum dando spiritum qui ad optima quæque nos agat.*” Some Commentators render: “for which God hath before prepared us to walk.” But this would require *ἡμᾶς* to be supplied, and would render *ἐν αὐτοῖς* useless.

Rosenm. observes, that in the words following, the Apostle mentions another benefit conferred on Gentiles and Jews by the doctrine of Christ, namely, that before the reception of Christianity the Jews and Gentiles were separated, and kept apart, the former hating the latter, and the latter despising the former; but now they are united into one society.”

11. *διὸ μνημονεύετε.* The Apostle concludes from what has been said that *all* true converts unto Christ owe thanks to God, but chiefly the Gentiles. (Rosenm.) He now reminds them of *what* possession they had been made equal inheritors, and how great was dignity; q. d. “Wherefore (that ye may understand the magnitude of the benefits ye have received, and the obligation ye are thereby laid under to do good works) remember, &c. At *ὑμεῖς* must be supplied, not *ὄντες* (with Pisc. and our English Translators), but *ἦσαν, were.* *Ἐν σαρκὶ* is rendered by Koppe, Rosenm., and Mackn. *natalibus*, “by natural descent.” Grot. and Est. render: “by carnal origin.” *Ἀκροβυστία* is for *ἀκροβυστίαν ἔχοντες*, or *ἀχρεόβυστοι* (Acts 11, 3.), abstract for concrete. See Rom. 1, 25—27. 8, 30, &c. The *τὰ ἔθνη*, עַמִּיּוֹת, it may be observed, was the contemptuous appellation bestowed by the Jews on the Gentiles. *Περιτομὴ* is here, as often, for *περιτεμνομένοι.* With respect to the terms *ἐν σαρκὶ* and *χειροποιήτου*, they are (as Grot. observes) very significant, since there is another circumcision of the heart and mind, which is *ἀχειροποίητος*. (Col. 2, 11.) Now this was made common both to the Jews and Gentiles.

12. ὅτι ἦτη—κόσμῳ. The ὅτι is resumptive; q. d. "Remember, I say, that," &c. Χωρὶς Χριστοῦ, "without any communion with Christ, or participation in the benefits of the Gospel;" the promises of the Messiah being to the Jews only. See Rom. 9, 4. "Now (the Apostle adds) ye, though heathens by birth, enjoy the benefits of the Messiah not less than those to whom he had been especially promised."

12. ἀπηλλοτριωμένοι τῆς πολιτείας τοῦ Ἰσραὴλ, "Then ye were," &c. The πολιτεία is used to denote *divine* as well as human government, i. e. *ecclesiastical polity*; as in 2 Macc. 4, 11, 8, 17. Now in this the Heathens could have no part. Compare Esth. 3, 8. Ἀπηλλ. is for ἀλλοτρίοι, *alieni*. So in Aristot Pol. 2, 6. ἀλλοτρίοι, to which is opposed at ver. 19. συμπίχνεται. The verb ἀπαλλ. is somewhat rare; but it is used by Polyb. and Joseph.

12. ξένοι τῶν διαθηκῶν τῆς ἐπαγγελίας. Here ξένοι is used metaphorically in the sense *removed from, devoid of*. This plural use of διαθηκῇ is only found in the later Jewish works (as Sapiens. 18, 22. Sir. 44, 11. 2 Macc. 8, 15.). There is thought to be in it an allusion to the various *periods* at which the original covenant made with Abraham (Gen. 15.) was *renewed* with Isaac and Jacob (Gen. 17, 22. 26, 28.), and finally renewed with the whole people by Moses, and often repeated (Exod. 19, 20 & 24.). See Doddr. The word does indeed of itself imply a promise (see the note on Gal. 3, 15.), but that is here *expressed* by the addition of the words τῆς ἐπαγγελίας, where the genitive has the force of an adjective. See Ps. 147, 20. (Koppe.)

12. ἐλπίδα μὴ ἔχοντες. Rosenm. unites this with the preceding words τῆς ἐπαγγελίας. A method, however, which seems very harsh. Yet, I think, the ἐλπίδα must not be taken so generally, as many Commentators understand it. The Apostle means to say that they were *out of covenant with God*, and therefore destitute of any hope of pardon and acceptance from him. Theophyl. explains it τὴν περὶ τῶν ἀντα-

ποδόσεως. Doddr. rightly interprets it in a more general way, "having no well grounded hope of a future state and of retribution," &c. See his note, and compare 4, 18. and 1 Thess. 4, 13.

The *καὶ* is rendered by Koppe *atque adeo*. I should prefer *imo*; q. d. "nay, they were utterly destitute of any knowledge of God, and therefore, as they knew him not, so could they have no hope from him."

12. ἐν τῷ κόσμῳ. These words, upon the common interpretation, yield a very awkward sense. May they not mean *at all*? as in 1 Cor. 8, 4. οὐδὲν εἰδωλόν (ἐστι) ἐν κόσμῳ, nihil omnino, nothing *in the world* :—" for we have the idiom in our own language. Yet here there is no negative, and therefore the proof may seem precarious; I must, then, acquiesce in the sense laid down by some eminent Commentators, namely, "those who live in the world, and enjoy the bounties of its Creator, though without knowing, or acknowledging, or worshipping him." See Suic. Thes. 1, 109. That this *was* the case with the Heathens, some few excepted, no one versed in antient literature can doubt. And I entirely assent to Doddr., that "the Apostle would not have given to the Heathens the character of Atheists, if the worship of the *one living and true God* had really prevailed among them to that degree which some Christian divines have incautiously maintained that it did." The truth of the matter (as he observes) seems to have been, that though several of them speak of their Jupiter in terms properly applicable to the one self-existent and eternal Deity only, yet they taught and believed other things of him quite inconsistent with such perfections: and those who had some knowledge of one supreme, eternal Cause, yet practically disregarded him."

13. νυνὶ δὲ ἐν Χριστῷ Ἰησοῦ ὑμεῖς, οἱ πότε ὄντες μακρὰν, ἐγγὺς ἐγενήθητε ἐν τῷ αἵματι τοῦ Χ. The νυνὶ δὲ answers to the πότε at ver. 11. At ἐν Χριστῷ must be understood ὄντες, "being united in Christ in com-

mon with Christians; having become Christians." Others take ἐν Χριστῷ for διὰ Χριστοῦ, as Grot., Vatab., and Menoch. And this may possibly be the true sense. The phrases μακρὰν εἶναι and ἔγγυς εἶναι answer to the רחוק and קרוב of the Hebrew writers, by which were figuratively denoted those that were worshippers of God, and near his presence, and those that neglected that worship, and were far removed from his favour. So Is. 57, 19.: "Peace, peace to him that is far off, and to him that is nigh, saith the Lord." Numerous passages in proof and illustration of the sentiment are cited by Wets. and Schoettg., as Vajikra, R. 14. meminimus nominis Dei S. B. qui fuimus longè remoti, et appropinquavimus ad ipsum, and Mechilta, fol. 38, 12. R. Eliezer docuit Deum ad Mosen dixisse.—Tu quoque, si homo quispiam ad te venit, ut religionem Judaicam suscipiat—propinquum ipsum fac, et non remove. Thus ἔγγυς ἐγενήθητε signifies, "have been brought near to his acceptance and favour." There is here, Whitby observes, an allusion to the Jewish custom of allowing different degrees of approach to the presence of God in his tabernacle or temple, according to the character of the worshipper. And he refers to Levit. 10, 3. Ps. 65, 4. 148, 14.

13. ἐν τῷ αἵματι τοῦ Χριστοῦ is for διὰ τοῦ αἵματος, "by the sacrifice of the death of Christ." One cannot help observing how studiously the Apostle introduces, wherever it is possible, the important and fundamental doctrine of the *atonement*. See Gal. 3, 13 & 18, and the notes there.

14. αὐτὸς γὰρ ἐστὶν ἡ εἰρήνη ἡμῶν. It is plain that εἰρήνη is for ὁ ποιῶν εἰρήνην, as in the next verse. So the Jews call the Messiah by the name שלום (*peace*). See the Rabbinical illustrations in Schoettg. and Wets.

14. ὁ ποιήσας τὰ ἀμφοτέρωθεν ἐν, καὶ τὸ μεσότοιχον τοῦ φραγμοῦ λύσας. At ἀμφοτέρωθεν must be understood μέρη, or γένη; and ἐν must be supplied σῶμα: both were common ellipses: and the sense is: "who hath

united both races or divisions of worshippers into one." With this union there seems to be conjoined a notion of the *peace* and *amity* which ought to subsist between the two parts. Thus Koppe thinks the expression equivalent to εἰρήνην ποιεῖν ἐν ἀλλήλοις at Ez. 37, 17. and ἀνακεφαλαιώσασθαι at 1, 10. The Apostle further unfolds his meaning by the words following, καὶ τὸ μεσότοιχον τοῦ φραγμοῦ λύσας, where it is acknowledged there is an allusion to the middle or partition wall of the temple which separated the court of the Gentiles from that of the Jews, and into which it was death for any foreigner to enter. (See the writers on Antiq. and especially Wets.) The term μεσότοιχος is very rare in the Classical writers. Wets. adduces one example from Athen. p. 281 D. ἤδη δὲ καὶ τοῦτον πεφώρακα τὸν τῆς ἡδονῆς καὶ ἀρετῆς μεσότοιχον διορύττοντα. The genitive τοῦ φραγμοῦ is (by a Hebraism) put for the cognate participle or adjective διαφράσσων, scil. ἡμᾶς ἄλλων ἔθνων. And λύσας is for κατέλυσας, *destroying*; as often. It is plain that by the μεσότοιχος the Apostle means the *ritual law*, which had been *intended* to keep the chosen people of God separate from the Heathens; but which *necessarily* produced that irreconcilable enmity to which the Apostle proceeds to advert.

15. τὴν ἔχθραν ἐν τῇ σαρκὶ αὐτοῦ—καταργήσας. Since νόμον immediately follows in opposition with ἔχθραν, that must plainly be taken to denote the *cause* of the enmity. And such the law *was*, since it generated an anti-social and haughty spirit on the part of the Jews, which was amply returned by hatred and contempt on the part of the Gentiles. See Mackn.

15. ἐν τῇ σαρκὶ αὐτοῦ does not merely mean ἐν ἑαυτῷ (as Koppe explains), but, "by the *sacrifice* (for σαρκὶ has evidently an allusion to the flesh of victims offered on the altar) of his flesh," i. e. his body on the cross. Τὸν νόμον, &c., which is in apposition with ἔχθραν, may be rendered "*even the law*," &c. Now the *law* is here accompanied with certain adjuncts which suggest the *reason why* the separation was

kept up, namely, the ἐντολαὶ and the δόγματα, in which Koppe observes there is no discrimination of sense to be aimed at. Perhaps, however, there may be an *hendiadis*, and δόγματα may refer to the traditions. Thus Wets. explains: *multitudinem præceptorum et traditionum.*" Καταργήσας, "having annulled, abrogated." Such is the peculiar use of the word. It is strange that some antient and modern Commentators should have interpreted ἐν δόγμασι "by the *Christian doctrine*. To this the term is no where applied, and that sense would require the addition of other words. Besides, the notion is refuted by the parallel passages of Col. 2, 14 & 20.

15. ἵνα τοὺς δύο κτίσῃ ἐν ἑαυτῷ εἰς ἓνα καινὸν ἄνθρωπον. These words further unfold the *nature* and the *purpose* of the abrogation of the law; namely, to unite the *two kinds of men* (for such is the sense of τοὺς δύο, scil. ἀνθρώπους; as before, τοὺς ἀμφοτέρους), and in order that the conjoint race should be a new and ameliorated one.\* Now this *union* implies a removal of enmity, and causes of enmity. Κτίσῃ, "might form;" as supra ver. 10. Ἐν ἑαυτῷ, "by his means," namely, that of his death and sacrifice." So ἐν τῇ σαρκὶ αὐτοῦ a little before.

16. καὶ ἀποκαταλλάξῃ τοὺς ἀμφοτέρους. Koppe takes ἀποκατ. for καταλλ. But ἀποκ. seems more significant; for, as Theophyl. observes, by the first covenant of the law there was a reconciliation of man to God, and therefore the repeated and final reconciliation is called a ἀποκαταλλάγη. Ἐν ἑνὶ σώματι is for εἰς ἓν σῶμα, "in one body," i. e. society, the mystical body of Christ. So Grot., Rosenm., and

\* So Theophyl.: Οὐ τὸν Ἕλληνα ἐποίησεν Ἰουδαῖον, ἀλλ' ἀμφοτέρους εἰς κρείττω κατὰστασιν ἀνήγαγεν. And a little further on: καὶ τὸν Ἰουδαῖον καὶ τὸν ἔθνικὸν ἀναχωνεύσας, ἓνα ἀνήνεγκε καινὸν καὶ θαυμαστὸν. And again: καὶ ἔθεν τὸν Ἰουδαῖον κατασχῶν, κάκειθεν τὸν Ἕλληνα, καὶ συμμίζας αὐτοὺς, καὶ πᾶν τὸ ἀλλότριον ἀφανίσας, ἀνέπλασεν ἄνωθεν διὰ πνὸς καὶ ὕδατος. And again: Ἐγγύτερον δὲ ἄψῃ τοῦ λεγομένου, ἐὰν ἐννοήσῃς τὸν Κύριον ἀκρογωνιαίον λίθον, τούτους δὲ δύο, τοίχους ἐν τούτῳ κτιζομένους.

Mackn. But perhaps there is no reason to desert the method of the antient Commentators and some modern ones, (and recently Koppe,) who take *ἐν ἐνὶ σώματι* for *ἐν αὐτῷ μόνῳ*, since one Saviour only was requisite for both Jews and Gentiles.

16. διὰ τοῦ σταυροῦ, “by means of crucifixion;” as Col. 1, 20. Ἀποκτείνας τὴν ἔχθραν ἐν αὐτῷ must have the same sense as the τὴν ἔχθραν ἐν τῇ σαρκὶ αὐτοῦ καταργήσας. The metaphor is somewhat harsh; yet it is significant.\* It seems to have been suggested by the ideas respecting the death and sacrifice of Christ with which his mind was filled. Yet there is, as Koppe observes, an allusion to that metaphor by which laws, when abrogated or antiquated, are said to be *dead*. Ἐν αὐτῷ is referred to by the Syr. Translator, Rosenm., Koppe, and Slade, to σταυρῷ. But this seems harsh. It must rather (I conceive, with almost all Commentators) be referred to *Christ*. It appears to have been added, to explain the ἐν ἐνὶ σώματι, to which it corresponds by a sort of parallelism. And it is in vain for Koppe to urge that that sense would require αὐτῷ; for such is the reading of some MSS., though, indeed, in minutiae of this kind, MSS. are of no authority, and we must be guided solely by the propriety of language, and the context.

The reconciliation (Mackn. observes) described in this verse, being the reconciliation of Jews and Gentiles to God, *the enmity* here said to have been *slain*, is that which subsisted between God and them, through the corruption of their nature.

To the question, how Christ by his death abrogated the Mosaic Law, Rosenm. answers: “The death of Christ is considered as a sacrifice for the sins of men, therefore the Mosaic expiations are now superfluous; and thus a great part of the ceremonial law is annulled. The Gentiles, therefore, being no

\* So Theophyl.: Οὐκ εἶπε, λύσας, ἀλλὰ τὸ ἐμφαντικώτερον, ἀποκτείνας, ὥστε μηκέτι αὐτὴν ἀναστῆναι. Πῶς οὖν ἀνίσταται; ἑτέραν δὲ τίκτομεν ἡμεῖς αὐτοῖς ἀμαρτάνοντες.



longer bound to subject themselves to the Mosaic Law, now hesitate not to unite with the Jews. After the death of Christ the Christian doctrine was every where propagated. Now a communion of religion could not have place, unless by the removal of the impediment in circumcision and the whole Mosaic Law. This impediment the death of Christ was to remove, and did remove."

17. καὶ ἐλθὼν εὐηγγελίσατο εἰρήνην ὑμῖν τοῖς μακρὰν, καὶ τοῖς ἐγγύς, "and then having come," &c. This is said to be redundant, like πορευθεῖς, and other such words. But it may rather (I think) be called a vestige of Oriental and primitive simplicity of diction.

As Christ did not *himself* preach this peace to the Gentiles, most Critics take εὐηγγελ. for παρήγγειλε εὐαγγελίζεσθαι, as we find he did, by Matt. 28, 19. Acts 1, 8. So Acts 10, 36. εὐαγγελιζόμενος εἰρήνην διὰ Ἰησοῦ Χριστοῦ. Yet it may be rendered, with others, "he brought good tidings of peace," or, (which I should prefer,) "promulgated a doctrine which brought peace," &c. By εἰρήνη must be understood, a mode of being reconciled to God, and attaining that peace with God which passeth all understanding. So Theophyl.: εἰρήνην, πρὸς τὸν Θεὸν δηλαδὴ. The form is said to have been taken from Is. 57.

18. ὅτι δι' αὐτοῦ ἔχομεν—πατέρα. Koppe would take the ὅτι in the sense *quod*, namely *that*, uniting these words closely with the preceding. This, however, seems harsh. I would retain the common punctuation and interpretation, "For by *him*." The αὐτοῦ seems emphatic, i. e. "by him as *one* and *only*." ἔχομεν τὴν προσαγωγὴν, "we have our introduction." Such is (I conceive) the force of the article. Οἱ ἀμφότεροι, "both of us," i. e. Jews and Gentiles. Ἐν ἐνὶ πνεύματι the antient Commentators, and most modern ones, take to mean, "by the aids of one Spirit," i. e. the Holy Spirit. And this is assuredly *one* of the offices of the Holy Spirit; and, as Grot. observes, those who have received the Holy Spirit,

are certain that they are the children of God, and therefore do with confidence address God as their *Father*, Rom. 8, 15. Gal. 4, 65. Most recent Commentators, however, take it to mean no more than *ἀνοθυμαδὸν*: and this, considering the separation in religious worship which had subsisted, will yield a very good sense; and perhaps the true one. In *προσαγωγὴν* it is well known there is allusion to the custom of introduction at courts.

19. ἄρα οὖν οὐκέτι ἐστε ξένοι καὶ πάροιχοι. Compare ver. 12., in which the contrary is asserted. Ἄρα οὖν, “now then.” Ξένοι and πάροιχοι are nearly synonymous; though with this difference, that ξένος (as Koppe observes) is properly used of a city or country; and πάροιχος, of a family; the former denoting *peregrinus*; the latter, *hospes*. Yet the Sept. express the Hebr. *עַרְבִי* by *both*; as in Job. 31, 32. Gen. 23, 4. That the Apostle meant the words to be taken in this their *proper* sense is (I think) clear from what follows, which is exegetical. Schleus., however, thinks that there is an allusion to the three orders of Grecian inhabitants, the πολῖται, the πάροιχοι, and the ξένοι. But those of the second class were called ἑπακοί, as often in Thucyd. and the best writers. There should rather seem to be (as Doddr. thinks) an allusion to the *sojourning strangers* among the Jews, who are by some called *proselytes of the gate*. The word συμπολίται, *fellow-citizens*, is said by the Greek Grammarians to be never used by the Classical writers. Yet examples have been adduced from Ælian and Josephus, and the derivatives from Polyb., Xen., and Isocr.

19. τῶν ἀγίων is synonymous with the *יהוה עם*, *καὶ τὸ Θεοῦ, κληρονομία Θεοῦ*.

19. οἰκεῖοι τοῦ Θεοῦ, “of the household of God.” As, however, οἶκος signifies both a *house* and a *family*, so Koppe thinks there is here a dilogia. At all events, this supplied occasion to the Apostle to leave the idea of a family, and, confining himself to that of a *house*, to enlarge on that notion in a metaphorical

passage of great beauty, in which he is thought to have had reference to the celebrated temple of Diana.\*

20. ἐποικοδομήθεντες—Ἰησοῦ Χριστοῦ. Here the metaphor is fully developed. Ἐποικ. is not, I think (as Koppe supposes), for οἰκοδ., but is a stronger term. Koppe explains θεμελίον τῶν Ἀποστολῶν, “the foundations laid by the Apostles.” But this involves great incongruity. The Apostles *themselves* are considered as the foundation; as Apoc. 21, 14. Προφητῶν is by some Commentators taken to denote the *Prophets of the Old Testament*, who were heralds of the Gospel. And so the antient Commentators, and many modern ones, as Est., Vorstius, Zanch, our English Translators, Whitby, &c. Yet not a few eminent moderns, as Grotius, Crell., Barrington, Hamm., Hardy, and Mackn., and almost all recent ones, as Rosenm., Koppe, and Slade, not seeing how the Old Testament Prophets can form part of the Christian edifice, and especially as those προφητ. are put after the Apostles, take it to mean the *superior Christian teachers*, so called, and mentioned in 1 Cor. 12, 28 & 29. infra 3, 5. and 4, 11. Doddridge, however, strenuously maintains the former interpre-

\* I may here be permitted to introduce a passage on this subject from a Sermon preached by me some years ago at the Primary Visitation of the late Bishop of Peterborough. “Is not our faith confirmed, while our taste is gratified, when St. Paul, addressing the Ephesians, seizes their attention and captivates their fancy, by reiterated and splendid allusion to that temple which was the glory of their city. ‘Ye are built,’ says he, ‘upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone, in which all the building, fitly framed, groweth unto an holy temple in the Lord.’ And he adds, ἵνα ἐρρίζωμενοι (and, mark well the next word,) καὶ τεθεμελιωμένοι ἐν ἀγαπῇ. And again, in the next chapter, do we not read ‘He gave some Apostles, some Prophets for the building of the body of Christ;’ and, ‘that speaking the truth in love, we may grow up unto Him in all things who is the head, even Christ; from whom the whole body, fitly joined together, and compacted by that which every joint supplieth, according to the effectual working, in the increase of the body, εἰς οἰκοδομὴν ἑαυτοῦ ἐν ἀγαπῇ. In this sentence we have an accumulation of architectural terms.”

tation. And he is *so far* right, that the Apostle intends here, not the Church of Ephesus, but the *Church in general*; yet he does not successfully establish the interpretation for which he contends. See Koppe's third Excurs. on this Epistle. Certain it is, that some of the antient Interpreters took it of the Prophets of the New Testament.

20. ὄντος ἀκρογωνιαίου αὐτοῦ Ἰ. X. At ἀκρογ. must be understood λίθου. The expression answers to the Hebr. כֶּפֶל אֶבֶן. Thus the Messiah is called in Matt. 21, 42. κεφαλὴ γωνίας, כֶּפֶל שָׂנִי, from Ps. 118, 31. It signified a *large and massy stone*, so formed as, when placed at a corner, to bind together two outer walls of an edifice. Now this properly makes no part of the *foundation*, from which it is distinguished at Jer. 51, 26.; though, as the edifice rests upon it, it may be so called. Sometimes it denoted those *massive slabs*, which, being placed towards the bottom of any wall, serve to bind the work together; as in Is. 28, 16. where this very word occurs. Of these there were often two layers without cement or mortar.\* I cannot but assent to the antient and many modern Commentators (though the opinion is scouted by most recent ones), that as the ἀκρογ. bound the two walls of a building firmly together, so the Apostle here intends to represent Christ as binding together the Jews and Gentiles into one religious society. So Chrys., Theoph., Œcumen., Theodoret, and, before them, Epiphanius de Hæres. 324. (cited by Suicer. Thes. T. 1, 17.) διὰ τὸ ἐπισφίγξαι περιτομὴν τε καὶ ἀκροβυστίαν ὡς μίαν ἑνωσιν. This is, moreover, required by the term συναρμολογουμένη in the following verse; and, above all, it is confirmed by the preceding verses 14—18. where the Apostle touches on union of

\* On this subject the most important passage I know is Thucyd. 1, 93. δύο γὰρ ἄμαξαι ἐναντὶαι ἀλλήλαις τοὺς λίθους ἐπὶ γοῶν· ἐντὸς δὲ οὔτε χάλις, οὔτε πηλὸς ἦν, ἀλλὰ ξυνωκοδομημένοι μεγάλοι λίθοι, καὶ ἐν τομῇ ἐγγώνιοι, σιδήρῳ πρὸς ἀλλήλους τὰ ἔξωθεν καὶ μολύβδῳ δεδεμένοι· where I shall have several other illustrations of the subject, which will gratify the Antiquary.

Jews and Gentiles, and which he seems still to have had in mind.

21. ἐν ᾧ πάντα ἡ οἰκοδομὴ συναρμολογουμένη αὖξει εἰς ναὸν ἅγιον ἐν Κυρίῳ. The ἐν is rendered by Koppe *super*. I prefer, with Vatab., Menoch., and Grot., “per quem;” the particle having not unfrequently the sense *by* (from the Hebr. ב). It is rightly remarked by Koppe, that οἰκοδομὴ here denotes, not *edifice*, but the *work that is building*, Συναρμολογουμένη, “fitly conjoined.” Schleus. Lex. tells us that the verb is properly used of *carpenter’s work*, in which beams and planks are fitly united together by what is called *dovetailing*, so as to form an ἄρμος, or compages. I can, however, find no example of that use, the term being always applied to *mason’s work*; as indeed the λογέω would suggest. So Anthol. 3, 32, 4. (cited by Wets.) ἡρμολόγησε τάφον. and ἄρμολιθῶν, Sir. 27, 2. The sense is: “by this *corner stone* (even Christ) all the parts of the edifice, fitly compounded together, (i. e. both Jews and Gentiles closely brought into one society), riseth into an holy temple.” The συναρμ., however, seems to refer not to the union of Jews and Gentiles only, but to the various orders and degrees in the Christian Church, Apostles, Prophets, &c. For, as is well observed by Grot., “there are in the Church, and have ever been, various degrees through which (as in the human body is the case with the head and heart in respect to the arteries and veins, muscles, and nerves,) the Spirit of God flows even to the most minute parts.”

Ἀυξει, *crescit, assurgit*: a metaphor, Grot. and Koppe observe, taken from animal and vegetable growth, to denote edificial increase. It is probably a sort of Hebraism; or was suggested by the ideas of a *body* and of a *building* being still in the Apostle’s mind.\*

\* Yet something like it may be found in Thucyd. 2, 75. ἤρετο δὲ τὸ ὕψος τοῦ τείχους μέγα, καὶ τὸ χῶμα οὐ σχολαί τερον ἀντανήει αὐτῷ, for ἀντανίστατο, which Dio. Cass. substituted for it in a passage evidently imitated from this in p. 333, 44. Edit. Reimar.

Ἐν Κυρίῳ is by Koppe and Rosenm. united with ἅγιον, and taken for ἅγιος Κυρίου, or Κυρίῳ, "holy to the Lord;" as Tit. 3, 5. ἔργων τῶν ἐν δικαιοσύνῃ. Yet I am inclined to think, with Beza and Grot., that the antecedent is *expressed* (after the manner of the Hebrew), though the relative had preceded. It is, however, added for greater perspicuity, to show to what the ἐν ᾧ is to be referred.

22. ἐν ᾧ καὶ ὑμεῖς συνοικοδομεῖσθε εἰς κατοικητήριον τοῦ Θεοῦ ἐν πνεύματι. The Apostle now applies this to the Ephesians particularly.

Some, as Zanch, Grot., Schleus., and Koppe, refer the ἐν ᾧ to *Christ*, the corner-stone. Menoch., Rosenm., and Mackn., think that it relates to the *temple*: a mode of interpretation confirmed and illustrated by another example of this rare word, which I find in Thucyd. 1, 93., where, speaking of the building of the walls of Athens, he says: ξυνωκοδομημένοι μεγάλοι λίθοι καὶ ἐν τομῇ ἐγγώνιοι. And such, I conceive, is the true sense. The Apostle (I think) means that in the general Church of God they, (i. e. the Ephesian Church,) are *built in*, and form a part of; as one of the numerous small chapels, or sacellæ which are found in the magnificent Gothic cathedrals of antient times, especially the Sancta Sophia at Constantinople. And this seems alluded to in κατοικητήριον, which is generally used of a small building, or tabernacle; as in Exod. 15 & 33.

22. ἐν πνεύματι is taken by most recent Commentators as an adjectival phrase for πνευματικόν; which opinion is noticed by Theophyl. and Œcumen. There is meant (they say) a tacit contrast between this spiritual temple and that of Jerusalem, the χειροποίητον. But I see no reason to desert the interpretation of Chrys. and most other antient and modern Commentators, who by πνεῦμα understand the *Holy Spirit*, i. e. for διὰ πνεύματος, by means of the Holy Spirit; since (as Grot. observes) God is said to *dwell* both with individuals and Christian societies by the Holy Spirit. See 1 Cor. 3, 16 & 17. 6,

19. 2 Cor. 6, 16. And this seems the more proper, when we consider the spiritual gifts vouchsafed. Grot. here aptly compares Philo De præmiis: *καὶ γὰρ ἐστὶ τῷ ὄντι βασιλείου καὶ οἶκος Θεοῦ, σόφου διανοία.* To which I add Plut. Dionys. *ψυχῆς τὸ βασίλειον ἀξιούντα κεκοσμέμενον.*

## CHAP. III.

VERSE 1. *τούτου χάριν ἐγὼ Παῦλος ὁ δέσμιος τῷ Χ. Ἰ.* There are few passages in the New Testament of which the construction has been more debated than the present. It is obvious that after *ἐθνῶν* there appears an abruptness, and something seems wanting. This deficiency the Commentators endeavour to supply in various ways. Many antient (as Chrys., Theodoret, and the Syr. Translator) and modern Commentators, as Whitby, Dodd., and Wolf, and especially the recent Interpreters, as Mackn, Koppe, and Rosenm., suppose an ellipsis of the verb substantive *εἰμι* (than which nothing can be more frequent), and they remove the comma which is usually placed after *Παῦλος*. But this method, simple as it may appear, is liable to various objections, which have been ably stated by Ep. Middleton. It requires an unprecedented sense to be ascribed to the article, and for that and many other reasons adduced by the learned Prelate (whom see), this ellipsis of *εἰμι* cannot (I think) be here admitted. It involves (I conceive), upon the whole, far less difficulty to suppose, with very many modern Commentators, that ver. 1—14. are parenthetical, and that at ver. 14. the thread of the reasoning is resumed, *per epanalepsin*. Thus, I conceive, the argumentation will be found not less conclusive.\* Others would

\* It is thus stated by Bp. Middleton: "For this cause I am the prisoner of Jesus Christ, for, or since indeed (*εἴγε* affirmatively, *since, siquidem*, see note Acts 16, 15.), ye cannot but have heard of my divine commission, and of the nature of the doctrine which I am commanded to teach (ver. 2—13.), for this cause (*τούτου χάριν* re-

extend the parenthesis to the end of the Chapter. But this seems incurring an unnecessary harshness.

Theophyl. here (from Chrys.) remarks ; Εἰπὼν τοῦ Χριστοῦ τὴν περὶ ἡμᾶς κηδεμονίαν, ἐμβαίνει\* λοιπὸν καὶ ἐπὶ τὴν ἑαυτοῦ· καὶ ἐπειδὴ, φησιν, ὁ δεσπότης μου τοιαῦτα ἐπεδείξατο εἰς ἡμᾶς, ἀνάγκη καὶ τὰ κατὰ δύναμιν εἰσενεγκεῖν.

1. ὁ δέσμιος τοῦ Χριστοῦ. The τοῦ Χριστοῦ, Commentators are agreed, is for διὰ τοῦ Χριστοῦ, "one who is in bonds for Jesus Christ's sake and his religion." The words following ὑπὲρ ὑμῶν τῶν ἐθνῶν signify, "and especially on behalf of you Gentiles;" since the persecutions the Apostle suffered were usually raised by the Jews, because he preached salvation to the Gentiles; and at all times it was suffered for the *good* of the Gentiles: all which is apparent from the Acts of the Apostles.

2. εἴγε ἠκούσατε. The εἴγε is rendered *si modo*, or *quandoquidem*, which comes to much the same thing. The sense is, "If (as ye know), seeing that (as ye know)," &c. It is truly observed by Mr. Slade, that εἴγε does not always imply a doubtful condition, but sometimes an affirmation, *since, seeing, that*, ch. 4, 21. It seems (he adds) to have the force of the Latin *si*, when used with an indicative. *Si potuit manes arcessere conjugis Orpheus*, Æn. 6, 119. "If Orpheus could (as doubtless he did)," &c. And thus *siquidem*. The ἠκούσατε is rendered, by Rosenm. and others, *rightly comprehend, understand*. At all events, there is no reason to infer from hence that the Epistle was not written to the *Ephesians*.

2. τὴν οἰκονομίαν τῆς χάριτος τοῦ Θεοῦ τῆς δοθείσης μοι εἰς ὑμᾶς. By the οἰκονομία τῆς χάριτος, most Commentators understand the *office of his Apostleship*.

peated ver. 14—19.) I pray to God, who has been thus merciful in calling you, that ye may be strengthened with might by his Spirit (ver. 16.), that so Christ may dwell in your hearts."

\* I would read ἐκβαίνει, which is sufficiently confirmed by Thucyd. 1, 97. τὴν ἐκβολὴν τοῦ λόγου ἐποιήσαμεν, besides a great number of parallel passages which I must reserve for another occasion.



Rosenm. however, is of opinion, that *οικονομία* has reference to the *assigning of parts*, as the steward allots to the different members of a family their respective offices. And he renders : “ this part of the Apostleship,” namely, to the Gentiles. *Χάρις* here undoubtedly signifies *Apostleship*. The complete phrase occurs in Rom. 1, 5. *χάριν καὶ ἀποστολὴν*, i. e. *χάριν ἀποστολῆς*. See the note there. The *εἰς ὑμᾶς* Koppe and Rosenm. consider as equivalent to the Heb. *עליך*, “ for your sake and benefit.” And so Doddr. and Mackn.

3. *ὅτι κατὰ ἀποκάλυψιν ἐγνώρισέ*, scil. *ὁ Θεὸς*, or *ὁ Χριστὸς*, “ namely, that God communicated it to me by (special) revelation.” Several MSS., Versions, Fathers, and early Commentators, have *ἐγνωρίσθη*, which is received by Griesbach ; but (I think) on insufficient grounds ; since (as Koppe remarks) the common reading is the more difficult, and has not the appearance of a mere error of a scribe.

*Κατὰ ἀποκάλυψιν* is for *ἐν ἀποκαλύψει*. This has reference not only to the *personal revelation* of the Lord recorded at Acts 9 & 26., but the many subsequent ones mentioned at 2 Cor. 12, 1 & 7. See also 1 Cor. 14, 26., and Gal. 1, 12., and the note. In Sir. 22, 24. and Rom. 16, 25. we have the similar phrase *κατὰ ἀποκάλυψιν μυστηρίου*.

The words *καθὼς—Χριστοῦ* are, by Wets., Koppe, and Griesb., thrown into a parenthesis : which somewhat clears the sense. *Καθὼς* is, by Koppe, taken for *περὶ οὗ*, and *τὸ* for *τὸ αὐτὸ*. The latter is not very necessary. As to *καθὼς*, it is used for a *relative*, by a sort of popular idiom common in our own language in *as* for *which*. ‘*Ὡς* the Classical writers not unfrequently use for a relative. So Thucyd. 1, 1. *ξυνέγραψε τὸν πόλεμον τῶν Πελοποννησίων καὶ Ἀθηναίων, ὡς ἐπολέμησαν πρὸς ἀλλήλους*, besides many other passages which I could cite, but which I shall reserve for another occasion.

The *προέγραψα* refers to what just preceded, 1 seq., and also 2, 11—22. The *μυστήριον* is supposed, by

many Commentators, to be that of the *admission of the Gentiles* into the Church of Christ. But I rather assent to others, that it signifies the whole *doctrine of the Gospel*, of which that formed a primary part.

At ἐν ὀλίγῳ may either be supplied χρόνῳ, or λόγῳ, or μέρι. Both methods may be defended by the *usus loquendi*, and are almost equally suitable.

4. πρὸς ὃ δύνασθε ἀναγινώσκοντες νοῆσαι τὴν σύνεσίν μου ἐν τῷ μυστηρίῳ τοῦ Χριστοῦ. The πρὸς ὃ is, by Koppe, taken for ἐν ᾧ, *whereby*. And he compares Hierocl. Carm. Aur. Pyth. p. 53. πρὸς ταῦτα ἀπειθοῦντες γονεῦσι, πρὸς ᾧ καὶ αὐτοὶ τοῖς θεοῖς νόμοις οὐ πείθονται. Yet he rightly thinks the πρὸς ὃ may be resolved into ὃ ἀναγινώσκοντες δύνασθε νοῆσαι πρὸς αὐτὸ.

Ἀναγινωσκ. implies *attention* as well as *reading*. Σύνεσις signifies knowledge of every kind, both natural, (what we familiarly call *mother wit*), and, as here, acquired. By *the mystery of Christ* must here be meant the great, though formerly hidden, truth of the salvation of all men by Christ and his religion.

5. ὃ ἐν ἐτέραις γενεαῖς οὐκ ἐγνωρίσθη—Πνεύματι, “which in other generations or ages (דורות) was not made known to the sons of men,” i. e. to men, by a Hebraism. See Joel 1, 3.

Ὡς νῦν ἀπεκαλύφθη τοῖς υἱοῖς τῶν ἀνθρώπων. Koppe thinks that ὡς is for ὅ, or περὶ οὗ. I cannot, however, agree with him. It must here have (as Beza and Vorst. remark) its usual sense *sicut*, which signifies “*in the same manner as*,” i. e. with the same clearness as, &c. For the great truth of the salvation of all men by Christ, had, indeed, been revealed afore-time, though by no means so clearly as by the Apostles, and (as T. Aquin. and Est. observe) not with its particulars and determinate circumstances, in respect to time, place, persons, &c., but *sub velamine*. The prophecies of Isaiah (which are the most direct) were extremely obscure, and all the prophecies were expressed in very general terms, and quite enigmatical, *before the event*. Thus the doctrine

was *comparatively* unknown. Here, however, as Doddr. and Rosenm. remark, there is especial reference to the doctrine of the Gentiles being received into covenant *on an equal footing* with the Jews. It was, indeed (as Whitby and Doddr. observe), *known long before* that the Gentiles should be added to the Church; but it was *not known* that they should be *heirs of the same inheritance*, and *partakers of the promise of the Spirit*. The Jews rather thought of their being *slaves to them*; and least of all did they imagine that *the middle wall* of their *ceremonies* should be *broken down*, and the Gentiles admitted to the *full privileges* of God's people, without *circumcision* and obedience to the *Mosaic law*; which the Christian converts among them heard of at first with great amazement. (Acts 10, 45. 11, 18.)

5. ἀπεκαλύφθη τοῖς ἁγίοις ἀποστόλοις καὶ προφήταις  
 ἃ. Π. ἃ. The ἀπεκαλ. seems to suggest the idea of such kind of knowledge as in the ordinary course of nature could not be obtained, but required the intervention of Divine assistance. Yet it does not necessarily imply *complete* knowledge, but only such a *degree* of it as the revealer, in his wisdom, may see fit to grant. Ἅγιοι is an epithet appropriate to both Apostles and Prophets, and sometimes applied to Angels. By the προφητ. must (as almost all Commentators are agreed) be meant the *Prophets of the New Testament*, namely, inspired teachers of the highest class; which confirms the interpretation of the word supra 2, 20., where see the note. Ἐν πνεύματι, “*by* (like the Heb. ב) the Holy Spirit,” διὰ τοῦ πνεύματος. From this and other passages, it may be inferred that there were in Christian teachers different degrees of divine knowledge; and I would add that this is *certain* from the celebrated chapters of 1 Corinth. on the spiritual gifts. It is also remarked by Koppe, that this high doctrine of the Gentiles being put on an equal footing with the Jews, seems to have been not known even

to all the *Apostles* up to a certain period; to Peter it was communicated first, (at the conversion of Cornelius), and then to the others, at various times and with various degrees of clearness.

6. εἶναι τὰ ἔθνα—Χριστῷ, “namely, that the Gentiles should be fellow-heirs,” &c. The adjective *συγκληρόνομος* is somewhat rare, as is also *συμμέτοχος* and *σύσσωμος*, what scarcely occurs elsewhere. Koppe maintains that the *ἐπαγγελίας* belongs only to *συμμέτοχος*. But it may be said to belong to all those adjectives; though it cannot well apply to *σύσσωμα*, which is inserted, as Theophyl. remarks, ἵνα δηλώσῃ τὴν πολλὴν ἐγγύτητα καὶ ἑνωσιν, for the sake of indicating close union. In *συγκληρονόμα* there is the usual figure by which the *possession* of eternal life is called an *inheritance*; it being put (as in 1, 14. Acts 2, 32. and Col. 3, 14.) simply for *eternal felicity*. *Σύσσωμα* answers to the Latin *incorpor*. (See Steph. Thes. Nov. Edit.), and signifies *members of the same Church*. *Συμμέτοχα τῆς ἐπαγγελίας αὐτοῦ ἐν τῷ Χριστῷ*, “joint partakers of his promise (of eternal felicity) by Christ.” It is observed by Koppe and Rosenm., that epithets and synonymes are here accumulated, to show that there is no difference whatever between the Jews and Gentiles. The terms, however, are not quite synonymous.

6. διὰ τοῦ εὐαγγελίου, “through the instrumentality of the Gospel.”

7. οὗ ἐγενόμην διάκονος, &c., “of whom I was constituted a minister.” Koppe observes that the term *διάκονος* is used, in a general sense, of the Apostles and *any* teachers of religion. Compare 1 Cor. 3, 5. 2 Cor. 6, 4. 11, 23. The expression *διάκονος τοῦ εὐαγγελίου*, however, only occurs once besides the present passage, namely, in Col. 1, 23.; yet similar forms are found in 2 Cor. 3, 6. 11, 15. Gal. 2, 17.

7. κατὰ τὴν δωρεάν—αὐτοῦ, “by the gift of the grace of God imparted to me by the energy of the power,” i. e. by his powerful energy. *Κατὰ τὴν δωρεάν τῆς χάριτος*, “by the gracious, free, and un-

merited gift ;" the genitive substantive being for the adjective. Or χάρις may, as Whitby thinks, denote the *Apostleship*, and, I would add, with all its accompanying supernatural χαρίσματα. Ἐνεργεία is, as usual, rendered by Mackn., *inworking*. But this, though it seems to be the most literal, is, in fact, not the real sense. The ἐν does not refer to the *object* on which the work is employed, but rather implies that the *faculty* to produce it is *in the agent*. It therefore denotes *ability*, efficacy for any purpose. And thus κατὰ τὴν ἐνεργείαν τῆς δυνάμεως signifies "by the efficacy of his power," i. e. by his powerful efficacy. So Phil. 3, 21. κατὰ τὴν ἐνεργείαν τοῦ δυνάσθαι. Nor is this a mere Hebraism : for so Galen. (cited by Wets.) ἐξ ἐκείνου γὰρ καὶ μᾶλλον δεδόξασται τὸ φάρμακον, καὶ εἰς τὸ φανερὸν αὐτοῦ τοῖς ἀνθρώποις ἡ δύναμις τῆς ἐνεργείας ἐλήλυθε.

Theophyl., applying this to the Ministers of the Gospel in general, has the following admirable observation. Τρία γὰρ ἡμᾶς δεῖ συνεισφέρειν εἰς τὴν διακονίαν, ψυχὴν φιλοκίνδυνον, σοφίαν καὶ σύνεσιν, καὶ βίον ἀληπτον· τὸν γὰρ Θεὸν δύνάμειν διδόναι, δι' ἧς ταῦτα πάντα ἔμπρακτα ἔσται.

8. ἐμοὶ τῷ ἐλαχιστοτέρῳ πάντων τῶν ἁγίων ἐδόθη ἡ χάρις αὕτη, "To me (I say) who am *incomparably the least* of all the saints." Such is (I think) the most accurate representation of the sense of this peculiar term ἐλαχιστότερος, which is a comparative formed on a superlative ; many examples of which idiom are adduced by Wets. ; as πρωτιστός, καλλιώτερος, ἐσχάτωτατος, μειζότερος, and, to omit many others, ἐλαχιστότατος from Sext. Emp. p. 627. By the τῶν ἁγίων Rosenm. and Koppe understand, not *all the Christians*, but only the *Apostles* and *Prophets* mentioned at ver. 5. And so in a very similar passage of 1 Cor. 15, 9. But I do not see how the words of the present passage will admit of such a sense, to which, indeed, it is not necessary to resort ; nor is it proper to *press* upon an expression like this. The Apostle only seems to mean that he was, of all Christians, the least worthy of that supernatural call

and divine illumination which had been vouchsafed. And, considering how exceedingly bitter persecutor he had been of the Church, a blasphemer of Christ, and injurious to his religion, he was, *humanly* speaking, the least worthy to have been so wonderfully called.

The Infinitive *εὐαγγελίσασθαι* depends upon *ὥστε* or *εἰς τὸ*, "*for the purpose of* making known the glad tidings," synonymous with *κηρύσσειν* and *διδάσκειν*. See the note on Gal. 1, 8. *Ἀνεξιχνίαστον πλοῦτον τοῦ Χ.*, "the unsearchable and inconceivable riches of the grace of Christ;" for we have the full phrase at 1, 7. and 2, 7. On *ἀνεξιχνίαστον* see the note on Rom. 11, 23. There seems, in the present application of the word, to be an imitation of the Orat. Manass. ver. 6. *ἀνεξιχνίαστον τὸ ἔλεος*. Yet there is also a reference to the *μυστήριον* mentioned both before and after.

9. *καὶ φωτίσαι πάντας τις—Χριστοῦ*. Here we have the same sentiment, though further developed. Compare Col. 1, 23. The term *φωτίσω* has, I think, a stronger sense than *διδάσκω*. So Ignat. and Rom. (cited by Grot.) *πεφωτισμένην ἐν θελήματι Θεοῦ*. By *πάντας* is meant, *all men*, whether Jews or Gentiles.

For the *κοινωνία* of the common Editions, almost all Critics are agreed, ought to be read *οἰκονομία*, from the greatest part of the MSS., Versions, Fathers, &c. *Κοινωνία* is supposed to be a mere error of the scribes. See Koppe. On the other hand, Mackn. thinks that the transcribers of this Epistle, not observing that the Apostle was contrasting the discoveries made in the Gospel with the discoveries in the Heathen mysteries, and the Christian Church with the Heathen fellowships, were at a loss to know what he meant by the *fellowship of the mystery*; and substituted the word *dispensation* in its place." *Οἰκονομία* is either redundant, like the Latin *ratio*, or else it signifies *method, plan, nature, &c.* *Μυστήριον*, as before, must chiefly relate to that part of the Gospel long kept secret, respecting the admission of the Gentiles to the same favour with the Jews.

9. ἀπὸ τῶν αἰώνων is said, by Koppe and Rosenm., to be for ἐκ τ. α. But the ἀπὸ is so used in ἀπ' ἀρχῆς. This is very erroneously rendered by some, as Mack., "hidden from;" which is contrary to the usus loquendi. The sense is, *for ages, for eternal ages.* Ἐν τῷ Θεῷ, "apud Deum."

9. τῷ τὰ πάντα κτίσαντι διὰ Ἰ. X. The later Commentators, from the time of Locke (as formerly Vorst., Zanch, and Grot.), suppose this to signify the *new creation by the Gospel*. The antient Commentators, and most modern ones, take it in its physical sense: and they refer for examples to supra 2, 10 & 15. infra 4, 24. compared with Col. 4, 10. And this seems to be the best-founded interpretation: but I see no reason why both senses may not have been intended; and to both the πάντα may be applied. So Wells and Doddr.

Τῷ is used as at 1, 18 & 19., where see the note.

10. ἵνα γνωρισθῇ νῦν—σοφία τοῦ Θεοῦ. Ἴνα is rightly considered, by some antient and modern Commentators, as having here (as often) the *eventual* sense, "so that, to the end that to the rulers and authorities in the heavenly places," i. e. in heaven. By the ἀρχαῖς καὶ ταῖς ἐξουσίαις ἐν ταῖς ἐπουρανίοις are denoted archangels and angels of the highest rank in heaven. On ἀρχ. and ἐξουσ. see the notes on 1, 3, 10 & 20. Koppe understands by ἀρχ. and ἐξουσ. those most pre-eminent in wisdom and dignity; which may be admitted. It were, however, presumptuous to speculate too far, and vain to attempt to be wise above what is written.

10. ἡ πολυποίκιλος σοφία, "the immensely diversified and manifold wisdom."\* This is an epithet very suitable to σοφία, since the word is, in the Classical

\* Grot. recognizes more meaning in the terms. The substance of his interpretation of πολυκ. is, *immensa, summa, quæ se variis modis exerit, et imprimis institutorum varietate ad efformandos homines per religionem conspicua est.* The reader will do well to consult the able and instructive annotation of the learned Commentator, or the abstract of it in Koppe.

writers, used (as is *ποίκιλος*) to denote *clever, knowing*, and the like; though it is generally used to denote a sort of Proteus-like craft and cunning. Slade explains thus: "That the manifold wisdom of God's dispensation may be unfolded, by the Christian revelation, to the different orders of angelic beings," who are represented by St. Peter as desiring to look into these things, 1 Pet. 1, 12.

This, the Apostle adds, is manifested *διὰ τῆς ἐκκλησίας*: a brief mode of expression, which seems to signify, "by the founding, propagating, and governing of the Church." For, as Rosenm. observes, "from this the angels understood the Divine wisdom, just as we mortals understand it by considering and surveying the course of events." So Theophyl. *ὅτε γὰρ ἡμεῖς ἐμάθομεν, τότε καὶ αὐτοὶ δι' ἡμῶν, ὁρᾶσαι τὴν ἐκκλησίαν τίνων ἡξιώθη, καὶ δι' αὐτῆς εἰς γνώσιν ὁδηγούμεναι.*

11. *κατὰ πρόθεσιν τῶν αἰώνων, ἣν ἐποίησεν ἐν Χ. Ἰ. τ. κ. η.* Of this passage, which is somewhat obscure from its brevity, the sense is thus ably expressed by Theophyl.: *Νῦν μὲν ἐγνώσθη ἡ σοφία τῶν περὶ ἡμᾶς γινομένων, πλὴν ἀνωθεν ἦν προωρισμένη· κατὰ πρόθεσιν γὰρ τῶν αἰώνων· τούτέστι, κατὰ πρόγνωσιν τῶν μελλόντων αἰώνων.* Ἡδεὶ γὰρ ὁ Θεὸς τὰ ἐσόμενα, καὶ οὕτως ὥρισε. Τὸ δὲ, ἣν ἐποίησεν ἐν Χριστῷ Ἰησοῦ, νοεῖται μὲν περὶ τῆς σοφίας, ἥτοι τῆς οἰκονομίας ἣν ἐποίησεν ὁ Πατὴρ διὰ τοῦ Υἱοῦ. Ὁ δὲ Χρυσόστομος, ὡν ἐποίησεν ἀναγνούς· ὡν ἐποίησεν αἰώνων, φησιν, ὁ Θεὸς διὰ τοῦ Υἱοῦ.

At *τῶν αἰώνων* I would understand *ἀπὸ* (which is expressed in the verse preceding), and regard it as a Genitive of a noun for an adjective. It may be rendered: "according to his most antient purpose, counsel, plan, and dispensation, which, having formed from eternal ages, He executed by Christ Jesus our Lord." See Whitby and Locke.

12. *ἐν ᾧ ἔχομεν—πίστεως αὐτοῦ*, "through whom (as Mediator) we have freedom of address, and access to God with confidence, by means of faith in him." *Παῤῥησία* properly signifies *freedom of address* (in



prayer), and then *fiducia*. On *προσάγγα* see the note supra 2, 18., from which passage it is clear that we are here to supply *πρὸς τὸν Θεόν*. The terms *παρήρση* and *πεποιθήσις* are nearly synonymous, and both stand in the place of an adjective qualifying *προσάγγα*, “*free and confident approach*,” i. e. in prayer and supplication. See Rom. 8, 15. Gal. 4, 6. It is rightly remarked by Koppe, that this *holy confidence* is represented by the Apostle as arising from a sense of the pardon of sin, and acceptance with God, obtained by the death of Christ. And he adds, that both Jews and Gentiles were weighed down with the depression arising from conscious guilt, which they had reason to feel and deeply lament.

It is evident that the *we* must have reference to *all* Christians, whether Jewish or Gentile.

The *διὰ τῆς πίστεως* is regarded, by Koppe and Rosenm., as put for *εἶγε πιστεύομεν εἰς αὐτὸν*. It is an idiotical form of expression for, “*through faith in him, reposed in him and his merits*,” &c.; for, as Theophyl. observes, by remitting sins, he instilled confidence into us.

13. *δὴ αἰτοῦμαι μὴ ἐκκακεῖν*, &c. The connexion of this verse with the preceding is thus laid down by Koppe: “The Apostle feared lest, if the Gentile Christians knew of the contempt, hatred, accusation, and injurious treatment of every kind which he met with from his own countrymen, the Jews, they should think the doctrine itself of the Apostle vain, and resting on no solid foundation; to prevent such a supposition, after having explained the *cause* of the calamities which he had to suffer from the Jews (which arose solely from the ill-will the Jews bore to the Gentiles) ver. 1—12., now conjures them, not to suffer these his calamities to alienate them from the Christian doctrine, but rather reflect that in this his misery they had whereof to boast and exult.” The above is indeed very acutely conceived; but simpler, and perhaps truer, is the following method of Theophyl.: “Therefore, as great is the mystery

of your calling, and as great things are committed to me to preach to you, and I must needs suffer bonds and injurious treatment from those who understand not this mystery, I desire that *ye faint not*, i. e. be not troubled and disconcerted, as if something unexpected had happened."

Crellius thinks that the  $\Delta\iota\delta$  has a resumptive force, since the parenthesis ends at ver. 12., and hence the Apostle returns to the subject he was treating of at ver. 1.; q. d. "Wherefore (I say)," &c. Yet he grants the words *may* be referred to those immediately preceding, and he pursues a mode of explanation nearly the same with that of Theophyl. The  $\delta\iota\delta$  cannot (I think) have here a *resumptive* force; and I know not whether it can ever be properly said to have it.

With respect to the words themselves, they involve somewhat of difficulty, arising from extreme brevity, and are susceptible of more than one interpretation. (See Koppe.) Yet the context and the nature of the subject will not (I think) permit us to assign any other sense than that laid down by the antient Commentators, and most modern ones, by which  $\psi\mu\alpha\varsigma$  is understood after  $\alpha\iota\tau\omicron\upsilon\mu\alpha\iota$ , "Wherefore I intreat you not to faint and despond on account of the afflictions which I endure on your behalf, seeing that this is your glory," i. e. tends to your glory. Rosenm. and Koppe object to the common interpretation of  $\delta\acute{o}\xi\alpha$ , on the ground that these afflictions would rather tend to their *benefit* than their *glory*; and therefore they explain it *felicity*, namely, eternal felicity. But there are two handles by which this and most other things may be taken; and the learned Commentators seem to have seized hold on the wrong. It surely was to the glory and credit of the Ephesians to have been converted by an Apostle who approved his sincerity by encountering perpetual afflictions and persecutions for the benefit of themselves and the other Gentiles.

13.  $\epsilon\kappa\alpha\kappa\epsilon\acute{\iota}\nu$  not only signifies *to tire*, *to be tired out*

(ἐκ), as in Gal. 6, 9. where see the note; but also *to despond, faint*, as here and in 2 Cor. 4. 16. where see the note. Περικακεῖν the Classical writers use in this sense, and also ἐκκάμνειν, and that not ἐκκαμν. ἐν τινε, but τινι. See St. Thes. on ἐκκαμν.

The ἥτις is for αἵτινες, by an idiom common to both the Hebr., Greek, and Latin languages, by which the pronoun relative is accommodated either to the former, or the latter of two substantives. Thus (besides many other examples adduced by Wets.) we have in Cicero Somn. Scip. 3. "ignibus quæ sidera vocatis.

14. τούτου χάριν—Χριστοῦ. Commentators are not agreed to what the τούτου χάριν is to be referred. Some refer it to what immediately precedes. (See Koppe and Rosenm.) But this produces but a frigid sense. I rather agree with others, as Crell. and Bp. Middleton, that it relates to ver. 1. (where see the note).

14. κάμπτω τὰ γόνατα μου πρὸς, i. e. "I fervently pray to." This expression is accommodated to Oriental manners. See Acts 7, 60. 9, 40. 20, 36. The words τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, are omitted in three or four MSS., and some later Versions and Fathers. But there is no reason to question the correctness of the common reading. The periphrasis *Father of our Lord Jesus Christ*, is used in the place of *God*, to intimate (as Rosenm. observes) that it is on account of Christ, the only begotten and dearly beloved Son of God, that this felicity altogether results to Christians.

15. ἐξ οὗ πᾶσα πατρίᾳ ἐν οὐρανοῖς καὶ ἐπὶ γῆς ὀνομάζεται. It should seem that from the mention of the connection subsisting between God the Father and the Son, the Apostle was led to introduce that which subsists, though of a very different kind, between all created beings and the Father. So Theophyl. (from Chrys.): Ἐκ τοῦ ἄνω δὲ πατὴρ πᾶσά, φησι, πατρία· ἐπὶ τῆς γῆς μὲν τὰς γενεὰς ὀνομάζων πατρίας, ἀπὸ τοῦ τῶν πατέρων ὀνόματος οὕτω καλουμένας.

ἐν οὐρανῷ δὲ, ἐπεὶ ἐκεῖ οὐδεὶς ἐξ οὐδενὸς γεννᾶται, πατρὶὰς τὰ συστήματα λέγει.

The present is one of those passages which are best understood by a reference to Jewish opinions. It appears from the Rabbinical citations of Wets. that the Jews were accustomed to call the angels in heaven God's *upper family*; and themselves on earth his *lower family*.

The *πάσα*, Koppe thinks, is levelled against that narrow notion of the Jews that *they alone* were entitled to the names יהי עמ, יהי בני, and is meant to show (as at Phil. 2, 10.) that all intelligent natures (as originally created and preserved by him), united by the bonds of piety and virtue, whether on earth, or in heaven, are equally sons of God, and belong to the same city and family. See Hebr. 12, 22. compared with 11, 10.

Ἐξ οὗ is by some referred to *Christ*. But it seems more suitable to the *Father*. And so the antients and the most judicious moderns.

16. ἵνα δώῃ ὑμῖν—ἔσω ἄνθρωπον. Koppe observes that ver. 16—19, are closely connected, and may be compared with a parallel passage of Col. 2, 1—10., from which the following will appear to be the sentiment: "May He by his divine spirit produce in you the firm persuasion that ye are the temple of Christ, built by the Divine goodness; so that ye may comprehend and be sensible of the vast extent of this temple, to which all the pious and good belong, and feel how great is His goodness, who willed that ye should be joined to the same temple."

16. τῆς δόξης αὐτοῦ. See the note on ver. 7. Grot., Zanch, and Rosenm., render this, "pro maximâ potentiâ." And so Theodoret: καὶ πλοῦτον ἄρρητον ἔχει, καὶ δύναμιν ἀμέτρητον. Thus the sense would be, "as, of his great power, he *can*." But this seems not to be what the Apostle had in view. I am rather inclined to take δόξης (as did Whitby) for the adjective *glorious*, and refer πλοῦτον to his abundant *mercy*, inconceivable *bounty*. See supra 1, 6 & 18.

2, 7., and elsewhere. And so Crell. “secundum beneficentiæ suæ amplitudinem et ubertatem.”

16. δυνάμει κραταιωθῆναι, “to be mightily strengthened.” For δυνάμει is for δυνατῶς. Διὰ τοῦ πνεύματος αὐτοῦ, “by his holy spirit.” Εἰς τὸν ἔσω ἄνθρωπον. See the note on Rom. 7, 22. and 2 Cor. 4, 16. Koppe here aptly compares Plat. de Republ. 9. τοῦ ἔσω ἀνθρώπου ὁ ἐντὸς ἄνθρωπος ἔσται ἐγκρατέστατος. He, however, thinks it cannot be inferred that the Apostle had Plato in his mind. Which is very true. But I am surprised he did not see that the coincidence between Plato, St. Paul, and some other writers, was not an accidental coincidence of ideas, but that Plato borrowed this, together with many other dogmas, from the East, where it probably has long prevailed, and was originally derived from the Israelites.

This κρατιοῦσθαι Rosemn. confines to the influence of religious knowledge, and the study of virtue, in strengthening the mind. Which is very true; but by no means the whole truth; since the *strengthening* here meant is that of the *Holy Spirit*, to whose influence (as Koppe here acknowledges) Christians owe every increase of their faith and virtue. So Theophyl.: αὐτὸ γὰρ ἔστι τὸ τὴν ἰσχὺν παρέχον. And this is required by the next words, κατοικῆσαι τὸν Χριστὸν διὰ τῆς πίστεως ἐν ταῖς καρδίαις ὑμῶν.

17. κατοικῆσαι—τεθεμελιωμένοι. Koppe refers the κατοικῆσαι to δῶν. But it seems more correct to say that, though closely connected with it, yet it *grammatically* depends upon ὥστε understood. So Theophyl. rightly observes, that the κραταιωθῆναι and the κατοικῆσαι are not *two* things, but the latter is the *result* of the former. And he paraphrases thus: “that you may be strengthened and fitted for Christ’s dwelling in your inner man.”

This *indwelling* of Christ in the heart is explained in two ways: by some, of *love to Christ*; since he whom we love is said to dwell, and have a place in our hearts: and they cite Liban. Eph. 558. But this seems far too feeble a sense. The more judi-

cious Commentators, both antient and modern, are agreed that there is an *architectural* allusion; as at supra 2. fin. 1 Cor. 3, 16, 18 & 19., where see the note. And certainly in a figurative sense, both God and Christ are said to dwell in the hearts of faithful Christians, as Joh. 14, 23. "and we will come and make our abode with him." Yet I cannot but admit also *another* interpretation, which has by some Commentators been thought the *only* one here intended, namely, *the doctrine of Christ*. For, as Rosenm. observes, the context requires this, and especially the parallel passage of Col. 3, 16. ὁ λόγος τοῦ κυρίου ἐνοικεῖται ἐν ὑμῖν πλουσίως.

17. δια τῆς πίστεως ἐν ταῖς καρδίαις ὑμῶν. These words are by some antient and modern Commentators separated from κατοικῆσαι, and joined to the following. But this seems doing great violence to the construction. Διὰ τῆς πίστεως, "by the exercise of faith." So Crell.: "vinculo fidei connexa sit animis vestris doctrina Christi." Here Wets. aptly cites Acta martyr. 2. Τίς ἐστὶ θεοφόρος; Ἰγνάτιος ἀπεκρίνατο, ὁ Χριστὸν ἔχων ἐν στέρνοις. Τραϊανὸς εἶπεν ἡμεῖς οὖν σοὶ δοκοῦμεν κατὰ νοῦν μὴ ἔχειν θεοῦς, οἷς καὶ χρωμέθα συμμάχοις πρὸς τοὺς πολεμίους;—Τραϊανὸς εἶπεν σὺ οὖν ἐν ἑαυτῷ φέρεις τὸν σταυρωθέντα; Ἰγνάτιος εἶπεν καὶ γέγραπται γὰρ ἐνοικήσω ἐν αὐτοῖς καὶ ἐμπεριπατήσω. And he observes: "De Christo ut de Numine loquitur Paulus."

18. ἐν ἀγάπῃ ἐρριζωμένοι καὶ τεθεμελιωμένοι. These words are closely connected with the preceding, and show *how* this indwelling is to be, namely (as Theophyl. explains), not superficially, but deeply; which, as he adds, is the only way whereby the graces of the spirit and the indwelling of Christ are to be obtained.

Some Commentators, as Grot. and Rosenm., think that there is a transposition of ἵνα for ἵνα ἐρριζωμένοι καὶ τεθεμελιωμένοι, ἐξισχύσητε, &c. And this is noticed by Photius. But it seems too harsh. I agree with the Commentator just mentioned (who has

learnedly discussed the phrase), that the nominative is for the accusative. Nor is it necessary to refine so much on the terms ἐρριζωμένοι and τεθεμελιωμένοι as do the foreign Commentators. Both are used in accommodation to the words preceding, in which the faith of a Christian is considered as a *building* wherein Christ and God dwell by the Holy Spirit: and though ἐρριζ. is properly only applicable to *trees*, yet the word was often used metaphorically to denote founding and establishing any thing as immoveably as trees are fastened to the ground by their roots. So Philo de Opif. M. P. 9, 7. (cited by Wets.) ρίζας ἀποτείνουσα, οἷον ἐθεμελίους· and Plut. de liber. Educ. p. 6. ε. ἀλλ' ὅταν τις ριζώσῃ τὴν δύναμιν. I add Soph. Œd. Col. 1591. ὅδ' οὖν Χαλκοῖς βάρβοισι γῆθεν ἐρριζωμένον. Nay, it was sometimes, as here, joined with a verb denoting the founding of any edifice; as Col. 2, 7. and Lucian de saltat. 34. (cited by Wets.) ὥσπερ τινες ρίζαι καὶ θεμέλιοι τῆς ἐρχήσεως ἦσαν.

The ἀγάπη must signify love and gratitude to God and Christ for their manifold benefits. And the Apostle adds, "in proportion as these feelings are rooted in the heart, shall we, under the guidance of the Holy Spirit, be able to comprehend," &c. For those words represent the *result* (ἵνα) of this fervent love and deep-rooted affection and gratitude.

18. ἵνα ἐξισχύσητε καταλαβέσθαι, &c. Here ἐξισχ. is not, as Koppe considers it, merely synonymous with ισχ., but is a stronger term. It occurs in Sirach 7, 6. and Ælian. In the interpretation of this passage the modern Commentators are extremely perplexed. The construction is left imperfect at ἑψος; and various are the modes in which the sense has been supplied. Theophyl. and Phot. (ap. Œoumen.), the latter of whom has most learnedly and ably discussed the sense, think τοῦ μυστηρίου is to be supplied. Others of the antients, and many eminent moderns, as Whitby and Rosenm., "the love of Christ." (See their notes.) And this seems to be the most natural interpretation, and the most suit-

able to the context. Other interpretations may be seen in Pole and Wolfe. But they all, in some measure, merge into one and the same. So Dodd., "the great mystery of redeeming love." And Crell.: "the grace of God, or the Christian dispensation, and its benefits to man."

18. *σὺν πᾶσι τοῖς ἀγίοις* is well explained by Crell., "that you and all Christians may comprehend, you Gentiles as well as the Jews."

The expression *τι τὸ πλάτος, καὶ μῆκος, καὶ βάθος, καὶ ὕψος* (as the most judicious Commentators observe), is not to be too curiously discussed, or pressed on, since it is only a spirited and rhetorical phrase denoting the *vast extent* of the love of Christ, which passeth knowledge, i. e. as the Apostle said at ver. 8., *the unsearchable riches of the love of Christ*: *μῆκος* being here used for *μέγεθος*. So Soph. Antig. 388., ἀλλ' ἡ γὰρ ἐκτὸς, καὶ παρ' ἐλπίδας χαρὰ εἶκεν ἄλλη μῆχος οὐδὲν ἡδονῇ· and Plut. 11, 607. μῆχεος ἔλβου.

19. *γινῶναι τε τὴν ὑπερβάλλουσαν τῆς γνώσεως ἀγάπην τοῦ Χριστοῦ*. The *τε* has the sense of *nempe*: for I agree with Rosemn., that this is exegetical of the preceding sentence. *Ἀγάπην τοῦ Χριστοῦ*, "the love of Christ towards us; the immensity of redeeming love." Here, as in the preceding verse, I cannot but reprobate the attempts made by many interpreters to lower the sense, as, for instance, Mr. Locke and others, who limit it to the love of Christ in calling the Gentiles. I agree with Dodd., that the most extensive application of this text will be the most correct. For (to use the spirited words of the same pious and judicious Commentator) "well may we recollect on this occasion all that love which Christ has displayed in redeeming his church out of every nation and kingdom under heaven, Gentiles as well as Jews, from final misery, and exalting it to eternal glory."

19. *ὑπερβάλλουσαν τῆς γνώσεως*. This verb admits not only the accusative (which is the more usual syn-



tax), but (by the force of ὑπὲρ) the genitive. With respect to the sentiment γινῶναι—τῆς γνώσεως, there is *no* contradiction in it. The meaning is, "That ye may be able to know, as far as may be attainable by your present faculties, and suitable to the purposes of this life;" though in this, as in other things, we must see through a glass darkly, and must wait for that future state in which we may fully comprehend the mysteries of redeeming love.

19. ἵνα πληρωθῆτε εἰς πᾶν τὸ πλήρωμα τοῦ Θεοῦ. In the interpretation of these words the Commentators, as on many other occasions, exceedingly differ. But, as often, the most natural, simple, and extensive application will be found the best. Now as the Apostle had been speaking of the immense and inconceivable love of God and Christ, so here (I assent to Grot., Whitby, Crell., and Mackn.) he means to say, that by thus attaining the Holy Spirit, and having suitable conceptions of the great mystery of redeeming love, they may be filled with all the spiritual gifts and blessings, both ordinary and extraordinary, that God can and will impart to his faithful worshippers.

Eἰς is put for ἐν; than which nothing is more frequent in Scripture. Compare *infra* 4, 10. and Col. 1, 9.

20. The whole passage concludes with a *doxology* such as the Apostle, ever filled with a sense of the Divine majesty and goodness, sometimes introduces in the *middle* of a discourse. (Koppe.)

The *sense* is tolerably clear; but the Commentators stumble at the *phraseology*: for the Apostle is here, as in many other sublime effusions of pious feeling, little mindful of the minute proprieties of grammatical construction. The ὧν is thought by some Commentators (as Rosenm.) to depend upon a μᾶλλον understood. But this seems too harsh. Mr. Slade thinks that the pronoun ὧν does not relate to πάντα, but to ἐκείνων understood after ὑπερεκπερισσῶ. (See Matt. 5, 37.) which may be admitted; yet

the construction proceeds but tamely ; as indeed he himself appears to have perceived ; for he proposes to expunge ὑπέρ, on the authority of five MSS. and the Vulgate. But I am surprised that his usual good sense did not suggest to him that this is *cutting* the knot. For every one must see that in these four MSS. (all of which are such as have been tampered with) the ὑπέρ has been cancelled *from conjecture*, and merely to *remove the difficulty* ; though, as every person of taste and judgment will see, by the sacrifice of a portion of that divine spirit which animates this truly fine passage. The ὑπέρ must therefore be left untouched, and be considered as an *irregularity*, if the Grammarians will have it so ; though the irregularity is little different from a repetition of the same word. Had the Apostle not subjoined ὑπέρ περισσού, every one would have seen that ὑπέρ must be taken with ὧν. As it is, it *seems* superfluous ; but it is, in fact, *not* so ; since the two words ὑπέρ and ὑπέρ περισσού are the same as either of the two words *repeated*. The true construction and ratio of the passage seems to have been partly perceived by Castalio, who thus spiritedly renders : “ qui potest omnia longè longèque copiosius facere, quàm nos poscere et cogitare.”

21. αὐτῷ ἢ δόξα—ἀμήν. There is here no little diversity of reading : and some have thought that it would thence appear that the words ἐν τῇ ἐκκλησίᾳ are to be cancelled. But the omission is almost wholly confined to such MSS. as have been tampered with. The clause seems to me to have been thrown out, as rather awkwardly cutting up the sense of the passage, and as being a tautology. But were we to suppose that the words had not originally a place, on what principle can we account for their insertion. And though they may be dispensed with, yet the sense is far more complete *with* them. That sense is not, however, what Rosenmuller supposes, but (as Castalio explains), “ inter fideles :” and ἐν Χριστῷ signifies, “ by Christ and his religion.” It is easy to

*imagine much more sense, but not so to establish it clearly : and we must therefore not refine so much as do many Commentators and Paraphrasts.*

21. εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος τῶν αἰώνων. This phrase the Commentators are quite at a loss to account for. It is rightly supposed to be one of the Apostle's self-invented phrases ; and a most expressive one it is. The best mode of viewing it is to suppose, with some eminent modern Commentators, (as Grot., Koppe, and Rosenm.,) two phrases condensed into one, דור ודור and עולם ועולם. The sense of it is well expressed by Doddr., in his note, thus : " through all the successions of an endless eternity."

#### CHAP. IV.

Now commences the later division of the Epistle ; and as in the former the Apostle had treated on the extension of the benefits of the Gospel to the *Gentiles* as well as the Jews, and had shown how precious was the blessing, so in this he subjoins, according to his usual custom, *various exhortations* to walk worthy of their high calling, especially in the exercise of mutual unanimity and concord, mildness and lenity in bearing with the errors and vices of men ; some passages too are interspersed on the nature of the *gifts* of the *Holy Spirit*, even from which Christians used to seek matter for strife and debate. So Theodoret : καὶ ἐπειδὴ χαρισμάτων πνευματικῶν ἀπολαύοντες, καὶ θαύματα ἐποιοῦν, καὶ γλώτταις διαφόροις ἐλάλουν, καὶ προφητικῆς ἐνεργείας ἀπήλουν, καὶ προφητικῆς ἐνεργείας ἀπήλουν, ἱκανὰ δὲ ταῦτα ἦν ὀγκῶσαι τὸ φρόνημα, περὶ τούτου πρῶτον προσφέρει παραίνεσιν.

It is well observed by Doddr., that " this Epistle, as it sets forth in the preceding part of it the gracious design of God in the gospel-dispensation, and represents the benefits and privileges that belong to *all the faithful in Christ Jesus*, as well to Gentiles as

to Jews, is cast into a strain of thanksgivings and prayers, and written (as it were) all in a rapture, in a sublime and elevated style, as flowing from a mind transported with the consideration of the unsearchable wisdom and goodness of God in the work of redemption, and of the amazing love displayed in Christ towards the Gentile world. And the *remaining part of it* is no less admirable for the engaging manner in which he improves what he had before delivered, urging the duties which became their character with the greatest tenderness, in expressions full of love and endearment, adding the strongest arguments to enforce them, and making mention of his bonds to recommend the exhortations that he offered to them.\*

VERSE 1. παρακαλῶ οὖν ὑμᾶς ἐγὼ ὁ δέσμιος ἐν Κυρίῳ, ἀξίως περιπατῆσαι τῆς κλήσεως ἧς ἐκλήθητε. The οὖν seems to have far more meaning than the Commentators ascribe to it, (some, as Koppe, regarding it merely as a particle of transition;) namely, "this being the case; such being your high privileges," &c. See Matt. Gr. Gr. p. 947.

1. ὁ δέσμιος ἐν Κυρίῳ. The Apostle again introduces the mention of his *bonds*, to give greater effect to his admonitions; since, as these bonds, like as his other afflictions and persecutions, had been occasioned by his zeal for the evangelization of the Gentiles, so they were the more bound to attend to his earnest injunctions.\*

The ἐν is used like the Hebr. ב, and the expression may be compared with the τοῦ Χριστοῦ at 3, 1., and must, it should seem, have the same sense: otherwise it might be interpreted (as it is even now done by some) "in the name of Christ."

Περιπατῆσαι denotes (as often) *habitual action*. On the κλήσεως Koppe speculates far too much, and

\* Thus Theodoret: Ἰκανῇ τῶν δεσμῶν ἡ μνήμη καὶ τοὺς λίαν ἀναλγησίαν νοσοῦντας εἰς ἀρετὴν διεγείρει· δι' ὧν γὰρ, φησι, ταῦτα περικείμεαι· εἰ γὰρ κηρύττειν οὐκ ἐβουλόμην, τούτων ἂν παντελῶς ἀπηλλάγην.

(as often) by aiming at giving too fine an edge, he wears it away altogether. Neither can κλησ. signify (as Mackn. interprets it) the *appellation*. It must mean the *state* to which they were called and converted, namely, that of the Gospel. The sense, then, is: "live worthy of that state, and suitably to the duties which it lays upon you."\* Compare Phil. 3, 14. 2 Thes. 1, 11. 2 Tim. 1, 9. Hebr. 3, 1.

2. The Apostle now, with admirable address, slides into the mention of those duties (or, as our Lord did in his Sermon on the Mount, *commences* with them), in which the Ephesians were especially deficient.

The terms ταπεινοφροσύνη and πραότης are said by Koppe to be synonymous. But, in reality, they are not so. The latter may be said to be the *result* of the former, since that signifies such a *lowly opinion of one's own merit and claims* as will effectually produce a temper of mildness and indulgence, not requiring too much from our brethren, who are encompassed with the same frailty as ourselves; it is obvious how requisite this is in those who should feel how equally unmerited by *all* is the grace of God.

The πάση is explained by the antient Commentators as extending to all persons, places, and times.

Μακροθυμία denotes the bearing patiently those trials which proceed from the provocations of our brethren. With respect to the *construction*, there was no occasion for Blackw. and Doddr. to connect μακροθυμία with the preceding πραότης, in order to avoid the *solecism* which they (from Hamm. and Le Clerc) thought involved in the common construction. The Apostle, it is to be observed, does not attend to such minutiae. It was rightly supposed by Grot., that this is an usual *anacoluthon*. The Apos-

\* So Theophyl. : 'Επὶ μεγάλοις γὰρ ἐκλήθητε ἐπὶ τῇ συγκαθίσαι Χριστῷ, ἐπὶ τῇ συμβασιλεῦσαι, καὶ οὐ δεῖ κατασιχνύνειν τὸ ἀξίωμα ἡμῶν δι' ἔργων ἀναξίων Χριστοῦ. Ἀπὸ δὲ τοῦ δογματικοῦ, εἰς τὸ ἥθικόν κατέβη, καταγλυκαίνων τὸν λόγον.

tle, as he says, regards the τὸ νοούμενον. Nor is this confined to *him*; but it is to be found more or less in most of the Classical writers, from whom Elsner adduces examples, to which I *could* add, if it were necessary, a whole squadron from Thucyd. That the words must not be *separated*, we may infer from doctrinal reasons; for, as Theophyl. observes, these virtues must be *united*, ἐστὶ γὰρ ταπεινῶν μὲν εἶναι, ὁξὺν δὲ καὶ ὀργίλον· ἀλλ' οὐδὲν ὄφελος.

2. ἀνεχόμενοι ἀλλήλων ἐν ἀγάπῃ. Ἀνεχ. is obscurely, if not erroneously, rendered by our English Translators *forbearing*; and most incorrectly by Mackn., “supporting one another.” The sense is (as the antient Interpreters tell us) “*bearing with* one another,” i. e. one another’s errors and failings; See Matt. 17, 17. Acts 18, 4. 1 Cor. 4, 12. 2 Cor. 11, 1 & 4. and several other passages which may be found in Schleus. Lex. Koppe compares the Hebr. בָּרַב in Is. 46, 4. “Moreover (observes Theoph.) the Apostle shows the *mode* in which the duties are to be fulfilled, and the *use* of them; by the ἐν ἀγάπῃ suggesting the *principle* on which we must bear with the conduct of others, even when abusive and injurious, namely, on that of Christian love.” It is scarcely necessary to remind my readers of the ἀνέχεσθαι and ἀπέχεσθαι of Epict. See Zanch. ap. Whitby.

3. σπουδάζοντες τηρεῖν τὴν ἐνότητα τοῦ πνεύματος ἐν τῷ συνδεσμῷ τῆς εἰρήνης, “anxiously striving after the unity of the Spirit by a strong bond, even the study of peace.” Such appears to be the general sense. And here I cannot but reprobate that licence of interpretation by which τοῦ πνεύματος (contrary to the opinion of the antient and early modern Commentators) is degraded to *mind*. Had *that* been the sense intended, probably the article would not have been used with either of these substantives; but, in fact, the interpretation is disproved by what follows. For it is plain that the Apostle has in view disputes between *Christian brethren*, therefore *the* unity of *the Spirit* must denote that which the posses-

sion of such great privileges and high gifts of the Spirit \* especially bound them to observe. The *συνδεσμός τῆς εἰρήνης* indicates the *mode* in which this was to be done, namely, by the cultivation of that peaceful temper, which especially binds all together in unity.

Grot. and others interpret the *τοῦ πνεύματος*, "of the *spiritual body*," namely, the *Church*: others, the *doctrine* itself of the Church. But this seems wandering too far, and is unnecessary; since it is included in the first interpretation.

Wets. here appositely cites Ovid. Met. 1, 25. *Dissociata locis concordi pace ligavit.*

4. *ἐν σώμα καὶ ἐν Πνεύμα—ὁμῶν.* Koppe lays down the following as the sentiment contained in ver. 4—6. "Omnia in religione Christi, quam profitemini, ad studiorum voluntatumque consensionem vos cohortantur. Nihil est in ea sibi contrarium, nihil quod secum pugnet. Omnes eundem Deum atque Dominum, modo ritumque eodem colimus, eandem olim felicitatem omnes speramus, cur igitur in rixas diversasque studia abripi nos patiemur?"

Here the Commentators, as usual, differ. Some connect the construction with the former by an *εἰς τὸ εἶναι*. But this seems too arbitrary, and is doing violence to the sense. For the Apostle here means to enforce his previous exhortation to unanimity by an argument derived from the unity of every thing connected with their faith. It is plain that there must be supplied either *ἔστε*, or *ἐστι*; and *σῶμα* needs no explanation. On *πνεῦμα*, however, Commentators are not agreed. If *ἔστι* be the ellipsis, I should think, with some ancient and most recent Commentators, that it signifies *mind*. But then *ἐστε*, when repeated at *ἐν πνεύμα*, must signify, "ye ought to be of one mind;" which is too arbitrary. I cannot,

So Theophyl.: "Ὡςπερ ἐν τῷ σώματι πνεῦμά ἐστι τὸ πάντα σύνεχον καὶ ἐνοποιούν, καὶ διάφορα ὡς μέλη οὕτω καὶ ἐν τοῖς πιστοῖς τὸ ἅγιον Πνεῦμά ἐστιν, ὅπερ ἐνοποιεῖ πάντας, καὶ διάφορα ἔχωμεν καὶ γένη καὶ τρόπους καὶ ἐπιτηδεύματα· καὶ διὰ τούτου τοῦ ἁγίου Πνεύματος ἐν σῶμα γερόμεθα.

then, but accede to the opinion of most antient and early modern Commentators, that ἐστὶ is the true ellipsis. For such it is just after in εἰς Κύριος, &c.; and perhaps the words καθὰς—ὑμῶν are parenthetical, and refer to the πνεῦμα, which they further prove, must denote the *Holy Spirit*. The sense, then, may be thus expressed: “even as ye were called (by one Spirit) to one hope of the blessings of the Gospel, as resulting from your calling.” Ἐν ἐλπίδι is for εἰς ἐλπίδα, by a very common idiom. Nor are the words τῆς κλήσεως redundant, as they are supposed by Koppe. There may indeed seem here to be no mention of the gifts of the Spirit; yet they appear to be *implied* and intended, and they are soon after *mentioned*. Mackn. has therefore well paraphrased thus: “There is one body or Church which comprehends you all, and one Spirit which animates that body by its gifts.” The argument is, that all Christians have the same hope of acceptance and reward, and ought not to despise one another.” So Chrys. and Theophyl. See a long and able note of Whitby.

I would compare a similar sentiment in Aristid. 2, 4, 331 B. (in his Oration περὶ ὁμονοίας) ὑμεῖς τοιῶν ὥσπερ ἐλέγχους ταύτας κατὰ τῆς στασέως τὰς ἐπωνυμίας ποιούμενοι, κοινὰ μὲν τὰ βουλευτήρια κοίνους δὲ νεὼς καὶ τοὺς ἀγῶνας, κοινὰ δὲ πανθ' ὡς εἰπεῖν τὰ μέγιστα προσεβήκατε, and Eurip. Orest. 1190. where Electra, speaking of Orestes, Pylades, and herself, says: πάν γὰρ ἐν φίλον τόδε· where the Scholiast paraphrases it ἐν σώμα καὶ μία ψυχὴ ἐσμέν.

5, 6. εἰς Κύριος—ὑμῖν. The Apostle, it may be observed, ingeniously seeks out every thing in the religion in which there is *unity*. It is well remarked by Theodoret: Πανταχοῦ τὸ ἐν καὶ εἰς τέθεικεν, εἰς συμφωνίαν συνάπτων τὴν ἐκκλησίαν· ἓνα, φησὶ, Κύριον ἔχομεν, ἑνὸς βαπτίσματος ἀπηλαύσαμεν, μίαν πίστιν προσενηγόχαμεν, εἰς ὃ πάντων ἡμῶν Θεὸς καὶ πατήρ· προσήκει τοίνυν ὑμᾶς, ὡς ἀδελφοὺς, τὴν περὶ ἀλλήλους ἔχειν ὁμονοιαν. It is plain that there is an ellipsis of πάντων.



On the meaning of *πίστις* here the recent Commentators too much refine. It seems best to take it in its plain and natural sense, of the simple and fundamental principles of belief which suffice to fit any one for baptism. Hence the Apostle makes mention of baptism.\*

6. *εἰς Θεὸν καὶ πατέρα*, "there is one and the same God and Father," i. e. God, who is your Father. The expressions *ὁ ἐπὶ πάντων διὰ πάντων*, and *ἐν πᾶσι* are treated by Koppe as merely synonymous, denoting the same thing, i. e. "to whom you owe every thing." But I can never cease to protest against this slovenly way of wrapping up matters, into which the recent Commentators so often fall, and which is the *other extreme* to that of the excessively *minute*, and sometimes fanciful, distinctions into which the earlier modern Commentators ran. On the sense of the words there has been much discussion. Many of the Fathers understand the three clauses as referring to the *three persons of the Trinity*, *ἐπὶ πάντων* having respect to the Father; *διὰ πάντων*, to the Son; and *ἐν πᾶσι*, to the Holy Spirit. But this has been adopted by few moderns; nor do I see how it can be admitted, as it is liable to serious objections. I agree with Chrysost., Theophyl., and, of the moderns, Grot. and Whitby, that there is no reference

\* In this sense it seems to have been taken by Whitby, who has the following able annotation. "It is plainly asserted in the Holy Scriptures, that there is one *common faith*, Tit. 1, &c. one *like precious faith*, 2, Pet. 1, 1. of all that bear the name of Christians. An *unity of faith*, and of the *knowledge of the son of God*, to which we must all arrive, Eph. 4, 13. As faith once delivered to the saints, Jude 3. for which we must *strive earnestly*, and in which we must *build up ourselves*; a faith of the Gospel, for which we are exhorted *to contend as with one soul*, Philip. 1, 27. But vain is here the inference of the Papists, that *this one faith must be either their's, and then we cannot be saved without it; or our's, and then they cannot be saved*; for this *one faith*, into which all Christians were baptized, contains neither the doctrines in which they differ from us, nor we from them, but only the *Apostle's Creed*, which the whole Church of Christ for many centuries received as a perfect system of all things necessarily to be believed in order to salvation."

to God the Son. 'Ο ἐπὶ πάντων must (notwithstanding what some recent Commentators say) mean, He, who is over, above, rules over all. Nor does the ἐν πᾶσι signify (as Koppe explains), "qui omnibus adest fortunæ ipsorum auctor moderatorque;" for *that* is contained in διὰ πάντων, which, as Theodoret and Whitby rightly observe, imports, "by his Providence." The ἐν πᾶσι, I agree with the antient and modern Commentators, must signify, "is in all by his Spirit." Theodoret briefly and ably explains thus: Τὸ μέντοι ἐπὶ πάντας τὴν δεσποτείαν σημαίνει, τὸ δὲ διὰ πάντων τὴν προνοίαν, τὸ δὲ γὰρ ἐν πᾶσι τὴν ἐνοίησιν.

For a sufficient answer to the Socinian perversion of the ὁ ὢν ἐπὶ πάντων, see the able note of Whitby. The antient Commentators are agreed, that ἐπὶ is for ἐπάνω. It must import universal dominion over all persons and things. It is singular that the Commentators should not have cited the celebrated passage of Rom. 9, 5. ὁ ὢν ἐπὶ πάντων Θεὸς first applied to God the Father, but then applied to God the Son.

7. ἐνὶ δὲ ἐκάστῳ ἡμῶν ἐδόθη ἡ χάρις κατὰ τὸ μέτρον τῆς δωρεᾶς τοῦ Χριστοῦ. This is intended to meet an objection, namely, that there are different gifts of the Holy Spirit in different persons; to some the greater, to others the lesser, which, it seems, had generated envy. To this the answer is, that on each the gift was conferred as the Giver measured it out; q. d. "Since, therefore, it is a *gift*, and not a *debt*, ye ought to rest content, and not be too anxious as to the *measure* which God hath determined. For if God hath done this, he hath done all things profitably for you. Thus the *necessary* things without which no one can be a Christian, are *common*. And if such a one hath *more*, grieve not, since the greater is the labour he will have to undergo." The Apostle, it may be observed, does not say, "unto the measure of faith," lest he should disgust those that had *less*, but, in order to silence all clamour, "at the will of the Giver." (Chrysost. and Theophyl.) And nearly the same view is taken by Koppe.

7. ἡ χάρις is for τὸ χάρισμα, and seems to refer to the words immediately preceding, ὁ ἐν πᾶσιν ὑμῖν, which are by almost all Commentators admitted to have respect to the *Holy Spirit*.

8. The Apostle now proceeds, by an argument taken from Ps. 68, 19. to prove what he had laid down at ver. 7., "that Jesus the Messiah is he to whom Christians owe the χαρίσματα τοῦ πνεύματος ἁγίου. The sum of the argument is this. "In the Jewish sacred books some one is said to have ascended up unto heaven, and from thence to have distributed gifts unto men. But since *God himself* cannot be said to have ascended unto heaven, inasmuch as he always is *in* heaven, and never descended from it, the Prophet must necessarily have had in mind some other person, who, after he had descended from heaven to earth, afterwards ascended from thence unto heaven. And he can be no other than Jesus the Messiah, who we know to have descended from and again ascended to heaven." The argument proceeds on these two reasons : 1. that God himself cannot properly be said to have descended from heaven ; 2. that τὸ ὕψος in the Psalm is to be interpreted of heaven ; and δώματα δοθέντα τοῖς ἀνθρώποις of the gifts of the Holy Spirit. (Koppe.)

At λέγει must be supplied γραφή ; of which ellipsis Wets. adduces examples from 5, 14. 1 Cor. 6, 16. James 4, 6. 1 Macc. 7, 16. Philo de Opif. Mundi, p. 37. μετὰ δὲ ταῦτα φησιν, p. 36, 9. φησιν οὖν. The διὸ must not be pressed upon. Here the recent Foreign Commentators, however, raise great difficulties. Rosenm. maintains that the Psalm has no reference to the Messiah. I need not enter into all their long-winded discussions and tortuous explanations. It may be sufficient to say, that though the Psalm may not, in its *original* and *primary* sense, have reference to the Messiah, yet in a *secondary* and *mystical* one it may. And the Jews, it seems, have always interpreted *part* of this Psalm of the

Messiah.\* If this be not admitted, it must be considered as an *accommodation* of this part of the Psalm to the present purpose.†

Between the words of the Apostle and the words of the original there is a slight discrepancy. The clause is rendered by the Apostle, "thou hast received gifts for men;" but the Hebrew signifies, "thou hast taken." Dr. Hamm. translates the *ἔδωκε* "he received gifts to give to men; which version, though objected to by Le Clerc, has been defended by Whitby (see his note), and seems to be approved of by Koppe. It may be sufficient to refer the reader to the copious notes of Mackn.: and I will only observe, that Theophyl. (from Chrysost.) touches on the discrepancy thus: Καὶ μὴν ὁ προφήτης, ἔλαβες, φησι, δόματα· ταυτὸν δὲ ἐστὶ διδοὺς γὰρ ὁ Θεὸς τὰ χαρίσματα, ἀντιλαμβάνει τὴν διακονίαν· ὁ γὰρ λαβὼν χάρισμα, διὰ τὸ ἐνεργεῖν τι καὶ κοπιᾶν λαμβάνει.

8. ἤχμαλῶτευσεν αἰχμαλωσίαν, "he has taken and led captive," &c. Αἰχμαλωσία is used frequently in the Old Testament (as Num. 21, 2. 31, 12 & 19. Ps. 68, 19. 2 Chron. 28, 5, 11 & 15., and other passages, which may be seen in Schleus. Lex.), and sometimes in the New; as Apoc. 13, 10. εἰ τις αἰχ-

\* It is well observed by Koppe: "Confidendum esse arbitramur sapientiæ et divinæ Apostoli auctoritati: eum non usurum fuisse loco hoc, nisi ejus de Messid, hujusque in cælos ascensu, interpretationem suo tempore inter Judæos receptam et probatam fuisse bene intellexisset."

† So Doddr.: "I cannot undertake to prove that the passage here referred to is, strictly speaking, a *prediction of Christ's ascension*, and of his *shedding down* the gifts and graces of the Spirit. The Psalmist, celebrating a late victory, goes back in rapturous meditation to God's victory over the Egyptians, and the spoils with which he enriched the Israelites, ungrateful and rebellious as they had been, and by which he prepared for himself in the course of his providence a dwelling among them; for the tabernacle was built principally with those spoils. And the Apostle beautifully accommodates the words to the triumph of an ascending Saviour, and to the royal donative of the Spirit; which he shed down on his Church, into which many who had once been rebellious were admitted, and whereby it was fitted to be his habitation."

μαλῶσιν συνάγει. The sense, however, chiefly to be kept in view is the *beaten enemy thus led captive*; and here there must, according to the accommodation, be meant all the enemies of the Christian faith, both men and demons, and perhaps also (as the antients, and many moderns, as Doddr., suppose) all *things* that were adverse to the Gospel, as sin, the world, and death, which are often personified. Doddr. would understand by αἰχμαλωσίαν those who of *conquerors* and *oppressors* are made *captives*." But this seems too harsh: and the mode of interpretation above adopted seems preferable.

It is well observed by Doddr., that Christ might poetically be said to *lead captivity captive*, when he triumphed over those that had subdued his people, and acquired such a power over the infernal spirits as a conqueror has over a captive that he drags at his chariot wheels.

9, 10. From the passage just brought forward the Apostle now draws an argument to prove that no one else is to be understood in that Psalm but the Messiah. (Koppe.)

These verses are, by Koppe, thrown into a parenthesis; as has been also done by our English Translators. The words may be rendered: "But this ἀνέβη, what is it calculated to prove (see Whitby) but that he had first *descended* to the lower parts of the earth? On the meaning of τὰ κατώτερα μέρη τῆς γῆς, Commentators have been much divided in opinion. Some antient and early modern ones took it to import that Christ went down into hell. But (as Doddr. observes) Bp. Pearson, on the Creed, p. 229., has shown how very precariously this is urged as a proof of that opinion. All the most judicious Commentators, both ancient and modern, adopt one or other of the two following interpretations. Some by the τὰ κατώτερα μέρη understand the *grave*, *Hades*. And this interpretation, which is supported by most antient and modern Commentators, is much countenanced by the *usus loquendi*. For that signi-

fication is not unfrequently found in the Old Testament ; as Ps. 63, 10. " those that seek my soul to destroy it shall go into the *lower parts* of the earth." Ez. 26, 10. 32, 18. And Koppe maintains that this is *not* (as some have supposed) at variance with the course of argumentation pursued by the Apostle ; so that we only bear in mind that in *κατέβη* there is not a notion of *any* descent, but of a descent from *Heaven* : and, he adds, it is supported by the modes of thinking and speaking prevalent in that age, by which the mansions, both of demons and the dead, were placed under ground. And he refers to Philo. 2, 20., and 1 Pet. 3, 19. Thus the sense will be : " he descended from Heaven into the inmost recesses of the earth." But I do not comprehend that *Heaven* and the *grave* can well be opposed to each other. I therefore accede to the opinion of many eminent modern Commentators, that τὰ κατώτερα τῆς γῆς (for μέρη is omitted in many MSS., and appears to be a mere gloss) signifies the *earth itself*, τῆς γῆς being (as is often the case with Genitives in the Hellenistical style) used *exegetically*, " the lower parts, namely, the earth." Then the κατώτερα will be for the positive τὰ κάτω, said as opposed to *heaven*, which was just called ὕψος.\* Thus the expression καταβαίω εἰς τὰ κατώτερα will denote the incarnation of Christ, his life on earth, his death, burial, and resurrection ; and thus this interpretation may be said to *comprehend* the first-mentioned ones. See Is. 44, 23., which passage, however, is thought by Koppe not quite to the purpose. But his objections have been well answered by Rosenm.

10. ὁ καταβὰς, αὐτὸς, ἐστὶ καὶ ὁ ἀναβὰς ὑπὲρ πάντων τῶν οὐρανῶν. The sense is said, by Rosenm., to be either, " idem Jesus rediit ad cælum summum, qui eo deserto in terris humilis fuerat ; or, " idem est ad summam dignitatem evectus, qui antea se ad

\* A word exactly answering to our *heaven*, which is the past participle from the Ang. Sax. verb *heapan*, to raise. And so *LYFT* and the Scottish *lyft*, the sky, from the Ang. Sax. *liffjan*.

sepulcri adeo humilitatem demiserat." Whitby very well paraphrases thus: "He that descended (thus into the lower parts of the earth) is the same who (after his resurrection) ascended up far above all heavens, that he might fill all things with his gifts, according to his promise, that when he was ascended he would send the Spirit upon his Apostles and Disciples. Joh. 14, 17. 15, 26. 16, 7. Luke 24, 49."

The strong expression ὑπεράνω πάντων τῶν οὐρανῶν is well illustrated, by Whitby, from Heb. 7, 26. "He being made higher than the heavens." Ps. 8, 1. "hath set thy glory above the heavens," and 57, 5 & 11. 108, 4 & 5. "exalted above the heavens."

10. ἵνα πληρώσῃ τὰ πάντα. Here, as the best Commentators, antient and modern, are agreed, the neuter is (as frequently in St. Paul) used for the masculine. Thus the sense is: "that he might fill all persons with his benefits, blessing, and gifts," of which the last seem especially to be meant, both by what preceded at ver. 7., and by what follows at ver. 11. Some Commentators, by confining themselves to the *neuter*, and interpreting the passage of the completion of the plans of Providence for the good of man, very unwarrantably lower the sense.

11. καὶ αὐτὸς ἔδωκε τοὺς μὲν—διδασκάλους. This verse connects with ver. 8. There is here declared the Divine counsel that, in the diversity of spiritual gifts, it was perpetually to be borne in mind that all those were given πρὸς τὸν καταρτισμὸν τῶν ἁγίων. See at ver. 12. (Koppe.) Here is exemplified what was said at ver. 7. (Rosenm.)

\*Ἐδωκε is for τέθεικε or ἀπέταλκα. So the Heb. מָן. On the προφητάς Koppe's 3d Excursus may be consulted, and the note on 1 Cor. 14, 1., as also other passages of the three celebrated Chapters which treat on the spiritual gifts.

With respect to the εὐαγγελισταί, placed between the προφητ. and the ποιμ., the term occurs too seldom in the New Testament (being only found in Acts 21, 8., and 2 Tim. 4, 5., besides the present passage),

and is used in too general a way to enable us to judge of the exact nature of the office. But we learn from the Fathers and early Ecclesiastical Historians (see Suic. Thes. 1, 1234.), what is of itself highly probable, that the name was, in the age of the Apostles, given to those Christian teachers, and assistants of the Apostles who were not appointed to the charge of any particular Church, but were itinerant, and sent by the Apostles to such congregations as might be most in need of their labours; and it is supposed that they did not *commence* the work of conversion, but followed up the rudiments first communicated by the Apostles.

On the distinction between the terms ποιμένες and διδασκάλοι, there has been some difference of opinion among modern Commentators. Doddr. does not pretend to *determine* whether *two different offices* be intended here: but he thinks that, if that had been the case, they would have been expressed *distinctly*, as were the others, namely, by τοὺς δὲ ποιμένας, τοὺς δὲ διδασκάλους. But this, in so irregular a writer as St. Paul (as Koppe observes), is a very precarious principle. Since there had been three τοὺς δὲ's before, the Apostle might use καὶ (which, indeed, stands for καὶ τοὺς δὲ) for the sake of euphony. Certain it is that the most eminent Interpreters, antient and modern, admit that by the ποιμ. are meant such as are called ἐπισκόποι.\* at Acts 20, 28., and (as it seems) πρεσβυτέροι at 1 Pet. 5, 1 & 2. The word, indeed, carries with it far more of meaning and dignity than διδάσκαλος. For it was originally applied to *Kings, Generals*, and, indeed, *Præfecti* in general. A use found in the earliest Greek authors, and which was probably derived from Oriental phraseology, since frequent examples of it occur in the Old

\* So Grotius: "Nomen Pastor in Ecclesia compell. τῷ προσ-  
τῷτι τῷ κοπιῶντι ἐν λόγῳ, 1 Tim. 5, 17. qui κατ' ἐξοχὴν dictus ἐπί-  
σκοπός, inspector gregis. Nam docere est pascere. Doctores sunt  
Episcopi et ipsi; sed in eminentiore gradu positi, quales dicti postea  
μητροπολίται, ut diximus Rom. 12, 7. & 1 Cor. 12, 28."



Testament ; as Jer. 3, 15. And thus, as Koppe observes (from Grot. and Vitringa de Synag. vet. 621 seqq.), these ποιμένες seem to have been similar to the governors of Synagogues, who were called סנהסדרים. In 1 Pet. 1, 25. the two terms are conjoined. It is thought, by Theodoret and Schleus., that the ποιμ. had the charge of cities ; and the διδάσκαλοι, of villages. Which may have originally been the case ; but, from their more important situations, those would acquire a sort of influence and authority over the country Pastors. From the difference of appellation, however, we may presume a difference of situation ; though we are not to suppose but that the ποιμ. discharged *all* the offices of the διδάσκαλοι, as teaching, preaching, &c. ; yet we may imagine *some* duties to which the διδάσκαλοι were *not* appointed.\*

12. πρὸς τὸν καταρτισμὸν τῶν ἁγίων, εἰς ἔργον διακονίας, εἰς οἰκοδομὴν τοῦ σώματος τοῦ Χριστοῦ. These words have been strangely misunderstood by some Interpreters, who take καταρτισμ. to denote the bringing together all, both Jews and Gentiles, into one Church ; or initiation by the office of baptism ;

\* No Commentator has so well treated on this subject as Whitby in the following annotation : “ That these *Pastors* and *Teachers* were, in the first ages, men of extraordinary gifts, is evident from this very place ; for the preceding words, He gave gifts unto men, some Apostles, some Prophets, &c., shew that all the persons mentioned here were partakers of the gifts which Christ, ascending up on high, and sending down the Holy Spirit, gave to men. Hence, among the different χαρίσματα, gifts, of the Holy Ghost, are reckoned διδασκαλία, *teaching*, Rom. 12, 6, 7., and, among the gifts exercised in their assemblies, διδαχή, *doctrine*, 1 Cor. 14, 6 & 26. Among the persons who had received the διαίρεσεις, χαρισμάτων, *diversities of gifts*, are reckoned after Prophets διδάσκαλοι, *Teachers*, 1 Cor. 12, 28. Rom. 12, 6, 7., and here. And so Tertullian makes mention of them as persons *educated with the grace of knowledge*. The *Pastors* seem probably the same with the κυβερνήσεις, *Governments*, 1 Cor. 12, 28., and the προσετώρει, Rom. 12, 8. And it is evident, from both those places, that they were also men endued with those spiritual gifts there mentioned. Hence it is observable of those *Doctors*, that when the extraordinary gifts to the Church ceased, their very names grew out of use, they being very rarely mentioned in the succeeding ages of the Church.”

both at variance with the context. As to the exposition of Blackw., Doddr., and Mackn., "for the fitting of holy men to the work of the ministry," that is against the *usus loquendi*. By the τῶν ἁγίων (with the article) can only be meant "the saints," i. e. all good Christians. And so the antients, and the most judicious moderns. Προς suggests the *purpose* for which all the gifts were imparted, and to what they ought to tend. It has been rightly remarked, by Grot. and Koppe, that there is here a *transposition*; the natural construction being εἰς ἔργον διακονίας, πρὸς τὸν καταρτισμὸν τῶν ἁγίων; as in the Æthiopic Version. Koppe says we have here an *inverse construction* for ἔδωκε εἰς ἔργον διακονίας (i. e. εἰς τὸ διακονεῖν τοῖς ἁγίοις) πρὸς τὸ καταρτίζειν. The words are rendered by Rosenm.: "that by them Christians may be well instructed and fitted to their religion."

After all, therefore, our common translation, "for the perfecting of the saints," appears the best, and is confirmed by the Syriac Versions. In 2 Cor. 13, 11. we have εὐχόμεναι—τὴν ὑμῶν κατάρτισιν. On καταρτίζειν see the note on Gal. 6, 1. 1 Cor. 1, 10. 2 Cor. 13, 11.

Ἔργον διακονίας is not so much a pleonasm as a stronger expression. Διακονία, "office undertaken for the good of Christians." See Schl. and Wahl. On the metaphor in εἰς οἰκοδομήν see the note on Acts 20, 32. By the τοῦ σωμ. τοῦ Χριστοῦ is obviously meant *the Church*.

13. μέχρι καταστήσωμεν—πληρώματος τοῦ Χ.

On the sense of these words there has been much discussion among Commentators, yet I know not whether they have ever been better expounded than by Theophyl., (after Chrys.), thus: Μέχρι τότε ἐργάζεσθαι, φησί, χρὴ πάντας τοὺς χάρισμα λαβόντας, καὶ κοπιᾶν καὶ οἰκοδομεῖν, ἕως οὗ φθάσωμεν εἰς τὴν ἐνότητα τῆς πίστεως· τουτέστιν, ἕως ἂν δειχθῶμεν οἱ πάντες μίαν πίστιν ἔχοντες, μήτε κατὰ τὰ δόγματα διαφερόμενοι, μήτε ἐν τοῖς κατὰ τὸν βίον σχίσματα ἔχοντες πρὸς ἀλλήλους. These Commentators are the only ones that have noticed the ellipsis at μέχρι. Καταντ. is well explained by Theophyl., φθάσωμεν. On the sense and construction see Acts 6, 1. and the note there.

The sense of this passage is copiously treated by Morus, in a Dissert. on Eph. 4, 11—17. He is of opinion (as I learn from Rosenm.) that the Apostle is exhorting the teachers of each congregation to mind and endeavour that all and every one of the Christians therein, be carried forward in knowledge, till none remain quite ignorant, so that all and each, one as well as another, may be confirmed in faith, until no one be left who is in doubt, or fluctuates in uncertainty, or does not know more of the Christian doctrine than he formerly did. The *οἱ πάντες* (he adds), which must denote *all Christians* (those just called the saints and the body of Christ), will then be equal; they will have *ἐν*, or *πίστεως* and *γνώσεως ἐνόητα*, if they be all brought into the state just described. Therefore, *ἐνότης* may be better rendered *parity* than *unity*. This mode of interpretation is adopted by Mr. Valpy; and certainly it is ingeniously and acutely conceived. Whether it be *true* is another affair; and of that I must profess a doubt. It appears to me that needless difficulties have been raised by *pressing* on the sense of the terms in this verse. I apprehend that the Apostle only means that they should earnestly strive to promote this unity of faith and knowledge in all the essential and fundamental *doctrines of the gospel*: for that seems to be the sense of *ἐπίγνωσις τοῦ νοῦ τοῦ Θεοῦ*. Koppe renders: “usque dum omnes in eum perfectionis gradum, ad quem assurgere debet ecclesia Christi, evecti fuerimus.” The words, it must be observed, are highly figurative, and were suggested by the metaphor in *eis οἰκοδομὴν τοῦ σώματος τοῦ Χριστοῦ*, just before; and they are, as in the former clause, not to be pressed upon. The sense, then, after withdrawing the metaphor, is (as Whitby lays it down) this: “so as to be Christians of a full maturity and ripeness in all the graces derived from Christ Jesus to the body.” For, as the Apostle elsewhere says that our knowledge is imperfect, he must mean the assertion to be taken *comparatīve*. So Theodoret: *Τῆς δὲ τελειότητος ἐν τῷ μελλόντι, βίῃ τευξόμεθα· ἐν τῇ παρόντι τοίνυν τῆς τῶν ἀποστόλων, καὶ προφητῶν, καὶ διδασκάλων βοήθειας δεόμεθα*. And Theophyl.: *ἄνδρα τέλειον, καὶ μέτρον ἡλικίας, λέγει τὴν τελειότεραν τῶν δογμάτων γνῶσιν· ὥσπερ καὶ πλήρωμα τοῦ Χριστοῦ, τὴν παντελῆ καὶ ὁλόκληρον αὐτοῦ γνῶσιν καὶ πίστιν*. On the metaphor, the Philological Commentators compare Polyb., 6, 4, 29. *ἐλπίσαντες ὡς παιδίῳ νηπίῳ χρῆσασθαι τῷ Φιλίππῳ, εὗρον αὐτὸν τέλειον ἄνδρα*. To which I add Æschyl. Ag. 943. *ἄνδρες τέλειον δῶμ' ἐπιστρωμένον*. Bion. Od. 9, 13. *ἦν δ' ἄνερος ἐς μέτρον ἔλθης*. Theocr. Id. 13, 15. *Ὅς αὐτῷ κατὰ θυμὸν ὁ καὶς πεποναμένος εἶη, Αὐτῷ δ' εὖ ἔλκων ἐς ἀλαθινὸν ἄνδρ' ἀποβαίη*. It is observed, by Morus, that both the Apostle and the Classical writers use the term *τέλειοι ἄνδρες*, of those whose faculties have attained to maturity. Wets. cites Philostr., V. Sophist. 1. p. 543. *τὸ δὲ μέτρον τῆς ἡλικίας ταῖς μὲν ἄλλαις ἐπιστήμαις γήρως ἀρχῇ*.

The application of the figure is obvious.\*

\* On the scope and purport of the whole verse it is well remarked by Koppe: “Nempe cum opinionum, quæ inter Christianos erant,

14. *ἵνα μηκέτι—τῆς πλάνης.* These words, Koppe thinks, have reference to ver. 11 and 12. *ἔδωκε—εἰς οἰκοδομὴν—τοῦ Χριστοῦ*, and the *ἵνα* expresses the *reason* why these various kinds of teachers are constituted by Christ himself, namely, that we should not be any longer tossed to and fro by the stormy gusts of error. This view of the connexion is supported by the authority of Chrys. and Theophyl., who explain thus: "It was, that we might keep secure this little measure which we have received, and not, like children, be carried away by every teacher. For this reason (I say) were those *χαρίσματα* given us, namely, "to build up and confirm, that the edifice be not shaken." Most modern Commentators, connect this closely with the preceding. So Whitby: "That (so arriving at this perfection in faith and knowledge), we henceforth, &c." But the Doctor here forsakes his usual and safe guides very needlessly, and from an ill grounded fear, lest the reasons which the Roman Catholics plead for a succession of infallible guides in Christ, might seem to be countenanced. It surely does not follow, because God was pleased so to secure the steadfastness in faith of persons of the Apostolic age, that he should *always* do this. Nay, there are many reasons why he should *not*; since it would have been little necessary after the Scriptures of the New Testament had been promulgated; and we do not find that the Almighty, either in the gifts of nature or of grace, uses profusion. The note, however, of Whitby, is full of instructive matter.

The *μηκέτι*, seems (as Theophyl. observes), to hint that they *had been* aforetime so tossed, &c.; which some explain of the period before they embraced the

varietate, homines multos in errores deduci, multaque inde incommoda et damna ipsi religioni accidere posse et solere Paulus animadvertet; hinc, ut solet perpetuo ex hujus vitæ miseris et infirmitatibus vitæ futuræ gaudia atque felicitatem humana mens deducere, ad illa ipsa gaudia in regno Messiae olim expectanda, inter alia etiam hanc Christianorum perfectionem referendam putavit Apostolus; quâ omnes olim Christiani unanimes et in religionis doctrinâ maximè consentientes futuri videntur. cf. ad v. 3."

Gospel; others, of that which had passed since; and, considering the history of the infant Church, as we find it recorded in the New Testament, the latter seems to be the more probable opinion.

The *νήπιοι* are opposed to the *ἄνδρες* above.

In the words *κλυδωνιζόμενοι—διδασκαλίας*, is contained a nautical metaphor, similar to some others which we find in the Apostle's writings. Nor is this surprising; since, from his history, we have some reason to think he was by no means ignorant of nautical affairs. *Κλυδωνίζεσθαι*, from *κλυδών*, a *stormy wave*, or strong current of water, signifies to be hurried away, and carried out of one's course by such a *κλυδών*. There is the same metaphor employed in James, 1, 6. *ὁ γὰρ διακρινόμενος ἔεικε κλύδωνι θαλάσσης ἀνέμιζομένῳ καὶ ῥιπιζομένῳ*, and Hebr. 13, *καὶ διδασκαίς ποικιλαῖς καὶ ξенаῖς μὴ περιφέρεσθε*. Compare Is, 57, 9. Nor is it unexampled in the *Classical* writers.\*

Chrys., Theophyl., and Œcumen. remark, on the delicacy of the Apostle, who says, not *ye*, but *we*, *διὰ τὸ ἀνεπαχθέει*.

14. *παντὶ ἀνέμῳ τῆς διδασκαλίας*, Koppe observes, is for *πάσῃ διδασκαλίᾳ ὥσπερ ἀνέμῳ*. The *ἀνεμος* here meant, is not one of the *steady* winds, but the light, shifting, inconstant, changeable *gusts of wind* which prevail in the mediterranean, and carry ships out of their course, and whose violence the Apostle, doubtless, had often experienced in his various voyages. See Acts 27. It is observed, by Koppe, that in *ἀνέμῳ*, there is implied an idea of *levity* and *muta-*

\* Thus Aristæn. 1, 27. (cited by Wets.) *προσφθών, ἐπαγρυπνών, μὴδὲν διανών, μόνον δὲ κλύδωνιζόμενος ἐκ τοῦ πόθου, ἐνθα, φῆσιν, ἀνεμος οὔτε μένειν οὔτε πλεῖν ἔσθι*. Joseph. Ant. 9, 11 and 3. The same metaphor is used by Philo Jud. 410 κ. *εἰσι γὰρ τινες ἐνδοιασται καὶ ἐπαρφοτερισται πρὸς ἑκάτερον τοῖχον, ὥσπερ σκάφος ἐκ' ἐναντίων πνευμάτων διαφερόμενον, ἀποκλίνοντες* and 754 A. *ὥσπερ τε* (I conjecture *γε*), *ἀνερμάτιστα σκάφη, ὥδε κῆκεισε σαλεύουσι*. Whence may be understood, Pollux 6, 121. *ἀπαγῆς, ἀβέβαιος, ἀνερμάτιστος, σαλεύων τοῦ φέροντος αἰὲ πνεύματος*, where I would read the *τοῦ* not before, but after, the *φερ*.

bility, such was inherent in the Sophists and Judaizers, to whom the Apostle here alludes.

14. ἐν τῇ κυβείᾳ τῶν ἀνθρώπων. Κυβεία, literally, signifies a *playing at dice*, from κύβος, a *die*, or square tessera, or ψῆφος. But this carries with it a notion of *dexterity*, both in a good, and a bad sense; and, as mountebanks have always cheated the eyes of the vulgar at dice, and by slight of hand tricks, so it came to denote *craft and trickery in general* (like that of *cogging* the dice). Thus, the sense is, “by the crafty, sleight, and trickery of men.” Such is the usual mode in which the words are explained, from which, however, that of the antient Commentators, and Morus, somewhat differ. They consider the κυβεία as meant to refer to the keeping the minds of the taught in an unsettled state, by either promulgating, or suppressing, or altering doctrines as they please, just as Dicers change the places of the dice at their pleasure. Thus Œcumen.: Κυβεῦται λόγων λέγονται, οἱ πότε μὲν τοῦτο, πότε δὲ ἐκείνο διδάσκοντες, καὶ μεταβαίνοντες αἰὲ ἀπὸ τοῦτο εἰς τοῦτο πανούργως. And this, Morus observes, is confirmed by the context. There seems, however, no reason why *both* interpretations may not be conjoined.

The Apostle then adds, by way of explanation, ἐν πανουργίᾳ πρὸς τὴν μεθοδείαν τῆς πλάνης. A brief and somewhat obscure clause, which is well explained by Theophyl.: πρὸς ὅπερ ἡ πλάνος αὐτῶν μεθοδεία βούλεται, πρὸς ἐκεῖνο μετατιθέμενοι καὶ περιφερόμενοι· δι’ οὐδὲν γὰρ ἄλλο πάντα μεθοδεύουσι καὶ τεχνάζονται, ἢ τὸ πλανᾶν. Perhaps we may account for the ellipsis thus. From κυβεία understand κυβευόντων, and take ἐν πανουργίᾳ for πανουργῶς.

The words πρὸς τὴν μεθοδείαν τῆς πλάνης, signify, “with concerted and methodized plans of deceit.” Morus (who rightly compares this form with ἐφοδεία and περιοδεία) explains it, “artem, modum scienter fallendi.” Hence Hesych.: μεθοδείας, τέχνας. Grot. cites from Hermes Trismeg. the phrase ἀμεθόδευτος

κριτῆς, "a judge not to be *practised upon* by the tricks of orators," and, as we say, *impracticable*.

15. ἀληθεύοντες δὲ ἐν ἀγάπῃ, αὐξήσωμεν εἰς αὐτὸν τὰ πάντα, ὃς ἐστὶν ἡ κεφαλὴ, ὁ Χ. The δὲ signifies, "but, on the contrary." The αὐξ. (as ὤμεν at ver. 14.) depends upon ἵνα. Ἀληθεύοντες ἐν ἀγάπῃ, is explained by Mackn. (from the early modern Commentators) of the preaching, as faithful ministers and teachers, the truths of the Gospel from love to the people. And, in a note, he remarks that this must be a direction to ministers to teach their people sound doctrine. Doddr., too, renders: "maintaining the truth in love." And, in a note, he gravely admonishes his Clerical readers to observe that it was the design of the ministry to preserve peace and charity as well as orthodoxy, regularity, and discipline in the church. This no well instructed "divider of the truth" will deny: yet such cannot (I think) be *the* sense here meant to be inculcated, though Noesselt, I find, adopts it. The Apostle is speaking of the *people in general*, not of *ministers*. And the best Commentators, both antient and modern, are agreed that he is treating rather of *practice* than *doctrine*. So Theophyl.: ἡμεῖς δὲ ἀληθεύοντες ἐν ἀγάπῃ, τῇ τε πρὸς τὸν Θεὸν καὶ πρὸς τὸν πλησίον, καὶ μηκέτι ψευδῆ δόγματα ἔχοντες, μήτε ἐν ὑποκρίσει ζῶντες (ἐνταῦθα γὰρ δοκεῖ καὶ περὶ βίου αὐτοῖς διαλέγεσθαι) αὐξήσωμεν εἰς Χριστὸν τὰ πάντα ἡμῶν, τότε βίον καὶ τὰ δόγματα. By ἀληθεύειν, Koppe and Rosenm. observe, is meant *to be true*, both in thinking, speaking, and acting. (So Gen. "we be *true* men, and no spies.") And they compare Philo. 787. μὴ καταψεύσμενον τὸ πάθος, ἀλλ' ἐπαλήθεον. And by the ἐν ἀγάπῃ, Rosenm. thinks, the Apostle means that their love of truth must be so regulated as not to interfere with concord and mutual Christian love. Grot. and Morus render the ἀληθ. ἐν ἀγάπῃ, "to sincerely love each other; be full of genuine love." (See more in Rosenm.) But this seems too limited a sense. I therefore prefer the second interpretation; and must

observe that our common translation better represents the sense than any other.

15. αὐξήσωμεν εἰς αὐτὸν τὰ πάντα. It is strange that Koppe should take τὰ πάντα for οἱ πάντες. It is usually (and rightly) taken for κατὰ πάντα, and, in conjunction with αὐξήσωμεν, will, as Morns and Rosenm. observes, signify, making all proficiency and progress in knowledge, virtue, &c. Εἰς αὐτὸν they rightly explain, "in respect to Christ; referring this increase to him as the cause." So εἰς Θεὸν in Rom. 11, 36., and εἰς Χριστὸν in Eph. 1, 5. and Col. 1, 20. *How* all our proficiency in such points is to be ascribed to God and Christ, must be sought for from the *Theologian* rather than the *Commentator*.

16. ἐξ οὗ πᾶν τὸ σῶμα—ἐν ἀγάπῃ. Compare Col. 2, 19. There is somewhat of irregularity in the phraseology, which may be thus adjusted: πᾶν τὸ σῶμα τὴν αὐξήσιν τοῦ σώματος ποιεῖται; q. d. τὸ σῶμα τὴν αὐξήσιν αὐτοῦ ποιεῖται. Here, after the manner of the Hebrew, the same substantive is put twice; though in the place of *one* the reciprocal *pronoun* ought to have been used. Here the whole congregation is said to be connected, each contributing what it has in common: which is the sense conveyed by the figurative words, τὸ σῶμα—ἀφῆς. Συναρμολογεῖν (i. e. συναρμώζειν) and συμβιβάζειν, are synonymous. The ἀφῆς τῆς ἐπιχορηγίας is the *junctura*, which consists in supplying, under all circumstances, what each hath, for the common use. Offices and duties are compared to *bands*. (Rosenm.)

The words are rendered by Rosenm. thus: "Ex quo (cujus vi et virtute) universum ecclesiæ corpus conjunctum et copulatum per diversos commissuras inter se adjuvantes, pro modo quo unumquodque membrum aliquid operatur pro virili, crescit, ut per amorem perfectius evadat." And Koppe observes that the sentiment, after withdrawing the figure, is as follows: "Under whose government God hath been pleased that the whole church should, by the various ministry of men, attain gradually greater and



greater increase." So Rosenm. "As from the head all the other parts of the body derive life, vigour, and motion, so that each by their mutual ministry assist one another; so the universal body of Christ is so conjoined by that virtue which it derives from Christ as its head, that each part may in its own way lend its vigour to another, by which the whole may grow and thrive."

16. κατ' ἐνεργείαν ἐν μέτρῳ ἐνὸς ἐκάστου μέρους, "by the operation or working of each individual part or member, according to the measure (of its power)." For, as Rosenm. observes, Christ does not carry forward his congregation himself without the intervention of man, but by *ministers*, whose co-operation he employs, and whom love should prompt to exert their whole powers to bring about what he willeth, namely, οἰκοδομὴν ἑαυτοῦ (scil. τοῦ σώματος) ἐν ἀγάπῃ.

17. Now follows an exhortation to the cultivation of other Christian virtues, which being first (ver. 17—24.) propounded *generally*, are then (at ver. 25 seqq.) illustrated by some single specimens of virtues and vices. (Koppe.)

Μαρτύρομαι is for παρακαλέω, *obtestor*, *conjure*. See Schleus. or Wahl. Ἐν κυρίῳ, יְהוָה, "by the Lord," or "as ye love the Lord Jesus Christ, to whom we owe the benefits above mentioned." Μηκέτι, "no longer, now that ye have been Christians." This seems to hint that some were then *so* living. Καθὼς καὶ τὰ λοιπὰ ἔθνη, as the rest of the Gentiles (i. e. as other, viz. unconverted Gentile persons) live." Ἐν ματαιότητι τοῦ νοῦς αὐτῶν. Supply (*For they walk*) in, &c. The sense of this clause it is no easy matter to adjust, the word ματαιότης being (especially in the Hellenistical use) so *general* a term signifying both *vanity*, and especially that of *idolatry*, and also *improbability*, &c. The best modern Commentators render, "they live suitably to the erroneous opinions which, as Gentiles, they have imbibed." Upon the whole, it seems most prudent to *conjoin* all the above senses, though the *first* chiefly

be kept in view. Thus Theophyl.: ὡς τὰ εἰδῶλα σεβόμενοι, καὶ ὡς τοῖς πάθεσι δουλεύοντες, καὶ τοῖς τοῦ κόσμου ματαιοῖς προσηλῶμενοι· ἃ ματαιότης λέγονται, δι' αὐτὸ, τοῦτο ὅτι ἡμεῖς αὐτοῖς ματαιῶς χρῶμεθα· οὐ γὰρ τῇ ἑαυτῶν φύσει μάταιά εἰσι· καλὰ γὰρ λίαν ἐκτίσθησαν.

18. ἐσκοτισμένοι τῇ διανοίᾳ—αὐτῶν. The Apostle here illustrates the *nature* and *cause* of this mental folly.

Ἐσκοτισμένοι is for ἐσκοτισμένα, which was required by ἔθνη (by the πρὸς τὸ σημαινόμενον). Koppe compares a passage of Xen. Mem., where after πόλεις comes παύσοντες. And here this was the easier, as ἔθνη had signified Gentile *persons*. The figure in ἐσκοτ. for ἄφρονες, *besfooled, besotted*, is frequent, and its ratio obvious. Compare 5, 8. Rom. 1, 21. And so Joseph. 400, 14. καὶ τὴν διανοίαν ἐπεσκοτίσμενοι. Joseph. 1238, 25. ἐπεσκοτεῖ γὰρ αὐτῶν ταῖς γνώμαῖς ὁ Θεός. Hescyh. καταφράκτοις ψυχαῖς ἐπεσκοτισμέναις. It is observed by Theophyl.: Τὸ μὲν φῶς ἔλαμπε τῆς τε θεογνωσίας καὶ τοῦ καθαροῦ βίου· αὐτοὶ δὲ ἐσκότισαν ἑαυτοὺς, ἀσθενὲς ποιήσαντες τὸ τῆς ψυχῆς διορατικὴν διὰ τὴν ἀχλὴν τῶν καὶ τῶν βιωτικῶν φροντιδῶν.

18. ὄντες ἀπηλλοτριωμένοι τῆς ζωῆς τοῦ Θεοῦ. The ὄντες seems to have little force, but, in truth, the ἀπηλλοτρ. is (as supra 2, 12. ἀπηλ. τῆς πολιτείας τοῦ Ἰσραὴλ) to be treated as an *adjective* or substantive rather than a participle, and might be rendered (as there) *aliens from*. The very same construction is found in Col. 1, 21.

18. τῆς ζωῆς τοῦ Θεοῦ. The τοῦ Θεοῦ is for κατὰ τὸν Θεόν, "a life approved unto God, and regulated by his will." So Ps. 51, 18. "the sacrifice of God is," &c.\* It is well remarked by Theophyl., that the life

\* Wets. compares Hierocl. in Aurex. Pythag. Carm. εἰκότως θεοὶ θνητοὶ λέγουσιντο ἂν ἀνθρωπῖναι ψυχαί, ὡς ἀποθνήσκουσαι πότε τὴν θεϊαν εὐζῶταν τῇ ἀπὸ τοῦ θεοῦ φυγῇ, καὶ ἀναβιωσκόμεναι πάλιν τῇ πρὸς τὸν θεὸν ἐπιστροφῇ, καὶ οὕτω μὲν ζῶσαι τὸν θεϊὸν βίον, ἐκείνως δὲ ἀποθνήσκουσαι, ὡς οἶοντε ἀθανάτω οὐσίᾳ θάνατον μεταλλάζειν, οὐ τῇ εἰς τὸ μὴ εἶναι ἐκβάσει, ἀλλὰ τῇ τοῦ εἶναι ἀποπτῶσει· θάνατος γὰρ λογικῆς οὐσίας ἀθεία καὶ ἀγνοια, οἷς ἐπεται καὶ ἡ πρὸς τὸν βίον

of a rational being consists in apprehending truth: but he who is blinded to this, really does not *live*, because truth and the light of reason are the *substance* of it.

18. διὰ τὴν ἀγνοίαν—αὐτῶν. This clause suggests the *cause* of their blindness and alienation; which, however, is expressed *popularly*, and not with philosophical exactness. The πάρωσιν τῆς καρδίας αὐτῶν is taken by Koppe as a mere synonyme of ἀγνοίαν; as if διὰ τὴν—αὐτῶν were a clause exegetical of the preceding. But I rather regard the whole as expressed perhaps somewhat too briefly, but of which the sense is this: "By this ignorance (of the nature, attributes, and providence of God and a state of retribution), an ignorance partly occasioned by hardness of heart, contracted by sinful habits, and engendered by bad example and corrupt principles." For so Whitby has explained the ἀγνοίαν and πάρωσιν, and, I think, rightly. It is of consequence not to confound the two clauses; since the διὰ τὴν πάρωσιν supplies the *reason* for the former. So Theophyl. (from Chrys.), noticing the objection, "why, if ignorant, not instruct rather than accuse them?" judiciously adds, by way of paraphrase: Ἀλλ' ἡ ἀγνοία διὰ τὴν πάρωσιν αὐτοῖς ἐπεγένετο, ὃ ἐστὶ, διὰ τὴν ἀναισθησίαν ἢ δὲ ἀναισθησία ἐκ τῆς πρὸς τὸν ἀκάθαρτον βίον διαθέσεως αὐτῶν. Ὡστε ἐγκαλεῖσθαι ἄξιοι. And Koppe observes that this ἀναισθησία, implied in πάρωσιν, is in many antient languages a symbol of *malignity* and *depravity* of mind, as well as *ignorance* and *stupidity*. On the ratio metaphoræ in πάρωσις, see the note on Rom. 11, 7, and compare Is. 6, 10.

19. ἀπηλλαγότες ἑαυτοὺς παρέδωκαν τῇ ἀσελείᾳ.

The ἀπηλγ. Wets. illustrates from numerous examples, scarcely any of which, however, are to the purpose, merely importing de-

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ἄμετρος τῶν παθῶν ἐπανάστασις. And Koppe compares Philo T. 1. p. 239. ἀνάγκη, τὸν ἀλογῶς βιοῦντα, τῆς θεοῦ ζωῆς ἀπεσχοῖνισθαι τὸ μὲν οὖν κατὰ θεὸν ζῆν ἐν τῇ ἀγαπᾷ αὐτὸν ὁρίζεται.

*spar*; which is not here the sense of the term; though the Syr., Vulg., and Arabic translators so understood it. As to the reading ἀπηλικότες in D., E., F., G., that is a mere emendation of those who adopted the above sense, and, in order "to make surety more sure," altered the reading. To comprehend the import of ἀπ. we must attend to that force of ἀπὸ in this and a few other words by which it denotes *ceasing from the action expressed by the verb*. To which purpose Wets. aptly cites Thucyd. 2, 61. ἀπαλγήσαντες δὲ τὰ ἴδια τοῦ κοινοῦ τῆς σωτηρίας ἀντιλαμβάνεσθαι where the scholiast explains it "ceasing to grieve," and compares ἀπολοφύραμενοι, which occurs elsewhere in the same author.\* The sense of the expression is explained by Theophyl.: κατεβράθυμηνότες, καὶ μὴ θέλοντες καμῆν πρὸς τὴν εὐρεσιν τοῦ καλοῦ, καὶ ἀναλγῆτως διατεθέντες, καὶ οἷον μεμωραμένοι. The recent Commentators take it to be equivalent to *πωρωθέντες*. But perhaps both senses may be conjoined thus: "ceasing to feel remorse; ceasing to feel at all; becoming callous to all sense of right and wrong; having no care or wish to exert themselves about the matter."

Παρέδωκαν αὐτοὺς τῇ ἀσελγείᾳ. It is well observed by Theophyl., that hence may be explained and reconciled that passage of Romans, where it is said that God gave them up to a reprobate mind, i. e. God permitted them to give themselves up, &c., and abandoned them to their own guidance. *Eis ἐργασίαν*, Koppe remarks, is for *eis τὸ ποιῆσθαι ἐργασίαν*. It is of more importance to notice, with Theophyl., that the *eis* indicates that this was their settled and continued purpose. On the ἀσελγεία and the ἀκαθαρσία it is unnecessary to dwell, since they denote all those abominable impurities which the Apostle ascribes to the Gentiles in Rom. 1. The Apostle does not here enter into a detail of the disgusting particulars, as there; but the term πάσης, which he uses, is doubtless meant to include all there mentioned. And ἐν πλεονεξίᾳ is (I think) meant to have an intensive force, and seems very significant. It is (I conceive) an adverbial phrase for the adverb πλεονεκτικῶς, *greedily*. So Phot.: καθ' ὑπερβολὴν, ἀνενδύτως. And thus πλεονεκτικός is by the Glossographers explained *avidus*. They gave themselves up, then, to such lasciviousness and sensuality, as if they never could have enough. Compare Is. 56, 11. It is shrewdly remarked by Chrysost. and Theophyl., that this ἐν πλεονεξίᾳ implies that it is voluntary and self-engendered. And they both take πλεονεξία for ἀμετρία, which is confirmed by Polyb. Exc. Legat. 53. p. 1209, where μετρίως is opposed to πλεονεξία.

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\* This rare sense also occurs in Herodot. 9, 31. ἀπεκίδενσαν, M., "when they had ceased to grieve for." See Valck. in loc., who compares Suidas: ἀποκπονηκός. Ἀποκεκρωταλισμένος. Απομηνίσας. Ἀποσπονδάζειν. Ἀπερυνθιάζω. And so ἀποκύνω in Æschyl. Agam. 15, 22. Blomf. where see the note of the learned Editor. Also Plut. Cleom. 22. ἀπάλησας τὸ πένθος & Theocr. Idyl. 1, 138. ἀπαύσατο, ceased to speak.

The above is so natural and suitable a sense, that it is surprising almost all the recent Commentators (after Grot., who seems to have derived the opinion from Photius,) should explain the *ἐν πλεονεξίᾳ*, "for the sake of lucre and gain," since sometimes, they observe, even males prostituted their bodies. But I need not remark how flat and frigid a sense this yields, and little agreeable to the words *παρέδωκαν τῇ ἀσελείᾳ*, (with which I would compare Diod. Sic. L. 17, 108. *δόντες δὲ ἑαυτὸν εἰς τρυφήν*). Besides, the Apostle is here giving some *general traits* of character among the Gentiles, and especially depicts that *insatiable sensuality* which blunted all the feelings of virtue, deadened the force of conscience, and darkened the understanding and moral perceptions, so that they neither knew nor cared aught for living unto God. Moreover, corrupt as might be the state of morals among the Heathens, there is no reason to suppose that this *male prostitution* would be ascribed to them as a *general trait*. And it is in vain to plead that the Vulg. has *avaritia*; for Jerome himself explains that of *insatiable greediness of pleasure*; which signification occurs in a passage of Sallust, cited by Koppe: *avaritia corpus animique effeminat*.

21. εἶγε αὐτὸν ἠκούσατε; καὶ ἐν αὐτῷ ἐδιδάχθητε, καθὼς ἐστὶν ἀλήθεια ἐν τῷ Ἰησοῦ. Almost all the recent Commentators render the εἶγε *since*, which signification may be admitted; but there seems no necessity to abandon the common interpretation *si modo*, which delicately hints a *doubt* whether the persons who acted as some of the Ephesians seem to have done,\* rightly understood what they had been taught. See Phot. ap. Œcumen.

21. ἐν αὐτῷ ἐδιδάχθητε, "have been instructed in his doctrine." Καθὼς ἐστὶν ἀλήθεια ἐν τῷ Ἰ. Koppe would take ἀληθεία in the sense *true virtue*, as opposed to ἀσελγεία of every kind; as Rom. 1, 18. 2, 8. But this seems very harsh; nor is there any need to desert the common interpretation, namely, "if ye have been taught and have understood the pure and sincere doctrine of Jesus," i. e. pure Christianity, which, as the Apostle immediately subjoins, involves the following duties, all inconsistent with sensuality. From this and the preceding verse we may (I think), with Doddr., Mackn., and Rosenm., infer that there was a certain manner of teaching and

\* That there were such we may infer from the μαρτύρομαι ὑμᾶς μήκετι περιπάτειν, &c. at ver. 17. And compare 4, 1.

of learning the Christian doctrine not quite inconsistent with such irregularities; and that this may glance, like some other passages in the Apostle's writings, at those Christian teachers who took too little care to inculcate the duties of practical morality. Now this, we know, was much the case at Corinth; and it seems to have been so, though in a less degree, at Ephesus. And no wonder, since the two cities were supposed to be the most vicious and depraved of any in the world. Indeed the morals of the Ionians were almost proverbially depraved. My learned readers will remember the *Motus doceri gaudet Ionicos* of Hor. Carm. 3, 6, 21., and will know the sense which it bears, on which Mitchertich may be consulted.

22. ἀποθέσθαι ὑμᾶς κατὰ τὴν προτέραν ἀναστροφὴν τὸν παλαιὸν ἄνθρωπον. The ἀποθ. depends upon the ἐδιδάχθητε. The sense is: "You have, I say, been taught that you should put off," &c. On παλαιὸν ἄνθρωπον. see the note on Rom. 6, 6. and the notes of Whitby, Doddr., and Wells. Κατὰ τὴν προτέραν ἀναστροφὴν, "which was (only) suitable to your former mode of life." So Theophyl. explains: τὸν τῆς προτέρας ἀναστροφῆς τρόπον, καὶ τὴν παλαιὰν ζωὴν καὶ ἐφάμαρτον.

Rosenm. thinks the Apostle here refers to both Jews and Gentiles. But from ver. 17 we may infer that he only adverts to the latter.

22. τὸν φθειρόμενον κατὰ τὰς ἐπιθυμίας τῆς ἀπάτης, "corrupted by deceitful lusts." The genitive τῆς ἀπάτης is (by a Hebraism) for the adjective ἀπατή-lais. It is strange that any should have explained the ἀπατ. of the deceits of the priests and philosophers, by whom (they tell us) the grossest vices were excused. It is so much more natural to interpret it, (with the antient Commentators,) of that deceit which the heart and the passions practise on the understanding, by the gratification of those lusts which (to use words of Chrys., Doddr., and Mackn.) delude by vain appearances and fallacious hopes,

always ending in disappointment and shame, and which deceive men into the belief that they are harmless, notwithstanding they will be their destruction at the last. So Hebr. 3, 13. "lest ye be hardened through the *deceitfulness of sin*."

23. ἀνανεοῦσθαι δὲ τῷ πνεύματι τοῦ νοὸς ὑμῶν. Most recent Commentators, as Koppe (from Grot.) regard the πνευμ. τοῦ νοὸς as a periphrasis for "mente animoque," or a sort of hendiadis. Which is certainly getting rid of the difficulty; but perhaps not satisfactorily. The antient Commentators take τῷ πνεύματι of the *Holy Spirit*. So Chrys.: τῷ πνεύματι τῷ ἐν τῷ νῷ. And Phot. ap. Œcumen. thus: Ἀνανεοῦσθαι δὲ διὰ τοῦ ἁγίου πνεύματος, τοῦ ὄντος ἐν τῷ νῷ ὑμῶν· τὸ γὰρ πνεῦμα παλαιῶν οὐκ ἀνέχεται πράξεων· καλῶς δὲ τὴν τοιαύτην ἀνακαίνισιν ἐν πνεύματι γίνεσθαι λέγει· οὐ γὰρ σωματικῶς ἄλλοι ἂντ' ἄλλων γινόμεθα, ἀλλὰ διὰ πνεύματος ἐστὶν ἡ ἀνακαίνησις. So also Theophyl. and Theodoret, as also Cajetan, Zanch, and others. Yet it may be questioned whether such an interpretation can be admitted, since it requires too much subaudition. And the influence of the Holy Spirit in producing this change (which the above excellent Commentators seem to have been intent to secure) may perhaps be attained in *another* way. Νοὺς may, as Doddr. suggests, be put for *the whole soul*, and πνεῦμα, *the spirit*, for its *intellectual* and leading *faculty*, on which the *Spirit of God* might chiefly operate, yet not exclusive of some influence on the *inferior* powers." For this thought he was indebted to Budæus and Menoch. ap. Pole. Rosenm. (with a better spirit than he usually shows where the word πνεῦμα is concerned) remarks: "Πνεῦμα h. l. est melior sensus, quem accepimus per πνεῦμα, dum discimus doctrinam, Divino spiritu emendamur. Compare Gal. 5, 19. where see the note."

24. ἐνδύσασθαι τὸν καινὸν ἄνθρωπον, &c. By the καιν. ἄνθρωπ. is meant, the *regenerated heart*, disposition, and manners. See Col. 3, 9. seqq. Some explain the κατὰ as put for διὰ, ὑπὸ Θεοῦ; as in ver. 21. and

1 Cor. 12, 8. But it may be rendered, "in conformity to the will of God;" or, what, from the comparison of Col. 3, 9. will seem preferable, "*after the example of God.*" (Koppe.) Thus our Common Version, "after God." And so the antient Commentators. *Κτισθέντα, efformatum.* This word is frequently used by St. Paul of moral regeneration and reformation; as *supra* 2, 10 & 15. 3, 9: (where see the notes), and Col. 3, 10. This is, however, always supposed to be effected with the co-operation and aid of the Holy Spirit, as Koppe here acknowledges.

The terms *δικαιοσύνη* and *οσιότης* are so distinguished by the best Classical writers, that the former is used for the discharge of duties towards *men*; the latter, towards *God*. And probably the Apostle here meant to observe the distinction; though the terms are treated by Koppe as mere synonymes. See the numerous Classical passages cited by Wets.

It is plain that the genitive *τῆς ἀληθείας* is not put for *truth*, i. e. the Gospel (as Ap. Tillotson and Dr. Owen suppose), but is for the adjective *ἀληθεῖ*. And I assent to the antient Commentators and Wets., that it is not to be confined (as it is done by most Commentators) to the latter, but understood also of the former, since both *δικαιοσύνη* and *οσιότης* may be dissembled, as in the case of the Pharisees.

25. *διὸ ἀποθέμενοι τὸ ψεῦδος, λαλεῖτε ἀλήθειαν ἕκαστος μετὰ τοῦ πλησίον αὐτοῦ.* Up to 5, 20. follow various kinds of virtues common to all Christians, of which, however, the Apostle seems to have especially selected such as were, at that time (he suspected) not only very little practised among *men in general*, but even among *Christians*. (Koppe.) This is a just remark; but still I think, with Chrys., that there is so far a *connection* with the preceding, that the Apostle, as he had before mentioned the *old man* in a general way, now proceeds to give some chief *characteristicks* of it, for the sake of warning.

: Under *ψεῦδος*, Koppe and Rosenm. rightly remark,



is comprehended deceit of every kind; as appears from the *reason* subjoined. In ἕκαστ. μετὰ τοῦ πλησίον there is an Hebraism (as in וְיָצַר לְכָל אֶחָד מֵעַמּוּתוֹ, for ἄλλος μετ' ἄλλου, or ἀλλήλων. Compare Zach. 8, 16.

25. ὅτι ἐσμὲν ἀλλήλων μέλη, "for we are each with another members of one body; and, as such, are formed and intended to help and assist each other: but *lying* and every kind of deceit (which implies more or less of injury) is contrary to this; for such vices tend to loosen the bands of society, and disserve the members of the body politic and ecclesiastical from each other, by destroying mutual confidence." As the Philological Commentators here produce no Classical citations, the following beautiful passage of Pindar may be acceptable: Frag. inc. 23. ἀρχὰ μεγάλης ἀρετῆς, ὤνασσο'. Ἀλάθεια, Μὴ πταίσης ἐμὰν σύνθεσιν τραχεῖ πότε ψεύδει.

26. ὀργίσεσθε, καὶ μὴ ἁμαρτάνετε. In this injunction the peculiar turn of the sentiment is especially to be attended to. It is plain (as Doddr., from Whitby, observes,) that we have here, not a *command to be angry*, but a *concession* only, with a *caution* to beware of *sinning* in it. Compare Is. 8, 9 & 10. and Nah. 3, 14 & 15. Koppe, too, compares Prov. 24, 16. 1 Cor. 7, 21 & 27. James 5, 14. 1 Pet. 2, 20. And Whitby, Nah. 3, 14. and Sir. 30, 9.\* The καὶ (like the Hebr. ו) stands for ἀλλὰ. The Commentators express the sense in various ways, but with little difference in the import. Perhaps the following paraphrase may best represent the sense: "Be angry, (if so it must be, and there be a reasonable cause, and *then only*), but beware (even then) lest you run into sin by *intemperance* in yielding to its emotions."

\* I add Eurip. Suppl. 557. γνόγτας οὖν χρῶν τᾷδε, Ἀδικουμένους τε μετρία, μὴ θυμῷ φέρειν, Ἀδικεῖν τε τοιαῦθ, οἷα μὴ βλάψαι πόλιν· where Markland annotates thus: "Non autem putandum est Poetam *permittere*, nedum *jubere*, ut injurias quis faciat: sed vult, Si quis alteri injuriam faciat (quod vix evitari potest, prout est vita hominum), caveat tamen ne ea sit injuria quæ Rempublicam sive Patriam suam lædat." And he compares the present passage of St. Paul.

Thus is forbidden not only *unjust*, but too harsh and *intemperate* anger. On the nature of the passion of anger and the rules for its regulation see a sensible note of Dr. Mackn. Of course (as Ddodr. remarks) the Apostle's words imply that it is *possible*. He knew that it was no more practicable to eradicate all anger than to suppress all injury and hostility (nay, even our Redeemer himself was sometimes angry; as Mark 3, 5. et alibi). Therefore the Apostle elsewhere says, "*If it be possible*, live at peace with all men." Hence his direction at Tit. 1, 7. is, not to be *soon* angry.

I would here compare a very admirable passage of Plutarch, Solon 21. where, after mentioning the penalties which Solon enacted by law against those who should be guilty of angry abuse towards any one publicly, he adds: τὸ γὰρ μηδαμοῦ κρατεῖν ὀργῆς ἀπαίδευτον καὶ ἀκόλαστον. τὸ δὲ πανταχοῦ, χαλεπὸν, ἐνίοις δ' ἀδύνατον δεῖ δὲ πρὸς τὸ δύνατον ῥεῖν τὸν νόμον, εἰ βούλεται χρησίμως ὀλίγους, ἀλλὰ μὴ πολλοὺς ἀχρεῖστως κολάζειν. Similar sentiments occur in Eurip. Troad 58. ἐπῆνεσ' ὀργὰς ἡπίους. Eurip. Bacch. 597. πρὸς σοφῶ γὰρ ἀνδρὲς ἀσκεῖν σάφρον' εὐοργησίαν. Eurip. Orest. 710. τῷ λίαν χρῆσθαι καλῶς, i. e. τῷ θυμικῶ; (as it is well explained by Schol. on Phæn. 587). See also Eurip. ap. Philoct. frag. 1.

26. ὁ ἥλιος μὴ ἐπιδυέτω ἐπὶ τῷ παροργισμῷ ὑμῶν. These words seem intended to further illustrate the duty of Christians as connected with anger; and in the former clause its purport appears to be, that the anger should not be taken up causelessly, or entertained too violently; so here it is meant that it should not be permitted to *continue*, but that the irritation must be, as speedily as possible, subdued. The sentence seems to have the air of an adage. At least, such was the custom of the disciples of Pythagoras; as we learn from Plut. 2, 488. B. (cited by Wets.) εἶτα μεμείσθαι τοὺς Πυθαγορικοὺς, οἱ γένει μὴδὲν προσήκοντες, ἀλλὰ κοινοῦ λόγου μετέχοντες, ἅπασαν προαχθεῖν εἰς λοιδορίας ὑπ' ὀργῆς, πρὶν ἢ τὸν ἥλιον δύναι, τὰς

δεξιὰς ἐμβάλλοντες ἀλλήλοις, καὶ ἄσπασάμενοι διελύοντο. The phrase μὴ ἐπιδυέτω ὁ ἥλιος ἐπὶ signifies not to extend any thing beyond the day. So Philo. 2, 324. (cited by Wets.) μὴ ἐπιδυέτω ὁ ἥλιος ἀνεσκολοπισμένοις, ἀλλ' ἐπικρυπτέσθωσαν γῇ πρὸ δύσεως καθαιρεθέντες. To which I add Liban. Or. Parent. in Julian, § 98. ἀλλ' οὐδὲ νῦξ ἐπεγένετο τῷ βραχεῖ τούτῳ καὶ κουφῷ, scil. τῆς τιμωρίας. And in Thucyd., and other authors, frequently occurs the phrase νῦξ ἐπεγένετο τῷ ἔργῳ. The above idiom, however, seems to have been common to both the Greek and Hebrew; for in Deut. 24, 15. it is said of a labourer: "At his day (i. e., his pay-day) thou shalt give him his hire (his *wages*), neither shall the sun go down upon it (unpaid)." It is plain from what the Apostle says, that he considered a *sudden feeling* of resentment excusable in a Christian, but not *settled hatred*. In which view I would compare Tacit. Agric. 22. apud quosdam acerbior in conviciis narrabatur—ceterum ex iracundiâ *nihil supererat*; honestius putabat offendere, quàm odisse. At any rate, the Apostle's words must imply an exhortation to very speedy abandonment of anger. For the term παροργισμός, the Commentators are agreed, implies *no more*; though they acknowledge that the παρὰ has usually an intensive force. Why then, it may be asked, was it used? Because (as I before observed) the Apostle means to hint that no *other* kind of anger but sudden resentment is tolerated in a Christian. But, indeed (as Koppe remarks), the word is sometimes applied to the wrath of God; as Deut. 32, 21. ἀνθρωπαθῶς, however.

27. μήτε δίδοτε τόπον τῷ διαβόλῳ. Strange it is that almost all the recent Interpreters, as Rosenm. and Schleus., should take τῷ διαβόλῳ to mean the *adversary*, the *calumniator*. And still more surprising that the former should pronounce this the more natural and easy sense. *Such*, indeed, I grant it would have been to a *Pagan*, who had accidentally

taken up the New Testament ; but not to a *Christian*, who has learnt from the sacred writings the existence of a Being who, by himself and his agents, tempts men to the commission of sin, and who is ever ready to assault us when the more violent passions of any kind are in commotion. Besides, the sense which those Commentators here introduce is not only harsh, but very rarely found in Scripture, and scarcely ever with the *article*. Even Koppe (sufficiently prone to innovation) admits that the common interpretation is supported by the *tenour of Scripture*, which represents Satan as the author and exciter of all bad passions. And, from the note of Schoettg., it appears to have been the opinion of the Rabbins that violent *anger was excited by the Devil*.

It is rightly remarked, by Chrys. and Theophyl., that by giving place to the temptations of the Devil, is meant to indulge hatred, and enter into continued hostilities with others.

28. ὁ κλέπτων μηκέτι κλεπτέτω. Most of the Critics, as Grot., Koppe, and Rosenm., take κλέπτων for κλέψας, after the manner of the Hebrew ; since in that language the participle present is used for the preterite ; as תִּקַּח. But it may be the participle *imperfect*. At least, almost all Translators assign it to the *past* sense. Yet I am rather inclined to agree with those who assign to it the *present* sense, " Let him that stealeth."

With respect to the thing itself, the Apostle, it may be observed, imputes to them other vices as bad as theft ; and we need not suppose that *many* were guilty of it, and such as *were* probably consisted chiefly of the lower orders. I agree with Koppe, that there is no reason to think *theft, properly so called*, was so prevalent among the Gentiles of that age, as Whitby, and some other declaimers (see the Commentators ap. Crit. Sacri, Pole, Wolf, &c.), would have us to believe. Those writers (as Koppe observes) confound very different ages and countries

in speaking of theft *publicly tolerated* among the Greeks,\* Egyptians, and other nations.

The Apostle then suggests the best *cure* for this vice, which arises from *idleness*, by inculcating the formation of *habits* of patient and manual *industry*; and then engrafts upon that an admonition to another virtue, which can have no place among the working classes except when united with *industry*, namely, *charity* to those in distress.

In the construction, we have a *trajectio*. The words may be taken thus: κοπιᾶτω ταῖς χερσίν, ἐργαζόμενος τὸ ἀγαθόν. By ἀγαθόν, most Commentators are agreed, is meant that which is right, honest, and useful to the community. The sense, then, is: "Let him exercise some useful handicraft." See 1 Cor. 4, 12. 1 Thess. 4, 4. Acts 20, 34. It may seem strange that τὸ ἀγαθόν should be mentioned; but let it be remembered that thieves are sometimes laborious enough for *evil*. Or τὸ ἀγαθόν may mean, "Let him study to do good to the community rather than evil."† When the Apostle says, "that he may have

\* I should suppose that some of those writers must have adduced Thucyd. 1, 6. where speaking of piracy, it is said: οὐκ ἔχοντος πω αἰσχύνῃν τούτου τοῦ ἔργου, φέροντος δὲ τι καὶ δόξης μᾶλλον· δηλοῦσι δὲ τῶν τε ἡπειρωτῶν τινὲς ἔτι καὶ νῦν οἷς κόσμος καλῶς τοῦτο δρᾶν, καὶ οἱ παλαιοὶ τῶν ποιητῶν τὰς πύστεις τῶν καταπλέοντων πανταχοῦ ὁμοίως ἐρωτῶντες, εἰ λησταὶ εἰσιν, ὡς οὔτε ὧν πυνθάνονται ἀπαξιούντων τὸ ἔργον, οἷς τ' ἐπιμελὲς εἶη εἰδέναι, οὐκ ὀνειδιζόντων· ἐληγίζοντο δὲ καὶ κατ' ἡπειρον ἀλλήλους. To which might be added many other passages. But such will not prove the point. It is sufficient to say that theft was, doubtless, prevalent among the *lower* classes, of which the Christians were chiefly composed, and will justify the Apostle in what he says. And this is confirmed by the expression, "labouring with his hands."

† Some, as Schleus, render τὸ ἀγαθόν ἐργ. "earning their food." And he adduces examples, to which may be added Alex. Sam. Athen. 572. Templum ἰδρύσαντο αἱ ἑταιραὶ—ἐργασάμενοι ἱκανῶς ἀπὸ τῆς ὥρας. But the common interpretation is confirmed by a very ancient imitation of the present passage, which occurs in Pseudo Phocyl. 13, 142. Ἐργάζω, μοχθῶν, ὡς ἐξ ἰδίων βιοτεύης, Πᾶς γὰρ ἀεργὸς ἀνὴρ ζῶει κλοπίζων ἀποχειρῶν Μηδ' ἄλλου παρὰ δαίτος ἔδοις σκυβήλισμα τραπέζης. Ἀλλ' ἀπὸ τῶν ἰδίων βιότῳ φαγέοις. The writer of this seems to have also had in view Ps. 128. "for thou shalt eat

(something) to give to him that needeth," he adverts (as Koppe observes) to the nobler end of Christian industry; at the same time *supposing* the other, that of supporting himself and his family. Yet Koppe thinks he might have reference to persons who practised robbery, and thought it no sin, provided they gave part away in alms to the poor. And he cites Vajjkra Rabba. s. 9. fol. 147, 1. Melior est is, qui abit ועל (et laborat) ועל עושה עושה (et dat eleemosynas de suo) quàm is qui alios injurià opprimit, ועל עושה עושה (et eleemosynas erogat de opibus aliorum.)

29. πᾶς λόγος σαπρὸς ἐκ τοῦ στόματος ὑμῶν. The Commentators are not quite agreed on the sense of σαπρὸς, which many recent ones take to signify *inutilis, pravus, malignus*. And so we say *good for nothing*. But I see no reason to desert the antient and common interpretation; *addle, corrupt, filthy, obscene*, in illustration of which sense the Commentators compare Hor. Od. 1, 36; 17. putres oculos. And Wets. observes, that in Arrian Epict. 2, 15. it is opposed ὑγιεῖ πρὸς οἰκοδομήν. Yet the sense is not (I think) confined to that, but extends to all *brawling* and *foul-mouthed* railing and calumny. See Mackn., Chrys., and Theophyl. Koppe observes that the contrary to this is signified at Col. 4, 6. "by speech seasoned with salt."

Koppe notices the Hebraism πᾶς—μή (as בל—ל), for μηδὲ. The ἀλλ' εἷς is for ἀλλ' ἕως, "but what is:" of which idiom had Doddr. and Mackn. been aware, they would not have interpreted as they have done.

29. ἀγαθὸς πρὸς οἰκοδομήν, "adapted, fit for edification." Rosenm. cites Ach. Tat. L. 14. ἀγαθὸν εἰς φιλίαν οἶδα σε. This use, indeed, is found in all the best authors. Now to the οἰκοδομήν is added τῆς χρείας, which Koppe thinks is for ἥς χρεία νῦν ἐστι.\*

the labour of thine hands;" i. e. that which thine hands have laboured for and earned.

\* So Theophyl.: περ οἰκοδομεῖ τὸν πλησίον, ἀναγκαῖον ὃν τῇ

I should rather think that *ἐνεκα* is to be understood. But may not the Genitive *τῆς χρείας* be taken (as often) for the cognate adjective? Or there may be an hypallage. As to the reading of some few MSS. and Fathers, and also of the Vulg. and some Latin Fathers, *πίστεως*, it is evidently *ex emendatione*; as might be expected from the character of the MSS., and as appears from the nature of the change. As to the omission of the word in the Syr., Arab., &c., that will prove nothing. The Translators omitted it, because they did not perceive that it added any thing to the sense. I cannot but censure the temerity of Semler in rejecting *both* words as *spurious*.

29. *ἵνα δῶ χάριν τοῖς ἀκούουσι.* Koppe and Rosenm. explain the expression *διδόναι χάριν* by: *χαριέντα εἶναι*. And they observe that *χάρις* in the sense *acceptableness of words* often occurs. Koppe cites from Xen. *πρὸς χάριν λέγειν*, which, indeed, perpetually occurs in the Classical writers; but it is quite of another nature. Wetstein's examples *seem* more apposite, since they all contain the very phrase *χάριν δίδοναι*. Yet the similarity is rather verbal than in sentiment. Most to the purpose is Eurip. Supplic. 414. *ὁ δ' αὐτίχ' ἡδὺς, καὶ διδὼς πολλὴν χάριν, εἰσαυθὺς ἔβλαψ*. And this mode of interpretation is supported by Theodoret: *ἵνα φανῇ δεκτὸς τοῖς ἀκούουσι*. And so Menoch. Zanch, and Mackn. But I am not certain that this sense, supported though it be by Classical use, is the true one. That of our Common Version ("that it may minister grace to the hearers") is much more natural and suitable to the modes of thought of the Apostle. And so the Vulg. (approved by Grot.) *prosit*. Moreover, this is supported by Chrys., Œcumen., and Theodoret. And here Theophyl. has the following beautiful thought: *ὥσπερ γὰρ τὸ μῦρον χάριν*

*προκειμένη χρεῖα*. And so Plut. 156 c. (cited by Wets.) *Περικλῆς περὶ τὸν λόγον εὐλαβῆς ἦν, ὥς αἰετὶ πρὸς τὸ βῆμα βαδίζων ἤνχετο τοῖς θεοῖς μηδὲ ῥῆμα μηδὲν ἔκπεσεῖν ἀκοντος αὐτοῦ, πρὸς τὴν προκειμένην χρεῖαν ἀνάμυστον*.

δίδωσι τοῖς μεταλαμβάνουσιν, οὕτω καὶ ὁ λόγος θεῖος καὶ ψυχαφελής.

This latter interpretation is, I doubt not, the true one, especially as it is confirmed by the words following, which seems connected with these. See Doddr.

30. καὶ μὴ λυπεῖτε—ἀπολυτρώσεως. This sentence contains a *reason why* they should abstain from the above mentioned vices, namely, because they would thus grieve the Holy Spirit, and cause him to depart from them. For the Holy Spirit is represented ἀνθρωποπαθῶς as being grieved when men fall into actions, words, and thoughts, the contrary to what he suggests.\* Thus, Rosenm. and Koppe remark, the Israelites, Exod. 23, 23., are said by disobedience to grieve the angel of God. And see Is. 63, 10. There is a very similar passage in Hermas Pastor. p. 210. (cited by Koppe) μὴ λυπεῖ τὸ πνεῦμα τὸ ἅγιον τὸ κατοικουν ἐν σοί, μὴ πότε ἐντε ἦται τῷ θεῷ καὶ ἀποστῇ ἀπὸ σου, and Seneca Ep. 41. Sacer intra nos spiritus sedet bonorum malorumque nostrorum observator et custos, hic, prout a nobis tractatus est, ita nos ipse tractat.

I know not what Koppe and Rosenm. can mean by taking the τὸ ἅγιον πνεῦμα for τὸ Θεῖον; which is evidently averse to the doctrine of the personality of the Holy Spirit. Not so the Greek Commentators, and the modern ones up to the middle of the last century.

30. ἐν ᾧ ἐσφραγίσθητε εἰς ἡμέραν ἀπολυτρώσεως. On ἐσφρ. see the note on 1, 13. And on ἀπολυτρ. see 1, 14. The term here signifies *the resurrection*.

\* So Whitby (cited by Slade): "Passions and actions are often metaphorically attributed to the Deity, by which it is only meant that he will act in regard to us as men do when under the influence of such passions. We cannot suppose that the Holy Spirit of God is capable of suffering actual grief, but that he will deal with those who sin against him as men do when they are grieved, i. e. he will forsake them, and give them over to "a reprobate mind." To grieve the Spirit, then, is to oppose his dictates; therefore they may be opposed. See Rom. 8, 13. 1 Thess. 5, 19." See also Mackn.



31. *πάσα πικρία—κακία*. By *πικρία* is meant *bitter, biting speeches*. See Rom. 3, 14. and the note. The word is not unfrequent in the *Classical* writers. *Θυμός* and *ὀργή* are nearly synonymous: but the latter is rather the stronger expression. (Compare Rom. 2, 8.) Yet both may denote a high degree of either; or else the two terms must be taken with the *qualification* at ver. 26.: though the words following may, indeed, suggest the *kind* of anger here had in view, namely, that which produces the *κραυγή* and *βλασφημία*. They may be rendered, "*brawling and abuse*."

In order to pluck up by the roots every vice of this kind, he adds *σὺν πάσῃ κακίᾳ*, "together with *all other vices* of the same class;" namely, violations of the principle suggested in the next verse, of being kind, gentle, and forgiving; and especially *secret calumny*,\*

32. *γίνεσθε δὲ εἰς ἀλλήλους—ὑμῖν*. The terms *χρηστοί*, *εὐσπλαγχνοί*, and *χαριζόμενοι* are treated by Koppe as synonymous. But, in fact, they are not so; though they all bear a strong affinity to each other. There seems to be a sort of climax. The difference between the two first may be seen by consulting the notes on 2 Cor. 6, 6. and Gal. 5, 22. Koppe interprets the *χαριζόμενοι ἑαυτοῖς* (i. e. *ἀλλήλοις*) not only of forgiveness of injuries, but of showing kindness. Yet the other passages in St. Paul's Epistles (2 Cor. 2, 7 & 10. 12, 13. Col. 2, 13. & 3, 13.), where that sense is found, do not countenance the notion: neither is it supported by the words following, which suggest the stronger motive for this, namely, that we are to *so* forgive other men *as* God, for Christ's sake, hath forgiven us, and put us into a state of salvation.

\* So Œcumen. 44 B. Ἐπειδὴ γὰρ εἰσιν ἄνθρωποι ὥσπερ τῶν κυνῶν οἱ λαθροδάκται, οἱ οὔτε κράζουσιν, οὔτε δῆλην ποιοῦσι τὴν ὀργὴν, ἀλλὰ κατὰ ψυχὴν ἔχοντες ἀμύνονται ἐν καιρῷ τὸν λυπήσαντα, βούλεται καὶ τὴν ἐνδομυχούσαν κακίαν αἰρεσθαι καὶ ἐξορίζεσθαι.

*Καθὼς* is explained by *Koppe because*. But to this sense it is unnecessary to resort. *Ἐν Χριστῷ* is for *διὰ Χριστοῦ*.

## CHAP. V.

VERSE 1. *γίνεσθε οὖν μιμηταὶ τοῦ Θεοῦ, αἵς τέκνα ἀγαπητά*. This, it must be observed, is closely connected with the preceding; and the *οὖν* shows the *inference*. The sense is: "Be ye therefore (in these last respects, i. e. the being kind and forgiving) imitators of God,\* who hath set you an example of those virtues which, as dutiful children (of God), ye ought to follow." So Grot.: "Liberorum est patrum moribus referre. Theophyl. observes that *ἀγαπητά* is mentioned, since *all* children do not imitate their parents; though *such* do. The Commentators give it the sense "bene morati." It may be rendered, "well disposed and dutiful."

2. *καὶ περιπατεῖτε ἐν ἀγάπῃ—ὑμᾶς*. These words are meant to excite them to the same duty, as imitators of *Christ*. For that is *implied*, though less clearly *expressed*, in *καθὼς καὶ ὁ Χριστὸς ἡγάπησεν ἡμᾶς*. *Περιπατεῖτε ἐν ἀγάπῃ* does not merely signify *ἀγαπᾶτε ἀλλήλ.* (as *Koppe* explains), but rather (as Grot. observes) the verb *περιπ.* expresses, not this or that *action*, but *habit* and perpetual *tenor of life*. *Καθὼς* is used as at 4. 32., i. e. "after the example of."

2. *καὶ παρέδωκαν—εὐωδίας*. These words express the great doctrine of the expiation of our sins by the sacrifice of the death of Christ, with more than usual distinctness. *Koppe* remarks on the constant and perpetual opinion of men, that no sure hope of pardon could be conceived without the death of a victim. He also observes that *προσφορὰ* and *θυσία* are

\* So Strabo 631, 27. εὐ μὲν εἰρηται καὶ τοῦτο, τοὺς ἀνθρώπους τότε μάλιστα μιμεῖσθαι τοὺς Θεοὺς ὅταν εὐεργετῶσιν.

not synonymous; the former (which answers to the Heb. מנחה being used of any gifts offered to procure the favour of the Deity, unbloody sacrifices; the latter (which answers to the Heb. זבחה) being used solely of *victims*, as Heb. 10, 3. θυσίαν καὶ προσφοράν. Dr. Bates thinks that the προσφορά refers to the *peace-offering*; and the θυσία to the *sin-offering*. Be that as it may, they seem conjoined (as Dodd. observes) to signify the completeness of the sacrifice.

Koppe construes thus: εἰς ὁσμὴν εὐωδίας τῷ Θεῷ. And he thinks this answers to the Heb. לַיהוָה לְרִיחַ נִיחָן (as in Genes. 8, 21. and Levit. 2, 12. 3, 5.), which the Sept. perpetually render εἰς ὁσμὴν εὐωδίας (for εἰς εὐωδίας; and thus the expression came to signify nothing more than the adjunct *grateful, acceptable*.\* So in Philip. 4, 16. the offering of the Philippians, sent to Paul by Epiphanius, is said to be an ὁσμὴ εὐωδίας and a θυσία δεκτή. Compare Heb. 13, 16. and the able notes of Whitby and Wolf.

3. In this verse, up to ver. 21., the Apostle admonishes them to abstain from every sort of obscenity, whether in action, or speech. (Koppe.) The Apostle again adverts to the subject he had treated of at 4, 29., on obscene and ribald conversation, and considers it in conjunction with *action*.

Πορνεία denotes both fornication and adultery: and ἀκαθαρσία, all those horrible impurities mentioned or hinted at in Rom. 1. So far all Commentators are agreed; but not on the sense of the term πλεονεξία, which is associated with these. Most of the antients understand it of *covetousness*; some, of *idolatry*; which sense, however, can by no means be admitted. And as it is associated with illicit venery, it cannot simply denote *covetousness*.† Hence almost all

\* Koppe remarks that the phrase was derived from the opinion, (common to all nations,) that the Deity was himself present at the sacrifice, and ate of the flesh, or inhaled the fumes and odor. And hence the most fragrant sacrifice was deemed the most acceptable to God.

† Though many Commentators endeavour to justify it on the

recent Commentators are agreed that it denotes *prostitution for lucre's sake*; not, however, to the exclusion of all false methods of money-getting, as that of bawds, procurers, &c.; which, Grot. thinks, was a necessary admonition to a dissolute trading-place like Ephesus. Thus it would answer to the *αἰσχροκερδεία* of which Theophrastus, *Eth. Char.*, has given so masterly a sketch. But, after all, I do not see how this can here apply. I am inclined to think, with Hilary, Est., Hamm., Heins., Whitby, Locke, Olearius, Franckius, Dodd., and others, that the term here signifies intemperate even in lawful indulgence; for it cannot apply to *illicit* (as some Commentators think); since *there* the crime is not altered by the *more* or the *less*. That *πλεονεξία* may have that sense none can doubt. See the note *supra* 4, 29. To *this* interpretation I see not what possible objection can be made; whereas, if that of *covetousness*, or *base gain* be adopted, it is impossible to comprehend why the Apostle should direct *them* not even to be *named*.\*

On the *ὀνομάζεσθαι*, indeed, Commentators are divided in opinion. Some, as Mackn., render it, "mentioned with approbation and delight." But it could scarcely be *supposed* that the Apostle would give such a direction: and the sense is extremely feeble. That the simply *naming* the vices cannot be unlawful, Mackn. thinks, is plain, otherwise the Apostle would not have himself named *them*. But that is a weak argument. The most eminent Commentators are agreed, that it is *efficaciter dictum*, for *μὴ ἔστω ἐν ὑμῖν*, "let them not be heard of among you." To this there is no objection, except that thus the *μηδὲ* seems to have no place. Why should we not suppose that the Apostle meant to direct that

ground that that sometimes leads to prostitution. And they refer to Juvenal Sat. 14, 173. But this is too far-fetched.

\* I formerly thought that it might signify *seduction*, in which sense the word seems to be used in 1 Thess. 4, 6. And, were it not for ver. 5., I should still continue to think so.

such vices should not even be *talked of* among them. For *conversation* on such subjects, even when the crimes are *not* mentioned with approbation, is pernicious to morals; since, as Theophyl. shrewdly remarks: οἱ λόγοι ἔδος πρὸς τὰ πρᾶγματα. And so Œcumen.: οἶδα γὰρ τοὺς περὶ τούτων λόγους ὑπέκκαυμα καὶ προκαπᾶς τῶν ἔργων γινομένων. See Abp. Leighton ap. Bulkley, and Abp. Secker ap. D'Oyley.\*

4. καὶ αἰσχροῦτης, καὶ μωρολογία, ἢ εὐτραπελία.

The καὶ signifies *and not, nor*, So the Hebr. <sup>1</sup> preceded by <sup>αὐτῶν</sup>. Αἰσχροῦτης literally denotes *smuttiness* and the *immodesty in speech*. Koppe extends it also to *immodesty in action*. But this seems not to have been *here* had in view. The μωρολογία and εὐτραπελία must, in this connection, mean *indecent talking* and *coarse jokes*. The μωρολογία seems to denote a lesser kind of αἰσχροῦτης: though the words μῶρος, μῶρια, &c. <sup>α</sup> also ἀπροσύνη, and many such terms, were (as Heinsius and Elsner in loc. observe) often applied to *obscenity*.† Koppe compares the Hebr. פה נבל (which literally signifies *naughtiness of the mouth*), *stultilogium* in Plaut. M. G. 2, 3, 25., and *morologus* in Pers. 1, 1, 50. Εὐτραπελία, *joking*. The word originally denoted no more than the faculty of giving a *neat turn* to words and phrases, *wittiness*: but it came at length to have the *bad sense* of *coarse joking*, and *scurriosity*. So Aristot. Eth.: ἡ εὐτραπελία πεπαιδευμένη ὕβρις. Thus Koppe extends it to *scurrile* and *coarse talk* of every kind. But the context will scarcely permit this; and *that* was included in the λόγος σαπρὸς supra 4, 29. Here (I conceive) it especially denotes *double entendre*. Theophyl. (from Chrys.) acutely remarks: Ὡς περ τὴν κραυγὴν περιεῖλεν,

\* Here I would compare Philo Jud. 18 A. ἐρεξεις ἂν οὐδὲ εἶπειν θέμις, and 782. Lucian 2, 206. who calls such gross vices ἀρρήτα. Soph. Aletr. frag. 6. μὴ πάντ' ἔρευνα· πολλὰ καὶ λαλεῖν κακόν. Soph. Œd. Col. 1526. αἰ δ' ἐξάγιστα Μηδὲ κινεῖται λόγῳ. Eurip. Hec. 7, 11. ἄρρητ' ἀνωνόμαστα, θαυμάτων πέρα, οὐχ ὅσα τ' οὐδ' ἀνεκτά. Tacit. Germ. 12. diversitas supplicii illuc respicit, tanquam scelera ostendi oporteat, dum puniuntur, flagitia abscondi. Eurip. Hippol. 467. ἐν σοφοῖσι γὰρ ταδ' ἐστι θνητῶν, λανθάνειν τὰ μὴ καλὰ.

† We may, I think, reckon such words among the numerous *euphemisms* with which the Greek language abounds, and which is always a proof of corruption of manners. Thus Thucyd. mentions it as an evidence of the increase of immorality in the Peloponnesian war: καὶ τὴν εὐθυσίαν ἀξίωσιν τῶν ὀνομάτων ἐς τὰ ἔργα ἀντὶ λαζαν τῇ δικαιοῦσει. On which curious subject I shall adduce many illustrations (in loc.) in my forthcoming Edition of that Historian.

ὄχημα οὐσα τῆς ἀργῆς· οὕτω νῦν τὴν αἰσχρολογίαν καὶ εὐτραπέλιαν, ὄχημα οὐσα τῆς πορνείας.

The words αἰσχρολογία, μωρολογία, and εὐτραπέλια depend upon μὴ ὀνομαζέσθω, which must (I think), by a *dilogia*, be taken in the sense *heard of and practised*. The τὰ οὐκ ἀνήκοντα are in *apposition* with those words, and are best rendered (as in our Common Version) by a relative and a verb, i. e. "which things are not suitable,"\* namely, to our Christian calling, and our engagements as professors of a religion which was especially promulgated, to suppress all such abominations.

With the construction at ἀλλὰ μᾶλλον εὐχαριστία the Commentators are evidently perplexed; though they pay little attention to it. Some supply "is proper," (as Mackn.), or (as Whitby) "let your employment be." But these subauditions are too arbitrary. It is better to repeat ὀνομαζέσθω from the preceding μὴ ὀνομ., and, by a slight accommodation of sense, render: "let εὐχαριστία be named and practised among you." It remains, however, to determine the signification to be ascribed to εὐχαριστία. Almost all Commentators, ancient and modern (see Grot., Zanch, Hamm., Whitby, and Wolf,) explain it, "giving of thanks." But this, though the usual signification of the word, is here inconvenient, especially if we consider that the Apostle is rather treating of the duties of Christians in *society*, where it would be harsh and frigid to say, that "giving of thanks to God is rather to be practised than lewd and indecent conversation." The most prevalent interpretation among recent Commentators is that formerly propounded by Jerome, Hilary, and others, who explain it *polite, temperate, graceful, honest*, in opposition to *scurrility and indecency*. But (as Koppe observes) this use of the word is not found in the Apostle's writings, nor that of any of its derivatives, as εὐχάρις, ἐπιχάρις, and εὐχαριστός. Indeed it would seem scarcely worthy of the Apostle's notice. I am therefore inclined to adopt the interpretation of Hamm., who explains it, "discourse full of grace," i. e. edifying, pious, and instructive. And this is strongly confirmed by the passage at 4, 29. (which the Apostle appears to still have in mind, intending, it should seem, to repeat the admonition,) where (as Hamm. observes) the *corrupt communication* is forbidden, and, instead of it, the *good commanded, for profitable instruction* or edification, this is designed ἵνα ὁ χάρις τοῖς ἀκούουσιν, that it may give grace, i. e. afford spiritual advantage, by increase of piety in the hearers. And he aptly compares Col. 4, 6. *Let your speech be always ἐν χάριτι, with grace*, i. e. gracious, pious, seasoned with salt, contrary to the putrid, corrupt, of which the Ephesians are cautioned. See the note on 4, 29.

5. τοῦτο γὰρ ἐστε γινώσκοντες, ὅτι πᾶς πόρνος, &c.

\* The reading of some MSS., Versions, and Fathers, ἃ οὐκ ἀνήκον is manifestly a gloss; though (with an ἀκρισία not unusual to him) Griesbach puts it nearly on a footing with the textual reading.

Many MSS. read *ιστε*, which is approved by Mill and Rosenm., and received by Giesbach. And certainly this is the reading which would immediately strike a Classical scholar as being the true one: for this use of *ιστε* often occurs in the Classical writers; in proof of which I could adduce numerous passages from Thucyd. But this may increase our suspicion that the reading has arisen from emendation; especially as the chief MSS. are those which we know to be full of interpolations and *emendations*. As to the *Versions*, they are no good evidence in a matter of this kind. We have here (as Grot. and the best Commentators are agreed) an Hebraic and somewhat emphatic form of expression for *γινώσκετε*, “and of this be ye well assured.” The sense, indeed, is the same according to either reading.

There is also a Hebraism in *πᾶς—οὐκ*, for *οὐδεὶς*. Koppe compares Theogn. 177. *πᾶς γὰρ ἀνὴρ πενίῃ δεδμημένος οὔτε τι εἰπεῖν οὔδ’ ἔρξαι δύναται*, which he thinks a relique of antient phraseology. And this *may* be true, if the passage *be* really from an ancient author; but it seems not a little to countenance the opinion, that that work has been at least considerably *interpolated*. If the passage *be genuine*, it may also be regarded as affording a vestige of the Oriental origin of the Greek language.

The sense of the words *πόρνος*, *ἀκάθαρτος*, and *πλεονέκτης* must be determined by the corresponding terms at ver. 3. where see the note.\* Koppe observes that the *εἰδολολάτρος* is to be applied to each of the three nouns preceding. And so Rosenm., who thinks the general sense is, “*facinorosissimus est et pessimus*,” i. e. he is as bad as an idolator, which was regarded by the Jews as the most abominable of all characters. So that the Apostle means to say, that those who commit such crimes are as bad as idolaters. For instance, the miser makes his money his

\* See Philo and the Rabbinical writers cited by Wets.

god.\* All this is very true, but it will equally apply to *all* persons who so attach themselves to the world and its sensual pleasures, by intemperance and excess, as to abuse the word rather than use it, and of whom the Apostle elsewhere says, "they make their belly their god." Thus fornication and idolatry are regarded in Scripture as cognate crimes. The interpretation, therefore, above detailed of *πλεονεξία* is not at all shaken.

5. οὐκ ἔχει κληρονομίαν ἐν τῇ βασιλείᾳ τοῦ Χριστοῦ τοῦ καὶ Θεοῦ, i. e. "is not (to be) any partaker, will not participate in or enjoy the fruits of the eternal blessings prepared with Christ and God." See the note on 3, 18. The present tense in ἔχ. may, however, imply that he is neither really any member of Christ's Church *here*, nor will be any of the Church and general assembly of the just made perfect *hereafter*. Bp. Middleton (after Granville Sharpe and Dr. Wordsworth) would render the τοῦ Χριστοῦ καὶ Θεοῦ, "of him who is the Christ and God." And he supports this version by a long annotation, the substance of which may be seen in Mr. Valpy.

6. μηδεὶς ὑμᾶς ἀπατάτω κένοις λόγοις. It should appear, as Theophyl. observes, that there had been some who had suggested that God issued heavy threatenings with respect to these comparatively light offences, but never meant to put them in execution. And I am the more ready to believe this, since I have known men, nay even Churchmen, of great ability and extensive learning, avow the same opinion. Where, then, is the wonder that persons who, though converted, still retained the leaven of vain philosophy, should have so reasoned. Hence I cannot agree with the recent Commentators, who maintain that the Apostle has reference to those *phi-*

\* So Doddr.: "In whatever sense *πλεονεξία* is used, it may be called *idolatry*; as it is setting up something else, and (be it what it will) something comparatively very base and contemptible, and pursuing it as if it were something that could be to us, as in the place of God, a supreme happiness."



*losophers* who thought that there was nothing wrong in fornication, adultery, incest, sodomy, and egregious cheating. This is, I think, doing an injustice to the Philosophers, who, whatever might be their *practice*, never held such *opinions*.\* But the truth is, that the Apostle has reference to *Christians* who wavered between the Gospel and Heathenism.

The above vain opinion, then, the Apostle destroys by the expressive formulas with which he commences both this and the preceding verses, λόγοις κένοις, *empty words*. See the Commentators. I would compare Soph. Phil. 5, 79. διεμπολᾶ λόγοισι—ὁ ναυβάτης; where the Schol. explains ἐπατᾶ.

6. διὰ ταῦτα γὰρ ἔρχεται ἡ ὀργὴ τοῦ Θεοῦ ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας, q. d. “the Divine wrath and punishment will really be visited on the heads of those who are disobedient to these injunctions.” The punishment here mentioned must, as Koppe, says be presumed to be eternal. Υἱοὺς τῆς ἀπειθείας. See the note on 2, 2. Koppe compares an antient oracle ap. Herodot. 8, 355. ὕβριος υἱός. A very similar passage to the present occurs in Col. 3, 6.

7. μὴ οὖν γίνεσθε συμμέτοχοι αὐτῶν, “Beware lest ye, by partaking in their offences, participate in their punishment.” On συμμετ. see the note on supra 3, 6. Here the adjective is treated as a substantive; and the Glossarium seems to have reference hereto, which explains συμμετόχοι by *particulones, partakers*.

8. ἦτε γὰρ πότε, &c. The sense seems to be this: “For though *ye were* then (as *they are*) dark (in the ignorance of heathenism and idolatry), yet now ye are enlightened in the Lord, and his doctrine. Live therefore as children of the light, as enlightened per-

\* As to what is called simple fornication in *young men*, I grant that the charge may be not unfounded; though there the *proofs* alleged are not conclusive. Whitby among the Philosophers mentions Cicero; and cites a passage from his Orat. pro Cælio. But it should be remembered, that those are not the words of Cicero the *Philosopher* (nor contain his deliberate opinion), but of Cicero the *Pleader for Cælius*. And when do we hold Pleaders accountable for all that they say in their harangues for another person?

sons." It is observed by Koppe, that *σκότος* and *φῶς* are symbols, the one of *ignorance* and its concomitant *vices* (on which see 4, 18.), and the other of *knowledge* of the will of God. *Σκότος* is by Koppe and Rosenm. taken for *ἐν σκότει*. But it seems better to regard it as put (abstract for concrete) for *οἱ ἐσκοτισμένοι*; as in Rom. 2, 19. *ἐσκοτισμένοι τῇ διανοίᾳ*, and infra 6, 12. See also Luke 22, 53. The *ἐν Κυρίῳ* Koppe and Rosenm. take for *διὰ Κυρίου*. But the interpretation above adopted seems preferable. *Τέκνα φωτός*, "those who are studious of light and knowledge." So Hos. 10, 9. *τὰ τέκνα ἀδικίας*. Matt. 11, 19. *τέκνα σοφίας*, where the Syr. *cultoribus*. Apoc. 2, 23. So the similar expression *περιπατεῖν ἐν φωτὶ* in 1 Joh. 1, 7.

9. *ὁ γὰρ καρπὸς—ἀληθεία*. Several MS. Versions, Fathers, and Editions, for *πνεῦμα* read *φωτὸς*, which is confirmed by most Critics, and is received by Griesbach. The common reading is supposed to be undoubtedly introduced from Gal. 5, 22. (where see the note). The latter opinion, however, seems doubtful. It seems rather to have arisen from a marginal gloss. At all events, the sense is not materially altered; since *φωτὸς* imports not only the Divine knowledge in the *ordinary* way promulgated by Jesus Christ and the Apostles, but that which was in an *extraordinary* manner by the Holy Spirit.

*Καρπὸς*, "the effect," i. e. the practical effect in words. An idiom common to both the Hebrew and Greek. *Ἔστι* is explained by Koppe *συνέστηκε*. And he (as does also Rosenm.) regards the terms *ἀγαθωσύνη*, *δικαιοσύνη*, and *ἀλήθεια*, as entirely synonymous, though accumulated for greater effect, and meant to comprehend the whole range of Christian virtues, viz. probity, integrity, and virtue of every kind. I am aware, indeed, how difficult it is to determine the sense of terms of this kind thus associated; but *ἀγαθωσύνη* (on which see the note on Gal. 5, 22.) seems to signify goodness of every kind, as it regards man; *δικαιοσύνη*, virtue both towards God and towards man. *Ἀλήθεια* seems to stand in the place of an *adjective*

qualifying both the preceding. See Schleus. Lex. or Wahl.

I must not omit to advert to the force of γὰρ at the beginning of the verse; though it is unnoticed by the Commentators. It refers to a clause omitted, which may be thus supplied: "Live as children of light (and this, if ye *be* children of light, ye will do), for the effect of that light and the Spirit is," &c.

10. δοκιμάζοντες τί ἐστὶν εὐάρεστον τῷ Κυρίῳ. On the construction Critics are divided in opinion. Some take the δοκιμ. as a participle for a finite verb, namely, δοκιμάζετε, in the imperative. But this seems harsh. I prefer, with others, to regard the δοκιμαζ. as connected with περιπατεῖτε; ver. 9. being parenthetical. The sense is, "trying in order that ye may know." See 2 Cor. 11, 28. Gal. 6, 4. and the notes.

11. καὶ μὴ συγκοινωνεῖτε—ἐλέγχετε. In the expression ἀκάρποις τοῦ σκότους there is a continuation of the metaphor at ver. 9. καρπὸς τοῦ φωτός. Compare Rom. 6, 21. Ἀκαρπον is equivalent to ἀχρεῖον. The sense is: "opera inutilia, prava." So Plut. 2. p. 15. τὸ γλυκὺ τοῦ λόγου οὐκ ἄκαρπον ἐστὶ οὐδὲ κενόν. (Koppe.) It is strange that Mackn. and others should not have been aware of this *litotes*, which was distinctly seen by Theophyl. and Doddr., the former of whom observes that such works only produce death and shame.

11. τοῦ σκότους. The word has here the same sense as at ver. 8. By συγκοινωνεῖτε τοῖς ἔργοις is meant; "participate in any action either directly or (by approbation) indirectly." See Rom. 1, 32. Μᾶλλον δὲ ἐλέγχετε, "but rather reprove, and so correct them," namely, by avoiding all society with them, and discountenancing their vices by marked disapprobation, and especially by setting them an example of the *opposite virtues*. So Phot. ap. Œcumen.: ἐλέγχετε τῇ παραθέσει τοῦ οἰκείου βίου σπουδαίου. He also observes, that this does not imply bitter censure. And so Theophyl., who adds: Ἄλλο δὲ ἔλεγχος, καὶ

ἄλλοι κατέκρισις· ὁ μὲν γὰρ ἐπὶ διορθώσει· ἡ δὲ ἐπὶ μίαιρα καὶ ἐκπομπεύσει.

By the *συγκοινωνεῖτε*, Chandler understands, “participation in the Heathen mysteries.” But this seems too hypothetical. It may, however, be included.

12. τὰ γὰρ κρυφῇ—λέγειν. Koppe observes, that, yet. 12—14. are to be conjoined, and the sense may be thus expressed. “Some of their works indeed are so abominable, that to even speak of them might seem a violation of decency. Yet, if this be done to the end that they may be corrected and repressed, and the persons themselves return to a sense of duty; it is certainly the part of a good and wise man to animadvert on such. For he that enjoys the benefit of light, is bound to impart it to others also, as darkness is illuminated wherever light shines on it.” (Koppe.) Yet the Apostle seems to hint at the *mode* in which the ἐλέγχος is to be conducted, namely, by a marked disapprobation, and setting a contrary example, rather than by personal, ill timed, and coarse animadversions on their vices; which would be inconsistent with the maxim at ver. 3. The words are, a refined way \* of saying that their conduct is most corrupt; and this, therefore, suggests a reason for the μὴ συγκοινωνεῖτε.

13. τὰ δὲ πάντα ἐλεγχόμενα ὑπὸ τοῦ φωτὸς φανερούται πᾶν γὰρ τὸ φανερούμενον, φῶς ἐστὶ.

These words are somewhat obscure, and their sense is variously discussed by the recent Commentators. The most favourite opinion is that of Storr. Diss. Exeg. 32., and Kuinoel, who take τὰ πάντα and πᾶν as masculines for neuters, and *things* put for the

\* In which we may remark, that the γινόμενα (*done*) and λέγειν, are antithetical, and strongly emphatic. Many examples of this elegance are adduced by Wets., of which, the following are the most apposite. Isæus: τούτῳ ἐγκαλοῦσαν, ἃ ἐγὼ αἰσχύνομαι λέγειν, οὗτος δὲ ποιῶν οὐκ ἡσχύνετο. And Isocrat. ad Dæmonic. ἃ ποιεῖν αἰσχρὸν ταῦτα νόμιζε μὴδὲ λέγειν εἶναι καλόν. I add, Aristid. 3, 280. ἃ ποιεῖν αἰσχρὸν οὐδὲ λέγειν καλόν. Athen. 256, E. τὰς ἐκεῖ βασιλίδας ὃν τρόπον ταῖς ὁμιλίαις διέθεσαν οὐδὲ λέγειν καλόν. And so Joseph. (by Whiston): “They cannot bear the words of those crimes of which they commit the works.” See the note, *supra*, ver. 3.

persons, ἐλεγχόμενοι and φανερούμενοι. They take ἐλέγχειν, here, to signify "reiterate monitis," (ἐλέγχω lucis), and from thence, "recognise and feel horror at their wretched and lost condition; derive advantage from the ἐλεγχος; begin to repent, and hearken to admonition." But it is difficult to see how such a sense can be elicited from the words, of which I think the more natural interpretation is that brought forward by the antient Commentators, and adopted by most modern ones. Koppe rightly observes, that the τὰ πάντα (like the τὰ γινόμενα at ver. 12.), must have reference to the facinora, or evil deeds. And it is justly observed by Rosenmi., that a reason is here given why Christians ought to study to correct the bad morals of the Heathens (ver. 11.); q. d. "Such things as are in darkness, cannot be manifested without light. So also, there is need of some light, that the vices of the Heathens may appear what they are; and such lights are Christians." This, I conceive, is the true interpretation; and it is confirmed by Theophyl., who excellently explains thus: Εἰπὼν ὅτι φῶς ἐστὶ, τὸ δὲ φῶς ἐλέγχει τὰ ἐν τῷ σκότει γινόμενα, ἐπάγει· ἂν τοίνυν ἦτε ὑμεῖς ἐνάρητοι, οὐ δυνήσονται λαθεῖν οἱ πονηροί. ὥς γὰρ λύχνου φαίνοντος ὁ κλέπτης οὐκ ἂν ἐπεισέλθῃ. οὕτω τοῦ φωτός τῆς ὑμετέρας ἀρετῆς λάμποντες, ἐκεῖνοι ἀλώσονται.

Ἐλεγχεῖν has (I think) been well derived by Scheid ap. Iennep Etym., from ἔλω or ἔλω, to drag. Hence, indeed, our word haul. It signifies, properly, to haul, or drag; which implies, pulling forwards; and, by the adjunct, to bring closer under the view of any one; or, generally, to bring to light, both as any thing is brought out of darkness to the light, and when any dark place is irradiated by the introduction of light. In this sense the word often used (especially by Artemid. See Wets.), but almost always in a metaphorical sense; as in the present passage, with which may be compared a locus geminus gemellus in John 3, 20. πᾶς γὰρ φάῦλα πράσων μισεῖ τὸ φῶς, καὶ οὐκ ἔρχεται πρὸς τὸ φῶς, ἵνα μὴ ἐλεγχθῇ τὰ ἔργα αὐτοῦ, where, in the Antithesis, we have ἵνα φανερωθῇ τὰ ἔργα. The admonition of the Apostle exactly accords with that of his Divine master, Matt. 5, 14—16.

Πᾶν τὸ φανερούμενον, φῶς ἐστὶ. We have here a clause of no little difficulty, the general sense of which (or at least the intent of the Apostle), is tolerably clear; but how to bring this to any regular grammatical proof is by no means easy. The question is, whether the φαν. is to be taken in the passive, or in the middle voice. Some antients (as Theophyl., Œcumen, and Phot.) and moderns (as Wolf and Elsner), take it in the former, i. e. "evil deeds thus manifested and reprov'd are changed into good ones, i. e. evil persons thus become good persons." But, if this was the Apostle's meaning, he has expressed it most obscurely and harshly. Such an ἐλεγχος only tends to reform the bad, by making them (from the comparison) objects of detestation to themselves and others, and thus rousing conscience to do its office, which is the first dawn of amendment. Koppe, who also adopts the passive sense, renders: "Whatever is illustrated by the beams of light, shines (i. e. ought to shine) as a light to others. And so ought it to be

with you Christians." But this is too arbitrary and harsh. Others, as Grot., take the *φανερούμενον* as an active, and regard the *πάν* as an accusative, in this sense: "Whatever doth manifest any thing, that is light." Thus the application to Christians is obvious. The same method is adopted by Mr. Slade, who renders: "For it is the property of light to make every thing manifest." But it is very harsh to take *πάν* as an *Accusative*.\* It is, I think, plainly a nominative. And as to *φανερούμενον*, it may be taken either as a passive, or a middle; since the sense will be nearly the same: but it seems to be the latter, i. e. "quidquid se exserit;" "whatever is manifested, or shows itself (as the life of good Christians), is light, or tends to enlighten the dark and ignorant Heathens." So in Matt. 5, 14, our Saviour (speaking of such) says: "Ye are the light of the world; a city standing on a hill cannot be hid." And then he admonishes them to let the light of their good example shine, to be admired and imitated by the Heathens.\* This interpretation is supported by the authority of the antients. Thus Theophyl.: *οτι ο μὲν ὑμέτερος βίος, φησι, φανερός ὢν, ὥς ἐστιν οὐδεὶς γὰρ κρύπτει τὴν ἀμώμητον πίστιν καὶ πράξιν· τὰ δὲ κρυπτόμενα, διὰ τὸ ἄξια εἶναι σκότους κρύπτεται, ἃ δεῖ ἐλέγχειν καὶ φανεροῦν.* See also Chrys. and Œcumen.

14. διὸ λέγει· \*Εγχεῖται ὁ καθεύδων, καὶ ἀνάστα ἐκ τῶν νεκρῶν, καὶ ἐπιφαύσει σοι ὁ Χριστὸς. On these words the Commentators are divided in opinion. The antients regarded them as a quotation, or application of a passage of Scripture. And so most of the early modern Commentators. They think the Apostle has reference to Is. 60, 1—3., or 26, 19., or to both passages. Surenhus. fixes on Is. 40, 1 and 2. Some think he has reference to these and other passages generally. But to this it has been objected by the recent Commentators, that the first mentioned passages have little resemblance. Some antients and moderns suppose the words to be taken from a lost canonical book, and Epiphanius thinks, a prophecy of Elijah, or (as Syncellus and Euthalius) an apocryphal book of Jeremiah. But these opinions seem to rest on mere conjecture, and are only *hypotheses made for the*

\* I cannot but suspect that the Apostle had in view these very words, derived perhaps from the Gospel of St. Matthew, which, in the opinion of some eminent Critics, was published long before the period when St. Paul wrote this Epistle; whether, with Bp. Tomline, Drs. Owen, Townson, and Mr. Horne, we take A. D. 37 or 38, as that date; or 41, 43, or 48, with others. See Mr. Horne's Introduction.

*noncé*, besides being liable to other objections. The most favourite opinion among the recent Commentators is that of Heuman, that λέγει is put for λέγεται, and the words are three verses of some pious hymn then sung in the Churches. And this may seem to be countenanced by the Apostle's direction to the singing of Psalms, Hymns, &c., at ver. 19. That is, however, but a slender support; and the opinion cannot (I think) be admitted, not only as resting merely on conjecture, but because it is discountenanced by the words themselves, which plainly have the air of an application of some passage of a sacred writer; as, indeed, is always the case, wherever the formula occurs in St. Paul; as 2 Cor., 6, 2. Gal. 3, 16. Hebr. 1, 6. And so a little before, at 4, 8. διὰ λέγει, scil. ἡ γραφή. I must, therefore, finally acquiesce in the ancient opinion that we have here a citation, perhaps, with accommodation, of Scriptural language.\* On the words ἔχειραι—νεκρῶν, indeed, nothing certain can be pronounced; though there may be an allusion to Is. 26, 19.; but, in the latter, καὶ ἐπιφάσκει σοὶ ὁ Χριστὸς (notwithstanding what the Critics say), there is *clearly* an allusion to Is. 60, 1—3. φωτίσου—ὑψήσεται.

The sense can require no explanation. Sin is here, as often, compared to death; and regeneration and reformation, to resurrection from the dead. See Rom. 13, 11. and Eph. 2, 1.

It is remarked, by Wets., that the Jews have always interpreted this passage of the *Messiah*. And he well illustrates the ἐπιφάσκει, from Orph. Hymn.; οἷς ἐθέλεις θνητοῖς ἢ ἀθανάτοις ἐπιφάσκων.

\* Koppe indeed, and others, object to the verbal diversities. But until the var. lect. of the MSS. in these verses of the Sept., and other Greek Versions, be settled, nothing certain can be pronounced on the degree of discrepancy. The question, too, of the degree of license allowable to an inspired writer like St. Paul, in the application of passages of the Old Testament, has not yet been considered with sufficient attention. On this subject, the masterly work of Surenhus., and the observations of the two Vitringas, including the work of Owen, deserve consultation. Those who have not those works, may find a good substitute in Mr. Horne's Introduction.

15. βλέπετε ὡν πῶς ἀκριβῶς περιπατεῖτε. In determining the sense of these words, many Commentators, antient and modern (as Grot.), have erred, by supposing here a new admonition, namely, to the exercise of *Christian prudence*, in avoiding dangers. But some antients (and also Koppe) here rightly maintain, that the Apostle proceeds with the subject he had commenced at ver. 3., and insisted on at ver. 8., namely, to lead a life uncontaminated by the vices which defiled the heathens: on which he engrafts an admonition, especially against the vice of *drunkenness*, then so prevalent.

I cannot assent to those Commentators who unite ἀκριβῶς with βλέπετε; since, wherever it occurs at the commencement of any admonition, it has never an adverb. So 1 Cor., 1, 26. 10, 18. Mark 4, 24. βλέπετε τι ἀκούετε, and (to omit many other passages, which may be seen in Schleus. Lex. in voc. § 14, 15 and 16.,) in a very similar one of Luke 8, 18. βλέπετε πῶς ἀκούετε, and 1 Cor., 3, 10. ἕκαστος βλέπειτω πῶς ἐποικοδομεῖ. The ἀκριβῶς must be construed with περιπατεῖτε: and πῶς is for ἵνα, or ὅτι; as it is taken by our English Translators. Ἀκριβῶς, I know not why Doddr. and Mackn. should render *accurately*. It is better translated, in our Common Version, *circumspectly*, i. e. carefully, diligently.

By the ἄσοφοι and σοφοί, the Apostle means those whom he has before called σκότος and φῶς; and, just after, ἄφρονες and συνιέντες, by a common Hebrew idiom, by which *wisdom* is put for *virtue*, and *folly* for *vice*. Some think, that, by ἄσοφοι, he adverts to the pretended σοφοί of the Heathens, and represents the Christian alone as really so.

16. ἐξαγοραζόμενοι τὸν καιρὸν, ὅτι αἱ ἡμέραι πονηραὶ εἰσι.

There are few passages that have more exercised the ingenuity of Commentators, and on which more various opinions have been brought forward. Some antient, and several modern Commentators, as Grot., Hamm., and Whitby, explain thus: "using all



prudent means to prolong your lives, because the days in which you live are evil, and therefore perilous, and such as will require much wisdom to preserve you from dangers." And so Locke and Mackn. Thus (to use the words of Doddr.) they explain it of the *caution* to be observed in *avoiding persecution*, that so they might *draw out their time* as long as possibly they could, and not provoke their enemies to cut them off. Compare Dan. 2, 8. See also the note of Whitby. This (Dodd. adds) was certainly their duty, and it had been well if the zeal of some primitive Christians had regarded the precept in this sense. But the interpretation expresses only a part of that Christian diligence and prudence to which the Apostle meant to direct and exhort us." I could, indeed, easily add to the examples adduced by the above learned Commentators, in proof and illustration of this sense of *ἐξαγ.*, especially from Eurip. Hippol. 1116. Δόξα δὲ μήτ' ἀτρεκῆς, μήτ' αὖ παράσμος ἐνείη. Πάδια δ' ἦθεα τὸν αὐρίον μεταβαλλόμενα χρόνον ἕλ' βίον ξυνετυχολήν, and of *κερδαίνειν τὸν χρόνον*, from Thucyd. 1, 32. Lips. Yet I must confess, that though this interpretation seems to be countenanced by the parallel passage of Coloss., I see not how it can be reconciled with the context. For, in ver. 15., the *βλέπετε οὖν*, &c. is closely connected with the preceding, and can have no regard to this subject. (See the note there.) But if this be so, the words *ἐξαγ.*, &c. can have no other reference. And the words of ver. 17., seem to be little more than a repetition of those at ver. 15. Such being the case, I grant, that ver. 16., would seem to be parenthetical. But, if parenthetical, yet, as being closely connected with the preceding, they cannot be supposed very different in subject. So that, though every attention to the parallel passage in Coloss. ought to be paid, yet, it should not be so as to entirely sacrifice all attention to the context of the one with which we are more immediately concerned; especially as the context in that passage and this is totally different; and no Author is confined to use the same phrase precisely in the same way in two different works. Besides, *there*, the context as much *requires* the interpretation in question, as *here*, it *rejects* it. The interpretation in question must therefore be abandoned (as it is also done by many eminent recent Commentators), and the words interpreted in accordance with the preceding and following verses; either (as the antient, and many eminent recent Commentators, as Rosenm., Koppe, and Slade), "using the opportunity we have of living holily, righteously, and godly in this present time, though it be evil and wicked, and this be especially arduous, on account of the peculiar trials under which we labour, from the temptations and the persecutions to which we are exposed." (See Schleus. Lex.) So Koppe, who compares a similar sentiment of M. Antonin. 4, 26., *κερδαίνειν τὸ πάρον*, which seems an imitation of the present passage. And *ἐξαγοράζουσθαι τὸν καιρὸν*, he explains, 'diligenter uti opportunitate oblatâ ad vitam meliorem redeundi;' and the *οἱ ἡμέραι πονηραὶ εἰσιν*, "tempora enim hæc sunt periculosa virtuti et felicitati vestræ. Innumeræ sunt hac vestrâ ætate voluptatum et calamitatum illecebæræ, quibus a religione averti, et ad incredulitatem, ac vitia quævis seduci faciliè poteritis." I cannot, however, but

think, with Doddr., that the Apostle *also* alludes to the time which had been lost in their heathen life.

Bp. Middleton, intending, it should seem, to reconcile the two foregoing interpretations, observes, that it seems to the purpose of the Apostle in this place, as well as Eph. 5, 16., to admonish his Christian readers to "purchase the opportunity (viz., of gaining over the Heathens) by judicious concessions, and by a virtuous example." The reason subjoined is, "that the days are evil; i. e. the times in which ye live are so unpropitious to the conversion of the Jews and the Pagans, that the zeal and circumspection which I have recommended are indispensable." With all due deference to so high an authority, I must confess that I cannot but consider this interpretation very harsh and farfetched, and neither countenanced by the context in this, nor in the parallel passage.

17. διὰ τοῦτο—Κυρίου. The sense of this passage has been explained in the preceding verse.

18. καὶ μὴ μεθύσκεσθε οἶνῳ, ἐν ᾧ ἐστὶν ἀσωτία, ἀλλὰ πληροῦσθε ἐν πνεύματι. The Apostle here adverts to a vice for which the Greeks, both Asiatic and European, were proverbial. Hence, the phrase *Græcissare*, which may be compared with several in our own language. Some recent Commentators think that he speaks with reference to the systematic drunkenness practised at the Heathen feasts; others, that of which the Christians were sometimes guilty at the celebration of the Eucharist; and there is no reference, they think, to *private* custom. That he here alludes to the second kind, they think, appears from the next verse. But as I am never willing causelessly to limit what may seem left general, I would suppose that the Apostle means to follow up a *special* admonition on the subject with this *general one*; though he may have had in view especially the more frequent commission of it in *society*, and its religious feasts; especially as the custom had been introduced from the religion which they had abandoned.

But to turn to the consideration of the phraseology, the οἶνῳ (which rarely occurs in conjunction with μεθύσκεσθαι, though I find it in Dio Chrys. p. 307, 11. οἱ μεθύσθοντες ὑπὸ οἴνου) is used on account of the antithesis in πνεύματι. The phrase μεθύσκεσθαι,

to be inebriated (for which μεθύειν is more usual), comes from μέθυ,\* *strong drink*.

18. ἐν ᾧ ἐστὶν ἀσωτία. This is not well rendered, "in which is excess;" for the very term *suggests* excess. The sense depends upon a delicate use of ἐστὶ, by which it signifies *inest, originates, produces, tends to, &c.* At ἐν ᾧ must be understood, not οἶνω (with some Commentators, though Dodd., with his usual ingenuity, recognises in it a strong and beautiful figure), but τῷ μεθύσκεσθαι τῷ οἶνω. The term ἀσωτία is, as Koppe observes, a *vox prægnans*, signifying properly, "the life of a person abandoned to every vice, marked out for ruin, whom, to use the Classical dict. *not even the goddess of salvation herself could save!*" See Dr. Powell's Serm. ap. Clapham, t. 2. p. 428. It may be well expressed by *dissoluteness, profligacy*. See Prov. 23, 29. Yet the Apostle seems to have had a reference to the *etymology* of the word. For of *whose* reformation do we so much despair as the drunkard's? the vice of drunkenness destroying both body and soul. Of such sensualists it is well observed by Theognis: Πολλῷ τοι πλεόνας λιμοῦ κόρος ὤλεσεν ἤδη ἄνδρας, ὅσοι μοίρης πλείον ἔχειν ἔθελον, "would have more than their share of the good things of life."

On this admonition against a *vice* too frequent in society the Apostle engrafts an exhortation to a *virtue* too much neglected in society, namely, think-

\* A word (by the way) which has exceedingly perplexed the Greek etymologists, who endeavour to seek its origin in the Greek itself. But they ought to have gone to the *Goth* rather than the Greek. It comes from the Gothic and Ang. Sax. *Meðh*, Anglicè *mead* (so the Welch *metheglin*), and formerly *meath* (as Milton, *Par. Lost*. 5, 345.

—"for drink the grape she crushes,

Inoffensive must, and *meaths* from many a berry,

And from sweet kernels press'd she tempers dulcet creams,")  
which is derived, I think, from the Latin *mist-us*, or Ang. Sax. *Misceb*, or *Misc*, from whence, by another comparison, our *Mist*. The word is explained in the Dictionaries, a drink made from honey and spices.

ing and speaking to the edification of the company, and feeling and returning grateful thanks to God for the good things in which they may jointly participate. Such is, I conceive, the scope of the Apostle in the next two verses, whose sense has been obscurely seen by the Commentators, and misunderstood by confining it to religious assemblies. So *supra*, ver. 5. ἀλλὰ μᾶλλον εὐχαριστία· and 4, 29. πᾶς λόγος—ἀγαθὸς πρὸς οἰκοδομὴν τῆς χρείας, ἵνα δῶ χάριν τοῖς ἀκούουσιν· where see the note.

There is an antithesis between the μεθύσκεσθε and πληροῦσθε. In both these is the same leading idea of *being filled*. When it is said, “*be filled with the spirit*,” we are (I think) to understand the *endeavour*; q. d. “*study to be filled with the spirit*,” and especially adverting to the *effect*, “*aim at making your conversation such as may, by the aid of the spirit, be edifying*.”

#### 19. λαλοῦντες—Κυρίῳ.

Adverting (according to his custom) to the *opposite vice*, while he is inculcating any *virtue*, the Apostle means to admonish them, when, in society, they feel themselves elevated beyond ordinary conversation, to give vent to this cheerfulness, not (as did the Heathens) in dissolute Scopia, or drinking catches, and such incentives to vice, but in reciting aloud to each other psalms, hymns, and spiritual songs; or, when inclination and opportunity served, singing and playing on musical instruments to such psalms, &c. in a *heartfelt* manner, to the honour of God. Such is, I conceive, the complete sense of the verse, which has been strangely misunderstood.

Λαλοῦντες ἑαυτοῖς. Some explain this, “*vosmet ipsos excitate ad gaudia, non vino intemperanter bibendo, sed carminibus Deo Christoque canendis*.” But this seems harsh. I agree with Koppe that ἑαυτοῖς is for ἀλλήλοις; as at 4, 32., and Phil. 2, 12. Λαλοῦντες is thought by Koppe synonymous with ᾄδοντες. But I rather think it refers to the words being always *recited* by some previously to being *sung*. And if not sung, the recitation promoted the end in view, namely, mutual edification. Thus the passage will be reconciled with the parallel one in Col. 3, 16. διδάσκοντες καὶ νουθετοῦντες ἑαυτοὺς ψαλμοῖς, &c.

With respect to the ψαλμοῖς ὑμνοῖς and ᾠδαῖς, these terms admit of no very certain discrimination; and Koppe (as usual) waves the difficulty by pronouncing them all synonyms, but associated, to strengthen the sense. But it should seem that they are no otherwise synonymous than as all denoting religious compositions. As

to the ψαλμ., some, as Schleus., confine it to the Psalms of David. But had that been the sense intended, the *article* would have been used. Koppe understands *any carmina*. The truth will perhaps be found to lie in the medium between these two extremes. It should seem that they chiefly consisted of the Psalms of David, the  $\Psi\lambda\mu\mu$ , but certainly comprehended other compositions also adapted (as they were) to instruments and voices, i. e. consisted of compositions in parts, accompaniments, &c. (as our *verse anthems* and *instrumental anthems*.\* See Burney's Mus. Dict.) Of course, this included the *antiphonia*, or singing alternatim, as in our cathedral services; which Bp. Bull thinks is denoted by the  $\lambda\alpha\lambda\omicron\upsilon\nu\tau\epsilon\varsigma \epsilon\alpha\nu\tau\omicron\iota\varsigma$ : and if it were not for the parallel passage of Coloss., I should agree with him. That the ψαλμοι were thus performed is also shewn by a passage of Pliny in his letter to Trajan (cited by Bp. Bull): "Car-men quod Christo quasi Deo dicere *secum invicem*."

The ὕμνοι were probably plainer compositions (chiefly in praise of God), both in words and set to music, and perhaps in *one part* (called *homophonia*, see Burney) without *instrumental accompaniments*,† according to the mode pursued in many of our churches. These are thought by some Commentators to have been extemporaneous. But of this there is no proof (for the passage of Acts 16, 25. is not such); nor is the supposition countenanced by probability. That seems rather to apply to the *last class*, the ὠδαὶ πνευματικαῖς. Now these must, I think with the antient and best modern Commentators, signify not merely religious, or spiritual and edifying, in opposition to the carnal and impure songs at the Heathen festivals and entertainments, like the *Scolia*,‡ but suggested by the Holy Spirit. So Zanch. and Hamm. ap. Pole, the former of whom explains "et a spiritu S. profectis, et de rebus spiritualibus, et verbis spiritibus S.;" and the latter, "ex dono illo spiritus, de quo 1 Cor. 14, 26." These, as may be conjectured, were sung by the person alone, like our *solo anthems*.§ It is, however, probable from the  $\lambda\alpha\lambda\omicron\upsilon\nu\tau\epsilon\varsigma$  and  $\delta\iota\delta\alpha\sigma\kappa\acute{\upsilon}\nu\tau\epsilon\varsigma$  at Coloss. that they were not always sung, but merely recited; and if so, the ὠδαὶ πνευμ. would be something like the strains of the Italian *Improvisatore*, in that sort of composition, half poetry and half prose, so characteristic of the

\* Thus in 1 Cor. 14, 26. εἴτε ψαλμὸν ἔχει, where the word denotes an inspired, and, as some say, extemporaneous composition of this kind.

† So Justin Resp. ad Orthod. 107. says the Christians of that time sang only *ad voce*, ἀνευ ὀργανῶν.

‡ To which purpose there is a curious passage in Eurip. Rhes. 360.

§ Which word, by the way, does not come from *antiphonia* (as Nugent supposes), nor ἀνθυμνος (as Skinner and Lemon), but from ἀνθημα, as being a more florid composition than the plain chant. So Plut. de Musica.

Oriental style.\* The Commentators instance the songs of Elizabeth, of Mary, and of Zacharias, recorded by St. Luke, c. 1. Estius thinks that the Apostle means to recommend it to them to sing Psalms, &c., not only in their religious assemblies, but in private societies. This is very probable: and the Apostle (I would add) meant to hint to them that their social cheerfulness ought to find vent in such a way as *this*, and not in the impure songs of the Heathens. So St. James, in a very similar passage, 5. 13. *κακοπάθει τις ἐν ὑμῖν προσευχέσθω· εὐθυμεῖ τις, ψαλλέτω*. There is a similar admonition of Pythagoras, preserved by Diogen. Laert. L. 8., where we have both the *ὑμνοὶ* and *ὠδαί*: *ὠδαῖς χρῆσθαι πρὸς λύραν, ὕμνῳ τε Θεῶν, καὶ ἀνδρῶν ἀγαθῶν εὐλογον χάριν ἔχειν*.

It is strange that Koppe and Rosenm. should take *πνευματ.* to be meant of *all three*. Grammatical propriety will not permit us to apply it to more than the *last*. To the *first*, as consisting chiefly of the Psalms of David, it would not be *necessary*, nor to the *ὑμνοὶ*; since these were, doubtless, premeditated praises, and such alone would be proper to be sung in unison or chorus. But the *third* being sung or recited by *one* person for the edification of the rest of the congregation, such a quality as is denoted by *πνευματικός* would be unnecessary. It may be supposed that none were allowed to sing or recite these but such as possessed the spiritual *χάρισμα* adapted to this purpose.

From all that has been said, it is easy to perceive what is the meaning of the phrase *ἐν τῇ καρδίᾳ*, at which Koppe, Rosenm., and other recent Commentators stumble, rendering it: "*secum tacitâ cogitatione*;" or, at least, not *animo*, but *mente*, with reference to the *τῷ νοῖ* at 1 Cor. 14. 15. But *there* the sense is very different (see the note), and here that interpretation would require, *not mente*, but *animo*. The antients, and some moderns (as Beza and others) rightly explain it, "*with the heart*, and not the lips only; with the *attention of the mind*," *καὶ μὴ ρεμβομένης τῆς καρδίας* (to use the words of Chrysost.), and not with the heart wandering here and there.

I must not omit to observe, notwithstanding what some recent Commentators think, that no *direct* argument can be *hence* drawn as to the use of the Psalms of David, or what are called Hymns, in public worship; since the Apostle is here only speaking of *private societies*. See the note on ver. 18. *μὴ μεθύσκεσθε οἶνῳ*. Yet an *indirect* one may be deduced. For there is no reason why the same routine should not have been adopted also in *public* worship; and from what is said at 1 Cor. 12, 13 & 14., which passage concerns public worship, this seems highly probable; and it is placed beyond a doubt by a passage of Tertullian Apol., cited by Grot.: *Ut quisque de Scripturis sanctis, vel de proprio ingenio, potest, provocatur in medium Deo canere*, where the *Sacr. Script.* must mean the Psalms

\* The subjects were probably more diversified than those of the *ψαλλοὶ* and *ὕμνοι*, and contained not only the praises of God, but (as Zanch. thinks) exhortations, doctrines, prophecies, and, indeed, all religious subjects whatsoever.

of David, and the words "de proprio ingenio" have reference to the *ᾠδαί*.

By τῇ Κυρίῳ may be meant *God*, or rather (as most Commentators think) *Christ*: and this is strongly confirmed by the passage of Pliny above cited. The version, however, of Grot., and the recent Commentators, "in honorem Christi," is scarcely significant enough. Jaspis (by a manifest perversion) renders "de Domini præconio."

20. εὐχαριστοῦντες πάντοτε ὑπὲρ πάντων. It is strange that most recent Commentators should take the participle here for a finite verb, q. d. "Be assiduous in returning thanks," &c. No sufficient attention has been paid to the connection and scope of these words, which, as being closely united with the preceding, are meant to suggest what should form the *subject*, or chief subject, of these Hymns and sacred Poems, namely, returning God thanks for all things. Whitby has expressed the force of the πάντων thus: "for his sparing mercies, Ps. 103, 3, 4., his preventing mercies, Eph. 1, 4. Tit. 1, 2., his distinguishing and peculiar mercies, Heb. 2, 16., for his common mercies and benefits daily bestowed upon us, as well as his extraordinary favours; for past mercies, to be celebrated by annual festivals, Exod. 12, 14, 17 & 24. Lev. 23, 21., for the mercies we hope for, 1 Pet. 1, 3 & 4., for adverse as well as prosperous events, blessing him *who doth thus give us warning*, Ps. 16, 7., but chiefly for spiritual blessings." An exposition in which he was, I find, much indebted to his usual guides, the Greek Commentators. So Chrys. and Theophyl.: πάντοτε οὐ γὰρ ἐν ἀνέσει μόνον, ἀλλὰ καὶ ἐν λύκαις, καὶ οὐχ ὑπὲρ τῶν ἀγαθῶν μόνον, ἀλλὰ καὶ τῶν λυπηρῶν, καὶ ὧν ἴσμεν καὶ ὧν οὐκ ἴσμεν· καὶ γὰρ διὰ πάντων εὐεργετούμεθα, καὶ ἀγνοοῦμεν. Doddr. observes that Dr. Barrow gives another important and noble sense, namely, "all persons." And he remarks that this is hinted at in the excellent form of general thanksgiving in the English liturgy. I must add that this interpretation had been, before Dr. Barrow, propounded by Cajetan, nay even Theodoret. Hence it was un-

doubtedly supported by some of the antient Fathers, on whose authority, it should seem, the learned and venerable authors of our Liturgy (a Liturgy which has wrung praises from the mouth of dissent itself) ventured to introduce it. It may certainly be *included* with the other and more *general* sense.

20. ἐν ὀνόματι τοῦ Κυρίου ἡμῶν Ἰ. Χ. At these words the recent Commentators stumble. Koppe explains, "from the authority of Christ:" Rosenm., "according to the will of Christ." But this is strangely lowering the sense, and overlooking the *mediatory office* of Christ. Not so the antient, and the earlier and orthodox modern Commentators. Thus Theophyl. : ὀνομάζοντες καὶ τὸν Κύριον Ἰησοῦν. καὶ συμπαραλαμβάνοντες αὐτὸν, ὡς μεσίτην ὄντα καὶ τῶν ἀγαθῶν καὶ αὐτῆς τῆς εὐχαριστίας. See also Chrys. and Doddr.

21. ὑποτασσόμενοι ἀλλήλοις ἐν φόβῳ Θεοῦ. Almost all modern Commentators separate this clause from the preceding, and think that here commence admonitions of another kind, namely, respecting *subordination*, natural, civil, and ecclesiastical. If this be the case, the ὑποτασσόμενοι must be taken as a participle for a verb in the *imperative*; which (as I have before observed) is somewhat harsh. I am inclined to think that the antient Commentators were more in the right, who, following the connexion pointed out by the grammatical construction, unite this clause with the preceding. And so Vatablus. They do not, however, show *how* the words *apply*. If I am not mistaken, they are meant to advert to that kind of *subordination*, which must exist in even *private societies* in the performance of religious exercises, as well as in *public assemblies*. In both cases there must be some to direct and take the lead, and others to follow their guidance; especially under the peculiar circumstances in which the Christians were then placed, some of whom, there is reason to think, enjoyed the *χάρισμα* of the Holy Spirit. Those, for instance, who recited or sung the *ὧδαι*.



πνευματικαί, in the exercise of which gift the admonition ὑποτάσσεσθαι ἀλλήλοις was not the less requisite. The Apostle elsewhere orders, that as in the case of those who spoke in unknown *tongues*, only two or three should speak, and that by turns, so in that of the *prophets*, only two or three should speak (by turns), and the others sit by and judge. And he directs that if any thing be suddenly revealed to one of the others that sit by, the first shall hold his peace, to prevent confusion: for (he adds) “the Spirits of the Prophets are subject to the Prophets;” which, as almost all recent Commentators are agreed (and, among the rest, Bp. Middleton), signifies that those who are directly inspired are bound, at all proper seasons, to give way to others who have been gifted with the same inspiration. But this both requires and supposes *subordination to a power* vested some where, and to be *obeyed* (as the Apostle adds) *in the fear of God*; which expression does not signify, as Koppe explains it, “with a pious mind,” but “in reverent obedience to the will of that God who hath rendered the subordination necessary.” Here, then, the precept ὑποτάσσεσθε ἀλλήλοις is meant to inculcate the order and subordination with which even these private religious exercises should be conducted.

22. αἱ γυναῖκες, τοῖς ἰδίοις ἀνδράσιν ὑποτάσσεσθε. The mention of ecclesiastical subordination brings the Apostle to introduce the subject of civil subordination, both natural and social, together with the relative duties. And of each of these he treats in their order.\*

\* Doddr. thinks he might the rather choose to insist on these, as some were ready to imagine that Christian converts were released from any further obligations to those who still continued in a state of heathenism, and might consider the relation as dissolved between them. (Compare 1 Cor. 7, 10—24. and 1 Tim. 6, 1 & 2.) The Apostle therefore presses it upon them, in whatever station they were placed, to show a due regard to *relative duties*, and to remember that Christian privileges did by no means exclude them from the duties resulting from *natural and civil relations of life*, but rather did

In the phraseology there is nothing that requires notice, except that *ιδίοις* has no more force than the pronoun would, for which, however, the article might stand. Thus Koppe explains it as put for *υμετέροις*. And so it is used in Coloss. 3, 18. This use of *ιδίος* is not found in the Classical writers (though it seems to have place in Polyæn. 676. *ἕκαστος τῶν σταθμούχων τὸν ἴδιον ἐπίσταθμον—καταμεύσας ἀπέκτεινε*), who employ, instead of it, a pronoun; as Eurip. Alc. 85. *ἀρίστη δόξασα γυνὴ Πόσιν εἰς αὐτῆς γεγενῆσθαι*.

This obedience, the Apostle hints, is not to be sullen, but accompanied with affectionate respect, and voluntary, *ὡς τῷ Κυρίῳ*, i. e. as if rendered to the Lord. So in the parallel passage of Coloss. 3, 23., "whatever ye (servants) do, do it heartily, as to the Lord, and not to men." (See Grot.) Koppe, however, Rosenm., and Mackn., think it clear, from what follows, that the sense here is: "be subject to your husbands in the same manner as ye are subject to the Lord," i. e. as Mackn. explains, "in all civil affairs the husband stands in the same relation to his wife as Christ does to his Church." The nature of this similarity he ingeniously illustrates.\*

23. *ὅτι ὁ ἀνὴρ ἐστὶ κεφαλὴ τῆς γυναικὸς, ὡς καὶ ὁ Χριστὸς, &c.* It is here remarked, by Grot., that the husband has dominion over the wife both by the law of nature and nations. And the learned Commentator maintains this position by intrenching himself deep in Classical dicta, with *one* of which my fair readers (if with any such I am honoured) will

enforce the obligation they were under to observe them." He also judiciously observes, that the Apostle, in treating of the relative duties (as in Col. 3, 18 seqq.), begins with the lower relations, and then proceeds to the higher; and this probably because the duties of inferiors are commonly most apt to be objected to, as what are thought most difficult to be complied with; and where these are well and faithfully performed, the correspondent duties of superiors will be more readily attended to, and more effectually secured.

\* On the duty in question I would compare Eurip. *Œdip. frag.* 1. *πᾶσα γὰρ δούλη πέφυκεν ἀνδρὸς ἢ σώφρων γυνή, ἥ δὲ μὴ σώφρων ἀνολὸν τὸν ζυγὸν ὑπερφόρεν.*

be content. Menander p. 244. Τὰ δευτερεῖα τὴν γυναῖκα δεῖ λέγειν, Τὴν δ' ἡγεμονίαν τῶν ὅλων ἄνδ' ἔχειν, which may be Englished: "Let the wife *play the second fiddle*, or *sing the under part*; but let the husband\* in all things take the lead!" I wonder the learned Commentator did not think of Eur p. Œdip. frag. 2. πᾶσα γὰρ ἀνδρὸς κακίων ἄλλοχος, καὶ ὁ κακιστὸς Τήμη τὴν εὐδοκίμουσαν, which goes beyond any thing I have seen, though it can excite no surprise, as coming from *the woman-hater*!

23. καὶ αὐτὸς ἐστὶ σωτὴρ τοῦ σώματος. This may be rendered, "And he (i. e. Christ) it is who is the saviour and preserver of the body, namely, the Church;" by which it is hinted, "so ought the husband to be the safe-guard, defender, and preserver of the wife."†

24. ἀλλ' ὥσπερ ἡ ἐκκλησία—παντὶ. The ἀλλὰ is not (as Koppe would have it) a mere particle of transition, but signifies *now*, or *moreover*. Sir H. Tooke ἐπὶ Πτ. under the particle *but*. The ἐν παντὶ must, of course, be understood with the restriction of every thing at all lawful, permitted by the laws of God or man, and consistent with the duties of them both, as Christians. The Apostle is here (as Theophyl. observes) speaking of *Christian* husbands.

\* Here I cannot but observe on the terms in the Greek and Latin languages, ἀνὴρ and *vir*, neither of which is very significative, and in both the application seems derived from the Heb. זָכָר, a *man*; though that language has another term to express *husband*, namely, חָזַן, which signifies *master*. So the German *ehe-weiber*, a *high man*. The German *weiser*, Angl. *wife*, probably signifies no more than *woman*, κατ' ἐξοχήν, like the Greek γυνή; or perhaps it comes from *weiben*, to *unite*, *conjoin*, like the Latin *maritus* and *marita*. I know no term in any language that is so significant, or so expressive of the duties annexed to that state as our *husband*, i. e. the *house band*, or bond of the family.

† In which view no language (as I have just observed) is so well provided, as our own, with a term to designate this relation, which is beautifully touched on by the Shakspeare of the Grecian Dramatists, in his sublime Agamemnon 869., where Clytemnestra calls Agamemnon ἄνδρα—τῶν σταθμῶν κένα; Σωτήρα, ναὸς, πρόγονον ὑψηλῆς στέγης στύλιν πρῶδ' ἡρῶν.

only, not Heathen ones ; for a *Christian* wife could not be expected to show her obedience by forsaking her religion.

25. οἱ ἄνδρες—αὐτῆς. The Apostle had, in the last verse, hinted at the *defence* and *protection* implied in the authority with which the husband was vested over the wife. He now further unfolds his meaning by especially enjoining the exercise of *love*, *affection*, and *kindness* towards the wife ; and (as in the former case), he illustrates this from the relation in which Christ stood towards the Church ; since, in a mystical sense, He is considered as the spouse of the Church.

The force of the article (which is here not attended to by the Commentators) may be expressed by the personal pronoun, "Ye husbands love," &c. *ἑαυτῶν*, which is here injudiciously made emphatic by some Commentators (see Mackn.), merely stands for *ὑμῶν* : on which idiom see Pors. on Xenoph. Anab., and compare 2 Cor. 7, 11. and 1 Thess. 2, 8.

This love (as Rosenm. observes) comprises every kind of *care* for the safety and welfare of the wife ; and, in the case of Christ, as respects the Church. It, however, imports something *more*, namely, an *affectionate demeanour*, and a magnanimous indulgence to the frailties of the weaker sex. So Theophyl. : οὕτω καὶ αὐτὸς καὶ ἀποστρεφόμενην Ἰδῆς καὶ θρυπτομένην, τῇ πολλῇ ἀγάπῃ καὶ τῇ προνοίᾳ προσαγάγεσθαι σκεύδε, καὶ παύσῃς τι ὑπὲρ αὐτῆς, μὴ ὀνειδίσῃς. The antient Commentators, however, carry the principle too far.

25. καὶ ἑαυτὸν παρέδωκεν ὑπὲρ αὐτῆς. This passage, up to ver. 28., contains the substance of Christ's merits towards men, which the Apostle takes every occasion of introducing. Παρέδωκεν ἑαυτὸν, "delivered himself (to death) for it." Compare Tit. 2, 14. Gal. 1, 3.

26. ἵνα αὐτὴν ἁγιάσῃ, καθάρισας τῷ λουτρῷ τοῦ ὕδατος ἐν ῥήματι. These words represent the whole extent of Christ's merits towards men. The *ἵνα αὐτὴν ἁγιάσῃ* denotes the *final purpose*, which may (I think) be

compared with that of Tit. 2, 14. "that he might purify unto himself a peculiar people, zealous of good works." The words καθαρίσας, &c. represent the *means* of effecting it, and seem to refer to the efficacy of baptism. Such is supposed to be the general purport of the passage. Proceed we to consider the particulars. Ἀγιάζειν is said, by Rosenm., not to signify "obtain the pardon of sins," but "render them virtuous." And he refers them to ver. 29. But this seems to be mere sophistry, since one is the result of the other. Christ, indeed, delivered himself to death for the *expiation* of our sins; but he had in view our being excited to purify ourselves to him as a peculiar people, as zealous of good works, as if those could have saved us. And even Koppe grants that this doctrine is *not to be excluded*. He takes καθαρίσας for καὶ ἐκαθάρισε, Aorist for the Present καθαρίζει. But this is too violent a mode to be relied upon. Καθαρίσας is closely connected with ἀγίαση, and may be better rendered (with Rosenm.), "having purified it."

26. τῷ λουτρῷ τοῦ ὕδατος must be understood of *baptism*, in which the new Christian is washed from the stains of original sin (see Acts 2, 38.), and which is also a symbol of that purity to which the new professor binds himself. Such appears to be the chief sense. With respect to the terms themselves, it is not improbable that (as Elsner and Doddr. think) there is an allusion to the methods taken in Eastern countries to purify the virgins who were intended for the royal embrace. See Esth. 2, 3. 9, 12. and Ez. 16, 7—14.

On the sense of ἐν ῥήματι Commentators are not agreed. Some think it adverts to the words of the baptismal form, as accompanied with prayers. And this is supported by the antient Commentators. But many, and indeed not ill-founded, objections are made to it by the moderns. Others think it means "by the religion itself." See Schleus. Lex. And Koppe would take ἐν ῥήματι for a formula equivalent

τὸ ἕνεκα τοῦ, &c., i. e. εἰς τὸ παραστήσαι. But his proofs are too weak to be admitted. The *preceding* interpretation is deserving of more attention ; but, upon the whole, I prefer that of Locke, Beza, Rosenm., and others, " by the doctrine of Christ, the Gospel," as the means of their original conversion and progressive sanctification. So the Vulg. and Beza, " by the word of life."

In the λουτρῶν there is an evident allusion to baptism by immersion ; and some think by baptism is especially meant *adult* baptism. On this subject the recent foreign Commentators have many overcurious speculations, into which I think it not worth while to enter ; since the refutation of misrepresentations, and the removal of misconceptions, would occupy too much space, and be more suitable to a Theological discussion on the *doctrines*, than an exposition of the sense of the passage.

27. ἵνα παραστήσῃ—ἁμωμος. The metaphorical allusion in the preceding is here still continued. The same sentiment is inculcated, with another view of the same metaphor, namely, of Christ's dying to expiate our sins, and to lead us to holiness of life.

It is not necessary to press on the etymological sense in ἔδοξεν. It signifies *shining, beautiful*. The παραστήσῃ has the popular sense of *parare, produce, make*. Σπίλον, which is supposed to come from σίκαλος *impure*, signifies a " spot, or stain, on a garment, or a freckle in the skin ;" as in Dioscorides. Examples of this signification may be seen in Wets. Ρύτις signifies a *wrinkle* ; and the washing is just before mentioned as the means of removing it. Yet we need not press on a *metaphor*. Nay, slight ρυτίδες are removed by lotions. Ἀγία., " pure from the stain of vice." Ἀμωμος answers to the Hebr. עָמֻם ; for μῶμος is derived from מָדָם, a *blemish*.\*

\* Wets. has here some curious matter from Gitten and Maimonides, of which the former is as follows : " Qui despondet sibi uxorem sub conditione, si maculam non habeat, et inveniantur in ea

The words, it may be observed, are skilfully adapted both to the metaphor, and to the thing signified. See 2 Cor. 11, 2.\*

28. οὕτως ἑφείλουσιν—σώματα. The Apostle now turns to another argument whereby to impress on them the same duty, namely, that by loving and cherishing their wives, they love *themselves*; since their wives are their second selves.

Some Commentators, as Rosenm., say that τὰ ἑαυτῶν σώματα is for *themselves* (like the Heb. נַפְשָׁם); which may be true; but the Apostle adopts the idiom (as Koppe observes) in conformity to the preceding figure, of Christ being the head of the body; or rather (as Mackn. thinks) with allusion to the formation of Eve from a part of Adam's body, and an explication of the instruction God intended

maculæ, non est desponsa. Si simpliciter eam duxerit, et inventæ in ea fuerint maculæ, exhibit sine dote matrimoniali. Omnes maculæ, quæ sacerdotem illegitimam faciunt, etiam uxorem illegitimam faciunt."

\* It is beautifully observed by Doddr.: How bright an idea does this give us of the grand plan and design of Christianity, to bring all the *millions* of which the church consists to such a state of *perfect virtue and glory*, that when the penetrating eye of Christ, its great and holy *bridegroom*, shall survey it, there shall not be one *spot or wrinkle, or any thing like it*, in the least to impair its beauty or offend his sight!" So Pearson, ap. Slade: "As the church is *truly holy*, not only by holiness of institution, but also by a personal sanctity in reference to these saints (i. e. such as are properly so called) while they live; so it is also *perfectly holy* in relation to the same saints glorified in heaven. And at the end of the world, when all the wicked shall be turned into hell, and consequently all cut off from the communion of the church; when the members of the church remaining, being perfectly sanctified, shall be eternally glorified, then shall the whole church be truly and perfectly holy. Then shall that be completely fulfilled that Christ shall 'present unto himself a glorious church,' which shall be 'holy and without blemish.' Not that there are two churches of Christ, one in which good and bad are mingled together, another in which there are good alone; one in which the saints are imperfectly holy, another in which they are perfectly such; but one and the same church, in relation to different times, admits or not admits the premixture of the wicked, or the imperfection of the godly."

to convey to mankind by forming Eve in that manner.

Wets. compares Sanhedrim 70, 2. Qui uxorem amat ut corpus suum, ejus domui pax erit. And Rosenm. cites from Arbaa Turim 1. Debet homo diligere uxorem suam sicut corpus suum, et honorare illam supra corpus: tum etiam indulgere ei, et custodire illam, ut custodit unam e membris suis.

28. ἡ ἀγαπῶν τὴν ἑαυτοῦ γυναῖκα, ἑαυτὴν ἀγαπᾷ. Rosenm. observes: "Sunt enim conjuges unum quid per individuum vitæ societatem. Uxor altera pars est hominis, qui constat ex viro et fœminâ. Ideo dictitant virum absque uxore tantum esse semihominem, sive hominem dimidiatum. Vid. Drus. ad h. l. And Koppe remarks, since the husband is the head of the body, he must participate in whatever good or evil may happen to her. See the sensible note of Mackn.

29. οὐδεὶς γὰρ—ἐκκλησίαν. Here we have a popular argument; and the γὰρ does not import *reason*, or *cause*, but answers to our *why*. This being a popular illustration, the words must not be pressed on.

Οὐδεὶς, "no one (in his senses)." Ἐμίσησε, "harshly treated;" by a metonymy of the cause for the effect. Nor is it to the purpose to say that monks and ascetics do so; for the strong term ἐμίσησε would imply to so utterly hate as to entirely deprive the body of all food, and destroy it. Σάρκα is for σῶμα; by a sort of Hebraism. I would here compare Aristot. Eth. 233., where he says that any one's son is ὥσπερ μέρος αὐτοῦ. And he adds: αὐτὸν δὲ οὐδεὶς προαιρεῖται βλάπτειν. The ἐκτρέφω refers to food, and the θαλπ. to clothing.\* But in applying this to Christ, we must only keep in view the general idea of support and comfort. On the *mode* in which

\* There is also implied an indulgence to the frailties of the wife. And Theodoret observes, we do not soon cut off an ailing member, but seek to heal it.



this is done see the note of Grot. The recent Commentators most unwarrantably explain all this away, and think that no more is meant than, "*prospicit omni modo utilitatibus et commodis Christianorum.*"

30. ὅτι μέλη ἐσμεν τοῦ σώματος αὐτοῦ, "for we are united in the closest connexion with Christ, as members of one and the same body." So Koppe: "*Sumus nos Christo conjuncti quemadmodum membra corporis invicem sunt conglutinata et consociata, hoc est, artissimè.*" Thus *his body* will be put for *himself*. And so the Armenian Version. The Apostle, however, adopted the idiom, since he had in view the words of Adam concerning Eve; Gen. 2, 23. It also occurs in Gen. 29, 14. 2 Sam. 6, 1, and elsewhere. And this, Whitby observes, shows that he had his eye on the mystical sense of the production of the woman from the man of which the Jews speak.

Rosenm. observes, that we are represented as related by blood to Christ, because he assumed our human nature, and was in all respects made like as we are, only without sin. See Hebr. 2, 14.

31. ἀπὸ τοῦτου—μίαν. Here (Theodoret observes) the Apostle reminds them of the very words that were used of the woman. For (as Rosenm. remarks) we have no *argument*, but merely an *illustration* by a citation of the words of Gen. 2, 24.\* This is one of those instances (somewhat rare) in which a citation is introduced without any inchoative formula; on which see Surenhus. on the Quotations. Such is (I think) never done except when the passage is (like the present) so well known as not to need any formula of that kind; as in 6, 2.

Ἀπὸ τοῦτου is for ἐνεκα τοῦτου. Doddr. well renders it "answerably to this." And Theodoret (from Chrys.) thus excellently illustrates the scope of the Apostle: τὸν πρῶτον αἰδέσθητι νόμον, ὃς μετὰ τὴν τῆς

\* With which I would compare Plato Symp. εἰ γὰρ τοῦτα ἐπιθυμεῖτε, ἐθέλω ὑμᾶς συντῆξαι καὶ συμφῦσαι εἰς τὸ αὐτό, ὥστε ὅμοιους ἓνα γυγνέναι.

γυναικὸς δημιουργίαν ἐτέθη, καὶ τῇ φύσει τῶν ἀνθρώπων ἐμπέπηγε τοὺς γὰρ γεγεννηκότας καταλιμπάνων ὁ γάμος προσομιλῶν, τῇ γυναικὶ συνάπτεται, καὶ τοσαύτη συνάφεια γίνεται, ὥστε μίαν σάρκα τοὺς δύο νομίζεσθαι.

31. καταλείπει, *will leave*. The Hebrew future, like the Greek aorists, sometimes denotes what is customary. With the προσκαλληθήσεται (answering to the Hebr. קָרָא) Koppe compares συγκατατίθεσθαι, in Marc. Antonin. 5, 1.

32. τὸ μυστήριον τοῦτο μέγα ἐστίν. The words may be rendered: "Great is this mystery," i. e. in this saying, or matter, there is a great latent mystery; q. d. "This union of Adam and Eve, as relating to Christ and his Church, is a great mystery, containing important truths and illustrations, which for ages were imperfectly understood." (Slade.) The Apostle evidently recognises an *allegorical sense* in that passage, involving an image of the intimate union between Christ and his Church.

Μυστήριον, as Chrys. well observes, is equivalent to ἀλληγορία. Hence an allegorical writer is called mystical. See Jaspis. Koppe offers the following paraphrastic version: "and this very passage, if mystically accommodated to Christ and the church, see what truth it contains! namely this: That Christ left his father and mother, i. e. voluntarily relinquished every thing that could be thought dear to him, life, comfort, and all worldly advantages; rejected the Jews his countrymen; that he might form unto himself a church from among the Gentiles."

In tracing the allegory the Apostle did no more than imitate the mystical mode of interpretation then usual with the Jews, by which (as Rosenm. observes) with any *person*, *history*, and *rites*, is compared something else which may be illustrated by it.\*

\* So Dr. Allen, ap. Whitby, says, it was a Jewish notion that the union of Adam was a type of that between the Messiah and his

It were scarcely necessary to notice the shameful blunder of the Vulgate translator, who renders *μυστήριον sacramentum*, were not this *the* passage (for it is the only one) on which the Romanists have founded their doctrine of marriage being a *sacrament*. Mr. Valpy observes, that the word *sacramentum* was long used very indefinitely by ecclesiastical writers; it came at length to acquire a meaning more precise and fixed.

33. *πλὴν καὶ ὑμεῖς—ἀνδρα*. The *πλὴν* is a particle of transition. Here the Apostle resumes the subject he had been treating of at ver. 29. (ver. 30—32. being, in some measure, parenthetical); and again enforces the injunction to married persons, the husband to love his wife as himself, and the wife reverence and respect her husband.

33. *οἱ καθ' ἓνα*, "each of you in particular;" or rather, "*vos omnes et singuli*." This phrase is rare with the article. *Ἀγαπάτω* is put for *ἀγαπάτε*, by accommodation to *ἕκαστος*. See Tychsen ap. Koppe,

church. Thus, the Jews say, according to Voisin, *וְסוּר אִדָּם הוּא סוּר מִשְׁיָח*, and the mystery of Adam is the mystery of the Messiah, who is the Bridegroom of the church. These two writers therefore (Whitby observes) confirm the remark of Munster, "That the creation of the woman from the rib of the man, was made by the Jews to signify the marriage of the celestial man who is blessed, or of the Messiah with the church;" whence the Apostle applies the very words, which Adam said concerning Eve his spouse, to those Christians who are the spouse of Christ, saying, "We are members of his body, and of his flesh, and of his bones," ver. 30.

And Dr. Mackn. has a long and instructive annotation on the subject of this mystical and allegorical interpretation so usual in the Jewish church. I can, however, do no more than refer my readers to it. Doddr. expresses his wonder that so many difficulties should be raised on so obvious a point. "The mystery (says he) certainly was, that the eternal Son of God, receiving the degenerate race of men into an union with himself, should have loved them with an affection exceeding that which is to be found among the most intimate human relations. This sublime doctrine had long been concealed, and cannot now be perfectly comprehended; and therefore may, with the greatest propriety, be called a *mystery* in every sense of the word."

Xen. Cyr. 1, 6, 19. καθ' ἐν δὲ ἕκαστον περὶ τούτων σπατών.

39. ἡ δὲ γυνὴ ἵνα φοβῆται τον ἄνδρα. Koppe says, that φοβῆται is for φοβείσθω. But it is more regular to subaud βλέπετω, which is expressed supra ver. 15. where see the note. The φοβ. denotes reverence; and that implies the subjection enjoined at ver. 22. See Theophyl.

#### CHAP. VI.

VER. 1. τὰ τέκνα, ὑπακούετε τοῖς γονεῦσιν ἐν Κυρίῳ—  
δίκαιον. The article has here the same sense as at 5, 25. Ἐν Κυρίῳ is equivalent to ἐν φόβῳ Κυρίου at 5, 21., where see the note. Of course, this takes for granted that the parents are *Christians*, and command nothing inconsistent with the duties of Christians. For though, as in the case of the wife with respect to the husband, the obedience is expressed without limitation, yet it must be *understood*.

1. τοῦτο γὰρ ἐστὶ δίκαιον. Some Commentators here run into needless refinements of interpretation. The Apostle merely means to say that this is right and just, both by the law of nature, and the law of Scripture. So Theophyl.: καὶ φύσει δίκαιον ἐστὶ, καὶ ὑπὸ τοῦ νόμου προτάσσεται. Thus δίκαιος, in popular use, may mean both. Though Koppe observes that δίκαιον is always to be referred to the will of God. That the duty in question is morally right, has been invariably acknowledged by the most barbarous nations.

2. τίμα τὸν πατέρα σου καὶ τὴν μητέρα. Here is another example of citation without an introductory formula; as at 5, 31. where see the note. Koppe here compares the following Greek dict: ἱκανῶς βιώσεις γηροβόσκων τοὺς γονεῖς, and ἔλπιζε τηρῶν τοὺς γονεῖς πράξεν καλῶς.

Τίμα, which properly signifies to *perform one's duty*

towards any one, must be understood to comprehend all those lesser duties and offices of affection, care, and support which seem included in reverence: a signification found also in the Classical use of τιμᾶν; as τιμᾶν τὸν ἰατρόν. So in the use of ὑποτάσσεσθαι and φοβεῖσθαι, as spoken of the wife towards the husband, is included all duties suitable thereto. On the present subject see the note of Schoettg.

2. ἥτις ἐστὶν ἐντολὴ πρώτη ἐν ἐπαγγελίᾳ. As this is assuredly *not* the first commandment with promise, so there must be some *limitation* intended in the assertion, or the word πρώτη be otherwise interpreted. Grot., Whitby, and Doddr. think the meaning is, *the first with a special promise*; that which is annexed to the *second* commandment being rather a general assertion belonging to all the commandments, and being a *general declaration* of the mercy God would show to those who kept not only *that*, but *all* his commandments; while *this* of which the Apostle speaks is really *the first and only* precept of the decalogue that has a *particular promise* annexed to it, peculiar to itself. (See Doddr.) To this, however, it has been objected by Hamm. and others, that it *is* the *only* one with a special promise. He would interpret, "which is the first commandment of the *second table*, and that with a promise annexed." But this seems too arbitrary a method. Preferable is that of the later Commentators, as Wets., Koppe, Rosenm., Schleus., and Jaspis, adopted by Slade and Valpy, who explain, "a primary precept; one of the principal;" which sense of πρῶτ. occurs in Matt. 19, 30. 20, 27. 22, 38. 1 Tim. 1, 15 & 16. And assuredly a primary precept it is, *vel ad fructum, vel ad necessitatem observandi*, as Rosenm. remarks;\* and

\* Wets. aptly compares a similar sentiment of R. Simeon on Deut. 20, 6. Præceptum quintum inter gravia gravissimum est. Deus mercedem præceptorum suorum non aperuit, exceptis duobus, quorum alterum est gravissimum, alterum facillimum. Honora patrem et matrem maximum est præceptum, et merces ejus est vita

(as Mr. Slade observes) is of peculiar importance, as tending, by the injunction of early discipline, to secure an obedience to all the rest. The *ἐν ἐπαγγελίᾳ* must (I think) have the sense laid down by Hamm,, "and that too has a promise annexed to it." It cannot signify, "is a primary one *because* it has," &c.; since (as Rosemn. observes) "there is no great difference, whether a blessing is promised, or a threat denounced; for both are equally attached to, or implied in each commandment." And even when there is a communication, God at the same time promises a blessing, if that law is observed, and vice versa." I would add, that the above interpretation of *πρώτη* which I have adopted, is confirmed by the authority of Chrysost. and the Greek Commentators, who plainly so took it. Thus Theophyl. remarks, that *οὐ φρονεύσεις, οὐ μοιχεύσεις* are mere primary commandments; but this is *ἐν ἐπαγγελίᾳ*, hath a promise annexed, and therefore is of higher importance: for (he adds) *ἐκεῖναι γὰρ αἱ πρώται*, those primary ones have no promises or rewards annexed.

8. *ἵνα εὖ σοι γένηται, καὶ ἔσῃ μακροχρόνιος ἐπὶ τῆς γῆς.* In the Mosaic Law is promised a long life in Palestine; it being added, "which the Lord thy God giveth thee." But the Apostle, not writing to *Jews*, but Christians, applies what is said of Palestine to others also, extends the application, and makes it common to all men. The sense of the promise was, that the Jewish state should be flourishing and permanent in the promised land, if the children were well educated.\* But this is applicable to all na-

longæva. S. D. Of his *Classical* citations the most important are the following: Aristot. Nic. 9, 2. *δεῖν*—*καὶ τιμὴν δὲ, καθάπερ θεοῖς, σὺ πᾶσαν δὲ γονεῦσιν, οὐδὲ γὰρ τὴν αὐτὴν πατρὶ καὶ μητρὶ, οὐδ' αὖ τὴν τοῦ σόφου, ἢ τοῦ στρατηγοῦ, ἀλλὰ τὴν πατρικὴν ὁμοίως καὶ μητρικὴν καὶ παντὶ δὲ τῷ πρεσβυτέρῳ τιμὴν τὰν κατ' ἡλικίαν, ὑπαναστάσει καὶ κατακλίσσει;* and Plut. de frat. am. p. 479 B. *πάντες—λέγουσι καὶ ἄδουσι, ὡς γονεῦσι τιμὴν μετὰ θεοῦ πρῶτην καὶ μεγίστην ἔτε φύσις ὁ τε τὴν φύσιν σώζων νόμος ἀπέδωκε.* See also Mark 12, 28.

\* The words, however, can scarcely be applied to *education*, unless in a circuitous manner, namely, since a good education can

tions: for the discharge of the duties of life must depend upon a careful and religious education, and without the due discharge of those duties no state can flourish. As to "long life of individuals," of that the passage does not treat. (Rosenm.)

The Apostle, as writing to Gentile converts, very probably omitted the clause "which the Lord thy God," &c. since (as Doddr. observes) it better suited the case of the whole Church to express the promise in a general way. As to the interpretation given by Rosenm., of the promise, it is highly ingenious, and has been adopted by almost all recent Commentators. Yet I cannot consent to exclude the first and more obvious application to *individuals*, which, considering that all the promises to the Jews were temporal, was likely enough to have been given, and (as Chrys. remarks) was a sort of promise calculated to have weight with children, and so plain that it could not be misunderstood: whereas the promise of national continuance in Palestine would have but little weight with children. Of course, however, this, like all other temporal ones, can have no application to *Christians*.

4. *μη ταραξίσετε τὰ τέκνα ὑμῶν*, "Do not provoke and irritate them by unnecessary harshness. See the note on 4, 26. We have *ἐπειρίετε* at Col. 3, 21. where is added *ἵνα μη ἀθυμῶσιν*, i. e. "lest they fall into a stupid despair, which injudicious severity tends to generate." The Apostle then subjoins an admonition which, if attended to, would make severe correction little *necessary*, namely, to give the children a sober and religious education, including moral training and careful instruction in such knowledge as may be requisite for the station in life they are to occupy.

alone secure this obedience. But a good domestic education depends on the observance of the above-mentioned duties of the husband and wife. For, as Theophyl. remarks (from Chrys.), τοῦ ἀνδρός καὶ τῆς γυναῖκος συμμαθόντων καὶ τοὺς νόμους οὓς αὐτοὶ φθάσας ἔθηκεν, οὐ πολλοῦ καμάρου τὰ παῖδια ὑποτάξαι.

The *παιδεία* is rendered by our English Translators *nurture*. But this is scarcely significant enough. By Mackn, *correction*; which, however, is too strong a term. It is taken by Koppe to denote the whole of the *disciplina puerilis*, the instruction, whether by example, benefits, admonitions, or punishment: and it is (he observes) synonymous with *νοθεσία*, which signifies, like the Hebr. *דָּבַר*, the training of the mind to virtue; as 1 Sam. 3, 13. (speaking of Eli), *οὐκ ἐνουθέτει τοὺς παῖδας αὐτοῦ*. Rosenm. and Schleus. explain it, “*institutio et disciplina*,” whether in learning or morals. And they render the whole clause: “*educere eos institutione et ad bonos mores conformare, accommodatè ad præcepta religionis Christianæ*,” which *may* be the sense; but it seems harsh so to take the word. Some separate the *παιδεία* from *Κυρίου*, and take it to denote (as Doddr. observes) such a knowledge of books, men, and things as may fit them to appear in life with honour and usefulness. But the *Κυρίου* cannot but be referred to *both*; and I can by no means think that the Apostle had merely in view literary and professional education. *That* had never been much neglected among the Heathens.- He probably meant (to use the words of Doddr.) “*such a course of discipline and instruction as properly belongs to a religious education, which ought to be employed in forming them for the Lord, by laying a restraint upon the first appearances of every vicious passion, and nourishing them up in the words of faith and of good doctrine.*” (1 Tim. 4, 6.) After all, however, it is not quite clear that the Apostle had in view any thing of training in learning and professional knowledge at all. He seems rather to apply the terms properly denoting training in general, to moral and religious training, as the likeliest means of securing the obedience of the children.

5. οἱ δοῦλοι ὑπακούετε τοῖς κυρίοις κατὰ σάρκα. The Commentators remark on the *prudence* here shown by the Apostle, who does not aim at political inno-



vation, nor interferes at all with the established relations between bond-servants (for such are here meant) and their masters. "Obey (says he) your earthly (κατὰ σάρκα) masters." The *σάρκα*, it may be observed, is introduced with an indirect reference to the Spiritual Master in heaven.

5. μετὰ φόβου καὶ τρόμου (in which *τρόμου* is, as Theophyl. observes, intensive of φόβου) is a formula importing the deepest reverence. Sometimes it is used in the New Testament of the fear of God. One may remark on the distinguishing characteristics of the Law, and of the Gospel, as implied in the words by which the *religious principle* is expressed; i. e. in the former, by the *fear of God*; in the latter, by that "perfect love which casteth out fear." Yet I cannot assent to the criticism of Koppe, that the phrase is here meant to apply *directly* to God.

5. ἐν ἀπλότητι τῆς καρδίας ὑμῶν, "unfeignedly and without sullenness." Koppe compares the Hebrew לְבַר יֵשׁ in 1 Paral. 29, 17. So we say, *with right-heartedness*. The Classical writers use ἐν ἀπλότητι. And so 2 Cor. 1, 12.

5. ὡς τῷ Χριστῷ, i. e. (as Koppe explains) "as if the service were unto Christ, the heavenly head, who is, in a more eminent sense, the Lord of the Christian."

6. μὴ κατ' ὀφθαλμοδουλείαν ὡς ἀνθρώποι, ἀλλ'—ἀνθρώποις. Here is further explained the *mode* in which the service is to be rendered, namely, both in the presence and absence of the master. Compare Col. 3, 22.

Ὁφθαλμοδουλείαν is a word of rare occurrence, in which, as well as in ἀνθρωπωτάρεσκοι the *first* part of the compound is emphatical, by a sort of subaudition of μόνον. Compare Gal. 1, 10. The latter is found in Ps. 58, 5. The Commentators compare the Latin phrase *auribus et oculis servire*. But that seems not quite of the same nature. More apposite is the *sentiment* adduced by Wets. from Ter. Adelph. 1, 1, 44. *Malo coactus qui suum officium facit, Dum*

id rescitum iri credit, tantisper cavet ; si sperat fore clam, rursum ad ingenium redit : quem beneficio adjungas, ille ex animo faciet, studet par referre, præsens absensque idem est.

The words ἀλλ' ὡς δούλοι τοῦ Χριστοῦ are explanatory of the ὡς τῷ Χριστῷ. The words ποιῶντες τὸ θέλημα τοῦ Θεοῦ ἐκ ψυχῆς may be paraphrased : " Doing the will of God, by whose providence ye were placed in a state of servitude, and therefore performing your service heartily and willingly, as being rendered to the Lord." Compare 1 Pet. 2, 16.

6. ἐκ ψυχῆς, *ex animo, readily.* Μετ' εὐνοίας, *with well-affectedness, without sullenness.* Compare Rom. 13, 5. Wets. cites T. Mag., who remarks that εὐνοία applies as well to the inferior with respect to the superior, as to the superior with respect to the inferior. And he gives many Classical examples of the former use. Εὐνοὺς may, in this sense, be rendered *well-affected*.

8. εἰδότες ὅτι ὁ ἐάν τι ἕκαστος ποιήσῃ ἀγαθόν. The good here spoken of is that which results from the discharge of duties whether towards God or towards man, and in whatsoever station. This good, it is figuratively said, κομιέται, *he shall receive*, viz. the reward of it. Koppe compares the Latin *hæc referet*, for *factorum præmia hæc referet*. See 2 Cor. 5, 10. 1 Cor. 7, 22. 2, 13. Gal. 3, 28. Κυρίου, it is plain from the context, must mean *Christ*, not *God*, as some explain.

9. καὶ οἱ κύριοι, &c. The καὶ is explained by Koppe, *contra vero*. But it may rather be rendered *vicissim*. On the words τὰ αὐτὰ ποιεῖτε πρὸς αὐτοὺς, it is not necessary to press, as do the antient Commentators ; nor to confine them to the μετὰ εὐνοίας, as do the more recent Commentators ; nor to take τὰ αὐτὰ ποιεῖτε (as do some antients and also Capell.) of *condescension*. And Capell. cites Senec. Ep. 47. where he calls servants our *consortes*, humble friends, fellow-servants. It may be better regarded as a popular phrase, importing " Do your duties towards

them with like sincerity and alacrity." Perhaps also the Apostle may hint at the injunction of Jesus, to "do unto others as we would they should do unto us." Nay, Seneca in Ep. 47. (cited by Wets.) concludes a similar admonition to condescension and kindness to servants with a similar precept, "Sic cum inferiore vivas, quemadmodum tecum superiorem vellas vivere. See also Joseph. Ant. 6, 7. cited by Wets.

In order to illustrate the injunction as to what they *are to do*, the Apostle gives an *example* of what they are *not to do*: adverting to a fault in masters which is inconsistent with any sense of responsibility towards a common master, namely, a minatory, objurgatory, and passionate demeanour, since it tends to destroy that well-affectedness which is the most powerful of all *human* motives to fidelity of service. Such is (I think) the sense of the expression ἀνιέντες ἀπειλῇν, and not that which is assigned by some early moderns, namely, "remitting the punishments ye have threatened:" for a habit of not carrying threatened punishment into effect is what the Apostle could never have meant to inculcate. Nor can I approve of the expositions of more recent Commentators, "Do not treat them harshly, *as before*." The Apostle's injunction (I think) reaches *further*, and forbids all menacing and passionate demeanour. (See Doddr.) Nor need we fancy in ἀνιέντες any reference to what they *had* done; (in which view Mackn. renders, "*moderating your threats*.") It merely signifies to *let alone, forbear*; as in Ps. 27, 8. which the Apostle seems to have had in mind; (though the Commentators do not notice it): "Abide patiently upon the Lord. Leave off wrath, *let go* displeasure; fret not thyself, lest thou be moved to do evil." Wets. adduces several examples of the phrase; as Thucyd. 3, 10. τὴν μὲν τοῦ Μηδου ἔχθραν ἀνιέντες; and Plut. Alex. p. 667 E. ὡς δὲ ἐώρα τὸν ἵππον ἀφεικότα τὴν ἀπειλῇν.

The article seems to be used, as when applied to nouns of virtues and vices; in which case it appears

to designate *habit*. On *προσωποληψία* see the note on Gal. 2, 6.

10. The Epistle at length concludes with a most weighty exhortation, namely, that the Christians be constant in the religion, even amidst their direst calamities, with which the Apostle does not dissemble every Christian must, especially in those times, struggle. Now the exhortation is expressed under the similitude of a *soldier*, who, thoroughly armed, proceeds boldly to battle, and stands out, till he either fall in the fight, or leave the field conqueror. (Koppe.) Compare 2 Cor. 10, 4. 1 Thess. 5, 8.

The above, however, seems an undue limitation of the sense. The Apostle treats of constancy in resisting temptations of *every* kind to desert the faith of Christ.

We have here a military allusion. Grot. compares 2 Tim. 2, 1. Ps. 52, 7. Sept. But I am surprised he and the other Commentators should have omitted a locus geminus in 1 Cor. 16, 13. *γρηγορεῖτε, στήκετε ἐν τῇ πίστει, ἀνδρίζεσθε, κρατειῶσθε*, where see the note.

*Ἐν Κυρίῳ* is by almost all Commentators rendered "per dominum." And thus the words *ἐν τῷ κράτει τῆς ἰσχύος αὐτοῦ* will signify, "in dependance upon his strength." But it seems better to take *Kyp.* for the *religion* of Christ, and interpret the phrase of steadfastness in the profession of it; as in a parallel passage of 1 Cor. 16, 13. *στήκετε ἐν τῇ πίστει*. Both the antient and modern Commentators agree in regarding *κράτει τῆς ἰσχύος αὐτοῦ* as a Hebraism, by which two substantives of cognate signification are used, to express the sense of *one* of them in a *greater degree*.

11. *ἐνδύσασθε τὴν πανοπλίαν τοῦ Θεοῦ, πρὸς τὸ δύνασθαι—διαβόλου*. The Apostle here follows up the military metaphor, and evolves it by a kind of allegory; first comparing, in a general way, the strong motives to steadfastness in the Gospel supplied by the aids and supports it imparts here, and the glorious hopes it reveals hereafter. Having first expressed this gene-

rally, and shown its spiritual meaning he then proceeds to apply it particularly.

Πανοπλία signifies the complete apparatus of arms for an oplite, whether offensive or defensive. On which Koppe refers to a remarkable passage of Polyb. 6, 21. Τοῦ Θεοῦ, i. e. *supplied by God*, as it were the *spiritual armour*; though all the support comes, either directly or indirectly, from God. The application is obvious: but the reader may consult the notes of Mackn. and Doddr.

11. στήναι πρὸς. The sense is, “to stand against, *effectually withstand and resist*.” Koppe compares Marc. Anton. 6, 41. πρὸς ἄνθρωπον στήναι στάσιν πολέμου. The word is properly applied to *persons*, but sometimes (as here) figuratively to *things*. Μεθοδείας is another military term, and denotes stratagems, literally *manœuvres*. See the notes on 4, 14. and 2 Macc. 13, 18. So in Philo 63 B. (cited by Loesner), μέθοδοι and τεχναι are synonymous. I add Nicephorus Hist. 46 B. ἡ ἐγέραις πάλιν τρόποις τοῦ πονηροῦ μεθοδείας τὴν ἀπάτην εἰσδεχόμενοι τὸ ἐπάγγελμα ἠθέτουν, “abandoned their profession.”

It is remarkable how studious the recent Commentators are to remove from this passage, as well as others, all notion of *demoniacal agency*. The term διάβολος properly signifies a *calumniator, reviler*; which may apply to the case in question as regards God, and even men: but it is more probable that there is especial reference to the sense of *deceiving*, often found in διαβάλλω and its derivatives. See 2 Cor. 11, 3.

12. ὅτι οὐκ ἔστιν ἡμῖν ἡ πάλη πρὸς αἷμα καὶ σάρκα. The word πάλη is properly a gymnastic term. So Plut. 2, 638. (cited by Wets.) τεχνικώτατον καὶ πανουργώτατον τῶν ἀθλημάτων τὴν πάλιν οὔσαι. But the Apostle, as in other places, unites military and agonistical allusions. I would compare a similar passage of Max. Tyr. D. 5, 9. 1, 79. where we have mention of Socrates struggling with *Melitus*, with *bonds*, and

poison : next the Philosopher Plato, struggling with a tyrant's anger, a rough sea, and the greatest dangers ; then Xenophon, struggling with the perjuries of Tissaphernes, the snares of Ariæus, the treachery of Meno, and royal machinations ; and lastly Diogenes struggling with adversaries even more formidable, namely, poverty, infamy, hunger, and cold.

The Commentators here rightly supply *μόνον*. By *αἷμα καὶ σάρκα* is plainly meant *mere man* ; as in Gal. 1, 16. where see the note. Hebr. 2, 14. *πάλη πρὸς σάρκα*. See Herod. 1, 17. Hom. Il. φ. 369. and Virg. *Æn.* 9, 375. cited by Wets. Theophyl. explains : *ἀνθρώπους ὁμοιοπαθεῖς ἡμῖν καὶ ἰσοδυνάμους*. By the force of the antithesis we cannot but see that *demoniacal* opposers are meant ; as is clear, too, from ver. 16. *τὰ βέλη τοῦ πονηροῦ*.

In the *ἀρχὰς* and *ἐξουσίας* the Commentators notice the same adaptation as in the case of good angels to the customs as yet prevalent in *earthly* government. See Theophyl. and Matt. 12, 26. On the sense of *κοσμοκράτορας*, or at least to *whom* it is to be applied, Commentators are not agreed. Some refer it to the Jewish rulers and doctors. But those exercised far too little power to make any such term applicable. The antient and most modern Commentators rightly regard the term as meant to designate demoniacal powers holding their habitation in the world, and exerting much influence in its affairs. The best modern Commentators notice that the Jews not only applied the term *κοσμοκράτωρ* to sovereigns, as the Emperors of Rome, Persia, &c.\* but also to the Devil, who is in Joh. 12, 31. called the *ἀρχὴν τοῦ κόσμου τούτου*. So Vajikra, r. 18. (cited by Wets.) *eo tempore Deus S. B. vocavit angelum mortis, ipsique dixit ; quamvis te feci κοσμοκράτορα super homines, nulla tamen tibi in hanc gentem (Israelitis*

\* Thus the word is used by the Schol. on Aristoph. Nub. 397. of the king of Egypt ; and is applied by Orpheus to Apollo and Pan. See Wolf.

scil.), quia sunt filii mei. And so in Jambl. de Myst. Egypt. § 2 & 3. the κοσμοκράτορες are the οἱ τὰ ὑπὸ σελήνην στοιχεῖα διακοῦντες. So also Irenæus 1, 1. διάβολον ὃν καὶ κοσμοκράτορα καλοῦσιν. Thus, then, the words here used designate powerful enemies and opposers of the Gospel of every kind, both human, and superhuman.

12. πρὸς τὰ πνευματικὰ τῆς πονηρίας ἐν τοῖς ἐπουρανίοις. These words are not a little obscure, and have been variously interpreted. One thing seems certain, that the τὰ πνευματικὰ τῆς πονηρίας must designate the bands of evil demons just before adverted to, τάγματα being understood. Τῆς πονηρίας is put for the cognate adjective, by a common Hebraism. But on the ἐν τοῖς ἐπουρανίοις we are not enabled to pronounce with such certainty. Rosenm. remarks that the words cannot be connected with πάλῃ γὰρ ἡμῖν ἐστὶ, since the contest is on earth; nor with πνευματικὰ, for the evil spirits are never said to be resident in heaven. He notices the common opinion (supported also by Koppe) that μέρη is to be understood: and he does not deny that the habitation of the angels, both good and bad, was, by the Jews, placed in the air. See supra 2, 2. ἡ ἐξουσία τοῦ αἵρος (where see the note). But, he adds, the τὰ ἐπουρανία are not places *under* heaven, in the clouds and air: for those are ὑπερουρανία. And he, in conjunction with others, supplies πράγμασι, and assigns this sense, “in order to obtain the heavenly benefits.” But I see not how this sense (though it may not be inapposite) can be elicited from the words. And as to his objection to the common interpretation, it seems to be very frigid. Upon the whole, indeed, that interpretation seems to involve the least difficulty. On the terms here used it is not necessary to press. It is sufficient for us to regard the words (which Locke renders, “the spiritual managers of the opposition to the kingdom of God”) as designating (as Doddr. says) those revolted spirits who,

whatever be their residence, are continually employed in propagating wickedness.

13. διὰ τοῦτο ἀναλάβετε τὴν πανοπλίαν τοῦ Θεοῦ. The διὰ τοῦτο, like οὖν elsewhere, has a resumptive force; the exhortation at ver. 11. (for ver. 12. is parenthetical) being repeated. Ἀναλάβετε is synonymous with the ἐνδύσασθε at ver. 11., and as it properly signifies to take up (*ἀνα*), so it is often used with words signifying *arms*. See Wetstein's examples. (Koppe.) It was therefore used both of putting on a cloak or vest, and of putting on armour; as in Joseph. Ant. 4, 5, 2. 20, 5, 7. The ἀντιστῆναι is here nearly synonymous with the στῆναι πρὸς at ver. 11.

13. ἐν τῇ ἡμέρᾳ, "in the evil day of calamity and persecution;" such as the Apostle knew was *then*, and would be more and more the case. It signifies, too, the evil day of temptation, from the remains of unsubdued passions worked upon by the great spiritual foe and his inferior agents.

13. καὶ ἅπαντα κατεργασάμενοι στῆναι. Here we have a finely conceived sentence, to which great spirit is imparted by the *point* at στῆναι, as opposed to ἀντιστῆναι. On the sense of κατεργ. Commentators are not agreed. Almost all the early moderns, and also our English Translators and Doddr., render, "having effected, accomplished, done all to stand." Others, as Beza, Zanch, and Koppe, render, "having conquered all enemies;" the neuter being taken for the masculine. And the verb is often so used. The sense, indeed, is nearly the same upon either interpretation; but the latter seems the most apposite, and least violent. Certain it is that στῆναι cannot have the sense which some Commentators (as Rosenm.) ascribe to it, namely, to *stand ready for the engagement*. Στῆναι is used for περιγίνεσθαι to *survive the contest*, stand triumphant over the difficulty. So Thucyd. 5, 102. fin. καὶ ὑμῖν τὸ μὲν εἶξαι εὐθὺς ἀνέλπιστον, μετὰ δὲ τοῦ δρωμένου ἐτι καὶ



στῆναι ἐπὶς ὀρθῶς. See the note on 2 Cor. 4, 8., which passage, and that of Thucyd., together with the passages cited in the note, place the interpretation beyond doubt. As to Rosenmuller's objections, they are too frivolous to deserve attention. It is, moreover, supported by the authority of the antient Commentators. See Theophyl.

The *ἀντὶ* refers to all obstacles, whether of *persons*, or *things*, including (as Theophyl. explains) all the passions and evil affections excited in the heart by the author of all evil.

14. The Apostle, again, for the third time, resumes the former exhortation ; and this, in order to develop the nature of the duty, by tracing its various parts. Here it is well remarked by Jaspis : " Totus locus est comparatio dilatata cum perpetuâ explicatione. Quare non argutandum est in singulis verbis ; nam omnes h. l. commemoratæ species armorum, redeunt tamen ad unum genus : *arma* ; in applicatione : *subsidiâ constantiæ*. Ornatus nostræ dilatatæ comparationis minimè est cum pulvisculo discutiendus." And yet I agree with Mr. Valpy, that though "there is no need too curiously to explain in what the peculiar correspondence between the Christian virtues and the several parts of armour consists, it is plain enough, in most cases, what the Apostle means, and how he would have believers be armed for their warfare."

In this accommodation of the metaphor the Apostle shows admirable acuteness and address. The *στῆτε* signifies *stand to your arms*, or *stand firmly* ; that being (as Theophyl. remarks) the first thing the soldier learns. Περιζωσάμενοι τὴν ὀσφὺν ὑμῶν ἐν ἀληθείᾳ, for π. τ. ὁ ὑ. ε. α. ὡς ζωστήρι, or περιζώματι. There is here an allusion to the belts with which the flowing vests of the Orientals required to be girded up for any active employment, the ὀσφ. 'Εν ἀληθείᾳ, "truth and sincerity, true and sincere belief, the bracer up and support of religious constancy." See Ps. 109, 18. Of the figurative sense of περιζ. Wets.

gives many examples. I would add similar sentiments in Philo Jud. 139 ε. πρὸς ὧν εὐχαριστίαν καὶ τμήν τοῦ παντοκράτορος εὐξανοί· καὶ εὐπρεπὲς γυναικῶν, πολλῶσιν παραιτούμενοι. Pseudo Joseph. 1404, 20. καλοκαγαθία καθοπλισάμενος· & 1405, 45. καθοπλισώμεθα τὴν τοῦ Θεοῦ λογισμοῦ παθοκρατείαν.

14. ἐνδυσάμενοι τὸν θώρακα τ. δ. The θώραξ answers to the Heb. חָזַק, and signifies *Lorica, breast-plate*. By δικαιοσύνη must be here meant the constant practice of the moral and Christian virtues, (so Theophyl. : τὸν καθόλου ἐνάρετον βίον), which would be the surest safeguard against the calumnies of Pagan adversaries, and would be the best defence against the arts of those who tempted them to forsake their religion ; since they would have to show *such parts* of it as would evince its efficacy. It would also be the best *internal* support and consolation, like the *nil conscire sibi, nulla pallescere culpa* of the Poet.

15. καὶ ὑποδησάμενοι τοὺς πόδας ἐν ἐτοιμασίᾳ τ. ε. τ. ε.

These words have occasioned the Commentators no little trouble ; nor is it easy to so fix the interpretation as to remove all doubt. Mackn. thinks *the preparation of the Gospel of peace* means the virtues which, in the first ages, were necessary to those who travelled through the world to preach the Gospel, namely, fortitude, perseverance, self-government, and peaceableness. For these qualities were a great preservative against the evils to which they were exposed. And this mode of interpretation is supported by the ancients. Yet it seems erroneous ; for surely the words refer to *all Christians*, and not preachers of the Gospel only. Some eminent modern Commentators, as Koppe and Rosenm., observe that the feet were shod, to promote *firmness in standing* (so ver. 14. στήτε ὄν), which the *military boot* would give, by means of the spikes or hob-nails with which the heels were armed. And they refer to Juven. Sat. 3, 22. 16, 24 & 25., and the notes of Ruperti. To which I add Thucyd. 3, 29. ἦσαν δὲ εὐσταθεῖς τε γῇ ἀκλίνας, καὶ τὸν ἀριστερὸν πόδα μόνον ὑποδεδεμένοι ἀσφαλείας ἕνεκα τῆς πρὸς τὸν πηλόν. They also refer to Ezra, 2, 68. 3, 8., and Zach. 5, 11. But the chief purpose for which shoes are worn is surely defence against the roughness of the road ; and this is manifestly alluded to in the word ἐτοιμασία. For although the above Commentators think it denotes firmness and constancy, as of the base and foundation of an edifice, yet (as Schleus. remarks) even granting (what could not well be proved) that it might signify *firmness*, and therefore, by a metaphor, *constancy of mind* (as in the noble passage of

Young, "On reason build resolve, that column of true majesty in man."), yet that signification would not here be apposite: for the Apostle is speaking of those helps to constancy in religion supplied by God. Schleus. renders it: "instar pedum armaturæ sit vobis doctrina salutaris, animo vestro semper obversans, quæ vobis semper in promptu sit." I cannot, however, but think that the Apostle had in view not merely constancy in *maintaining the faith*, but in *fulfilling its moral precepts* in the whole tenour of our conduct. So Theophyl.: βιοῦντες κατὰ τὸ εὐαγγέλιον: for, he adds, the feet are a symbol of life and conduct; as before, "*See that ye walk circumspectly.*" Nor must the ἐτοιμασία be explained, as it is done by Schleus., and partly by Locke; by which the word loses much of its native force. Besides, the military allusion in ἐτοιμ. will not permit this. Liable to the same objection (namely, that of undue limitation of the sense) is the interpretation of Doddr. and Slade, who think it is meant to point out the preparation which the Gospel makes for our defence, by that *peaceful temper* it inculcates, that mild and moderate demeanour, which was of so much importance in protecting the early Christians from the fury and malice of persecution." It is surely very uncritical to make the whole sentence, as it were, turn on the pivot of a *genitive at the conclusion of it*. The εἰρήνη rather has reference to that "*peace between God and the soul,*" produced by the Gospel, and which is an earnest of *happiness* hereafter, what St. Paul, at Rom. 5, 1., calls *peace with God*, which, at Phil. 4, 7., he says, passeth all understanding, and therefore generates that *holy confidence* with which we may rely on his support and defence. In fine, preferring, as I systematically do, the most extensive sense any words will bear, I would propose the following paraphrastical version of the passage. "And (like as soldiers have their feet shod with sandals armed with iron as a preparation or defence against the roughness, and security against the slipperiness or miriness of the roads) so do ye arm yourselves against the roughness, and secure yourselves against the slippery temptations of your Christian course, by being, as it were, shod with the preparation and defence supplied by the Gospel of peace, even the strong motives to constancy in religion, and a holy life, supplied by the Gospel of salvation." So Jaspis: "ad profiganda et debellanda omnia irritamenta malorum."

16. ἐπὶ πᾶσιν ἀναλαβόντες τὸν θυρεὸν τῆς πίστεως. The ἐπὶ πᾶσιν, may either be rendered, "in all things," as it is done by the antients and the moderns, as Montan. and Est., or, with the early moderns, "above all;" which interpretation is supported by Col. 3, 14. Yet most recent Commentators render it "*over, or upon, or in addition to all.*" But this yields a feeble sense, and the second interpretation (which was also adopted by our English Translators) deserves the preference.

Ἀναλαμβάνετε, "taking up." See the note supra ver. 13. Τὸν θυρεὸν τῆς πίστεως, "the ample shield of faith." Such, I conceive, is the sense; ἄσπης and θύρεος being, as the recent Commentators observe, used without distinction. Yet the θύρεος, properly denoted the ample, oblong, and *door-like* shield used by the hoplites, *which* the Apostle has here in view; and ἄσπ.,\* in the *later* writers, at least denoted the small round buckler of the Peltastæ, or light armed. Wets. compares Sil. Ital. 11, 206. Armatumque fide pectus.

At the words following ἐν ᾧ δυνήσεσθε πάντα τὰ βέλη τοῦ πονηροῦ τὰ πεκυρωμένα σβέσαι, some Commentators have unnecessarily stumbled. There is no incongruity, but only a somewhat harsh dwelling on the metaphor. The βέλη πεκυρωμένα, it is well known, were small slender spicula of cane, made use of to set wooden buildings or tents on fire.† Now,

\* With which word the Etymologists have been somewhat perplexed. There can be no doubt but that it comes from ἀψω, the future tense of ἀπτω, *to join*, by a common metathesis. It is therefore (as Lennep says), the same word with ἀψις or *band*, the Gothic and Ang. Sax. bæpp; and our old term *hasp* is the same word. Thus, it properly signifies a *band*, or *buckle*, and then a *buckler*, or shield with a *buckle* or *strap* to fasten it to the arm.

† Their form is accurately described by Ammian. 23, 4., Veget. 2, 18., and Servius on Æn. 9, 705., all cited by Wets., together with many other passages, from which it would appear that the earliest account of their use on record is that of Thucyd. 2, 75., where he says that the Platæans covered their wooden wall with raw hides, &c., to defend it from the fiery darts of the enemy, ὥσπερ μήτε πορφύροις οἰστοῖς βάλλεσθαι. But I am surprised Wets. should have omitted Herodot. 8, 52., who makes mention of a yet earlier use of them by the *Persians* against the wooden walls of the Areopagus at Athens. His words are these: ὅπως στυγεῖον περὶ τοὺς οἰστοὺς περσθέντες ἀψειαν, ἐτόξευον ἐς τὸ φράγμα. Wets. has collected numerous passages from Philo, Appian, Diodorus, and Herodian, (and to these I could add many from Dio Cass., Arrian, and other writers), from which it would appear that these were almost always called πυρφόροι οἰστοί, or πυρφόρα βέλη. The only instance in which πεκυρωμένα occurs, is in Apoll. Bibl. 2, 4. Hence, in Diodor. Sic. t. 9, 119., for πυρσοφόρους, I would read πυρφόρους, and in Zosim. 3, 25, 5., for πυροφόρων βέλων, πυρφόρων β. Hence, too, is confirmed and illustrated, Æschyl. Theb. 441., πέποιθα δι' αὐτοῦ ξὺν δίκη τὸν πυρφόρον "ἔχειν κεραυνὸν, where Bp. Blomfield

shields being usually coated over with brass, or other metal, would effectually extinguish these burning darts; for, as we find from the passage of Arrian, cited by Wets., they were easily extinguished by any rapid or sudden jerk, and required some soft substance whereon to fix themselves, being always thrown from a very weak bow; and therefore, they must have been, as to *metal*, or any *stiff leather tela imbellia sine ictu*.

It is evident that τοῦ διαβόλου cannot signify (as Rosenm. and other recent Commentators would explain it,) the *adversary*, or *persecutor*, but (as Koppe acknowledges,) the *Devil*, mentioned supra ver. 11., whose inferior agents, the adversaries, calumniators, &c. were. Besides, the term ὁ διάβολος, is a very common one in Scripture, to denote *Satan*.

Πίστις must here denote “entire, complete, and unshaken reliance on God and Christ for present protection, and future salvation.” With the use of the θύρεος πίστεως, I would compare Ps. 18, 35., ἔδωκας με ὑπερασπισμὸν σωτηρίας μου. Nor is this a Hebraism. Thus Æschyl. Ag. 1412. ἀσπίς—θράσους.

17. καὶ τὴν περικεφαλάν τοῦ σωτηρίου δέξασθε. As the Apostle is alluding to the *full armed soldier*, he adds: “Take unto yourself the helmet of salvation.” It is plain that τοῦ σωτηρίου is for τῆς σωτηρίας; as in Is. 38, 11., Ps. 84, 7., Luke 2, 30. 3, 6., Acts 28, 28. By *salvation*, however, as the best Commentators are agreed, is meant the *hope* of salvation; q. d. “Take as an helmet the hope of salvation.” And this is placed beyond doubt by a similar passage of 1 Thes. 5, 8., ἐνδυσάμενοι περικεφαλáιν ἐλπίδα σωτηρίας. The ratio metaphoræ is too obvious to need explanation.

17. καὶ τὴν μάχαιραν τοῦ πνεύματος. On the sense of this clause Commentators are divided in opinion:

ingeniously conjectures πυροπνέον. But the allusion which the Poet (himself a military man) has to the use of these *fiery darts*, sufficiently defends the present reading, which is also confirmed by what I suspect to be a kind of parody upon it by the old Δραματιμω-μαστὴξ, Aristoph. Av. 1248., μέλαθρα—καταιθαλώσω πυρφόροιςιν ἡετοῖς.

Many recent ones, as Rosenm., would take τοῦ πνεύμ. to signify *animi*. But this is manifestly lowering the sense. Others take τοῦ πνεύματος for Θεοῦ. But this is unnecessary. To omit many other interpretations, which may be seen in Pole, Wolf, and others, I maintain, with some antient and modern Commentators, that τοῦ πνεύμ. must mean the *Holy Spirit*; and ῥῆμα Θεοῦ, which is usually thought to mean the *Scripture* (though, by the recent Commentators, explained by the vague term *doctrine of the Gospel*), must denote both the revelations of the Holy Spirit to man in the Scriptures of the Old Testament, and also in the promulgation of the Gospel of Christ with such glorious power in that age. Now *this* would supply the best offensive weapon against all the attacks of adversaries, as supplying abundant matter to refute all their objections.

18. διὰ πάσης προσευχῆς. The Apostle now drops the metaphorical allusions of the preceding elegant passage, and inculcates a duty by which alone the important helps and precious advantages above represented can be secured, namely, the *exercise of prayer*; and by engrafting it so closely on the preceding clause, he intends especially to suggest the *mode* by which the sword of the Holy Spirit, even God's word and Gospel, can be made effectual, by prayer for grace and assistance to comprehend and apply it.

The phraseology presents nothing of difficulty. The only thing worthy of notice is that *appearance of pleonasm*, which is usually ascribed to *Hebrew idiom*, but (as on many other occasions) has been occasioned by *intense fervour* of mind in the sacred writers. Here the Ephesians are directed not only to pray, but to pray "with every kind of prayer," with earnest supplication; in which there is a climax, and the terms are *not* (as some say) synonymous. So Theophyl.: οὐχ ἀπλᾶς, ἀλλὰ διὰ πάσης προσευχῆς καὶ δεήσεως, τῆς μετὰ κλαυθμοῦ; τῆς μετὰ στεροκτυπίας, τῆς μετὰ γονυκλισίας. I would add

Hebr. 5, 7., "he offered up prayers with strong crying and tears." Now this they are to do at *all* times, and ἐν πνεύματι, which signifies *ex animo*, heartily. So ἐκ ψυχῆς, supra, ver. 7.

The words following are meant to illustrate the *mode* in which this duty is to be performed : and εἰς αὐτὸ τοῦτο ἀγρυπνοῦντες, explains the ἐν παντὶ καιρῷ, "assiduously continuing in it ;" as when it is said of "praying *night and day*." It denotes (as Theophyl. observes), τὴν νύκτιν τῆς ψυχῆς. The προσκατετέρησις is a stronger expression than προσευχῆς, since it signifies a long continuing in prayer, i. e. long continued prayer. And at δεήσει we must repeat πάσῃ, and understand it, of supplication of the most earnest sort. On the injunction of earnest supplication and fervent prayer for spiritual aids, under the trials and persecutions which awaited them, the Apostle engrafts that of *prayer*, for the support and welfare of Christians in general.

Such, I conceive, is the true purport of the passage, of which the recent Commentators (as Koppe) have, by too much refining, whetted away the edge.

Of εἰς αὐτὸ τοῦτο, examples are given by Wets. from 2 Pet. 1, 5., Rom. 13, 6. 9, 17., 2 Cor. 5, 5., 7, 11., Gal. 2, 19., Coloss. 4, 8.

19. καὶ ὑπὲρ ἐμοῦ—τοῦ εὐαγγελίου. The Commentators remark on the modesty of the Apostle in entreating their prayers. On the sense of ἵνα δοθῇ λόγος, they are not so well agreed. It is, by most Interpreters, thought that διδόναι λόγον signifies to give a *power* and *ability* ; by others, an *occasion* of speaking. And the phrase is of frequent occurrence in the Classical writers, from whom Wets. produces many examples. Perhaps both senses may here be united.

12. ἐν ἀνοίξει τοῦ στόματός μου savours of Hebraism : but the examples of Kypke prove that the metaphor extended to the Greek language in general. It is regarded by many as a mere pleonasm. It seems, however, to import *boldness of speech*. So that I

know not whether the sense can be better represented than in our common translation. Doddr. thinks the Apostle has here reference to his impediment in speech. But that seems to be too hypothetical. In the parallel passage of Col. 4, 3., we have *ἵνα Θεὸς ἀνοίξῃ ἡμῖν θύραν τοῦ λόγου*, with which Kypke compares Liban. Ep. 575: From what follows, it should seem as if, being in bonds, he expected soon to be brought to an hearing, and to be permitted to speak for himself. (So Acts 26.) Yet I have sometimes thought, that this language, and what follows, might be partly meant to soften the chagrin they might feel at the freedom of censure he had previously employed, which might easily be paralleled with many other examples of similar delicate contrivance. And it ought not to be objected, that *λόγος* is used;\* since the very same application of *λόγος* to *writing* occurs in the best authors, and is found in 1 Cor. 6, 11., *τὸ στόμα ἡμῶν ἀνέσχετο πρὸς ὑμᾶς*.

The term *μυστήριον τοῦ εὐαγγελίου* can require little explanation. It must have reference to those parts of the Gospel which had been especially a mystery to both Jews and Gentiles, as that of the Gentiles being placed on an equal footing with the Jews; that all are equally guilty before God, and therefore cannot be saved by works, but by the free grace of God: and such other "deep things" as the Apostle has revealed in his Epistles.

20. *ὑπὲρ οὗ πρεσβεύω ἐν ἀλύσει*, "for which Gospel, and the dissemination of the mysterious truths which it reveals," &c. *Πρεσβεύω, ε. ἀ.* does *not* signify "I am grown old in bounds." The verb *πρεσβεύω* signifies *to act the part of πρεσβεὺς*, namely, in delivering

This, Theophyl. observes, shows that he did not meditate what he said, but, as Christ saith (Matt. 10, 19.), "*take no thought how, or what ye shall speak, for it shall be given you in that same hour what ye shall speak*;" so Paul, opening his mouth, uttered what God supplied to him, and thus accomplished every thing by divine grace." Hence (he adds), may be understood what is meant by the *sword of the Spirit*, namely, the word of God.



a solemn message from one prince or state to another, and, in a general way, to discharge the office of ambassador. So it is used by the best authors. Koppe remarks that it does not differ from ἀπόστολος εἶναι τοῦ Χριστοῦ. It is strange that the Commentators should not have compared the very similar passage of 2 Cor. 5, 20. "Now, then, we are ambassadors in Christ's behalf: be ye reconciled unto God." This office (he says) he discharges ἐν ἀλύσει, scil. ὦν.\* Koppe compares 3, 1. δέσμιον εἶναι τοῦ Χριστοῦ.

The words ἵνα ἐν αὐτῷ—λαλήσαι are further explanatory of the words at ver. 19. where see the note. 'Ἐν αὐτῷ, in the speaking of it.' Koppe and Rosenm. join παρρησιασσομαι with λαλήσαι. But the common mode of construing the passage seems preferable. See Gal. 4, 16. and the note. It is remarked by Theodoret: πάλιν δὲ τὴν ἄλυσιν ἐδειξε παραβαρύνων αὐτοὺς, καὶ διδάσκων, ὥς οὐ δεῖ ἀλύειν, ἢ ἐρυθριάειν ἐν τοῖς ὑπὲρ τοῦ Δεσπότητος παθήμασιν, ἀλλὰ σεμνύνεσθαι καὶ λαμπρύνεσθαι.

21, 22. These verses form the Epilogus or Coda, which in this chapter is very brief.

At τὰ κατ' ἑμὲ must be understood πράγματα. This is further explained by the more Classical phrase τι πράσσω. Examples of both phrases are adduced by the Philologists. The sense is, "see what is the state of my affairs," as we say, *see how I do*. So 1 Sam. 17, 18. "See how thy brethren fare." The Apostle had doubtless *other* reasons for sending Tychicus. For (as we have before seen) he left it to the bearers of his Epistle to explain some matters contained in them, to see that the directions were carried into effect, &c.

Tychicus, who is mentioned also in Col. 4, 7. 2 Tim. 4, 12. and Tit. 3, 12., was one of Paul's διακόναι, or assistants in the propagation of the Gospel. We find

\* Theophyl., Wets., and Doddr., here recognize an allusion to the violation of the person of an ambassador, which was always sacred. This, however, seems not very probable.

from Acts 20, 4. that he was born in Proconsular Asia.

On the terms ἀγαπητός and πιστός it is well observed by Theophyl., that if ἀγαπ. he must know all things; and if πιστ., he will not deceive. Ἐν Κυρίῳ is taken by Koppe and Rosenm. for διὰ τὸν Κύριον, Κυρίου ἕνεκα. It simply signifies "in the business of the Gospel;" as ἐν αὐτῷ in the verse preceding. So Theophyl.: ἐν τοῖς θείοις.

22. ὃν ἐπεμψα—ὑμῶν. The Apostle here declares the further purpose he had in view in sending Tychicus, namely, that he might comfort, and confirm them in the faith. For *all* this the παρακαλ. seems to import; though the Commentators only dwell on the first sense.

23, 24. These last two verses contain the usual Apostolical benedictions, which here, however, differ in some slight respects from those elsewhere.

Ἐιρήνη must (as in the preceding formulas of benediction) signify, not *concord* (as Koppe explains it), but *blessing* of every kind, spiritual and temporal. The ἀγάπη μετὰ πίστεως has not before occurred: and as in 2 Pet. 1, 5. we have, "Add to your faith virtue," so here St. Paul prays, that with their faith may be conjoined Christian love, in which it seems they were deficient. So at 12, 10. the Apostle exhorts to brotherly love: and at Gal. 5, 13, he has the admonition, by love to serve one another. But especially at Gal. 5, 6. he bids them, "strive after faith which worketh by love;" (where see the note). It is observed by Hardy, that these two united have the promise of eternal life.

At εἰρήνη—ἀπὸ Θεοῦ must plainly be supplied εἴη, "be (granted)."

24. This benediction slightly differs from the others.

24. ἡ χάρις is rendered by some, "this grace;" article for pronoun. But I prefer repeating Θεοῦ καὶ Κυρίου I. X. from the preceding verse. Ἀφθαρσία

must not be joined with Χριστοῦ (as it is done by Wets.), but with ἀγάπη; and it is well explained by Grot., Hamm., Koppe, and Rosenm., *constantly, perpetually, unceasingly*; though it may also denote *sincerity*, as Erasmus renders it. And so Locke, Whitby, and Wells, “without mixing or joining any thing with him in the work of salvation, thus corrupting the simplicity of the Gospel.” 2 Cor. 11, 3. Gal. 5, 2. Both senses (I agree with Mr. Slade) may be included. Theophyl. explains: μὴ ἐν πλούτῳ, ἢ ἐν δόξῃ, ἀλλ’ ἐν τοῖς ἀφθάρτοις.

## EPISTLE TO THE PHILIPPIANS.

### CHAP. I.

VERSE 1. Παῦλος καὶ Τιμόθεος. Timothy had accompanied Paul in each journey to Philippi (see Acts 16 & 20.), and was therefore known to and esteemed by the Philippians. The present Epistle seems to have been *dictated* to Timothy.

1. δοῦλοι Ἰ. Χ. This was the name applied to all ministers of Christ employed in preaching the Gospel. (Rosenm.) I have before remarked that the term is not *peculiar* to the Scriptural writers, but is sometimes found in the Classical ones, as applied to priests of the heathen gods.

The reason why he does not here, according to his custom, prefix the title of *Apostle*, Wets. thinks is this, that he might not seem to have received what they had sent as *a debt*, but as a *free gift*, 4, 11. 14, 15 & 16.

1. σὺν ἐπισκόποις καὶ διακόνοις.

On the exact import of the term *ἐπίσκοπος* there has been much discussion among Commentators and Theologians. If the term have here the sense in which it is usually taken, the difficulty will be how to account for the mention of *bishops* (two or more), when we should expect but *one*. This difficulty some Episcopalian writers, as Hamm., would remove by supposing that the Epistle was intended for several cities, of which Philippi was the *metropolis*; and that the salutation is meant for the presidents of each. But this is evidently an hypothesis formed "for the nonce," and only *cuts* the knot; not to say that it is inconsistent with the striking *particularities* in the Epistle, which evidently fix it to the Christians of Philippi and its vicinity. On this, as on most occasions, I see no reason to forsake our venerable guides, the antient Commentators, who inform us that these *ἐπίσκοποι* were the *Presbyters* of the several congregations of Christians in Philippi, (and, I would add, its vic-

nity, to some distance). On this subject see the long and able Annotation, or rather Dissertation, of Whitby, who (*inter alia*) says: "The Greek and Latin Fathers with one consent declare, that τοὺς πρεσβυτέρους οὕτως ἐκάλεσε, the Apostle here calls their Presbyters their Bishops. So Chrys., Theodoret, Œcumen., and Theophyl., among the Greeks, and among the Latins, St. Jerome, Pseud. Ambrosius, Pelagius, and Primasius; and that not only for the above-mentioned reasons, that *there could be but one Bishop, properly so called, in one city*; but for another alleged by them all, viz. that *τῶς ἐνοικῶνουν τοῖς ὀνόμασι*, then the names were common to both orders, the Bishops being called Presbyters, and the Presbyters, Bishops. And this, Theodoret says, is manifest in this place, because he adds here Deacons to the Bishops, making no mention of their Presbyters." I therefore acquiesce in the opinion of Theodoret, who says that St. Paul then wrote to the Presbyters and Deacons of that city, because their Bishop *Ephroditus*, whom he styles his brother and his companion in labour, and fellow-soldier, and their Apostle, was then with him at Rome, 2, 25. and that he therefore mentions them, because they were so instrumental in sending the contribution to him mentioned in 4, 15. Many distinguished Commentators and Critics go yet further, and maintain that there was no distinction at all between Presbyters and Bishops till after the Apostolical age. But this is far more than can be proved. Bingham, *Eccl. Antiq. L. 2, 1.*, seems to have satisfactorily established the existence of a power equivalent to that of Bishops in the Apostolical age, and both the exercise of the power and the assumption of the title in the next age to the Apostolical. See Mr. Slade's note, and especially a long citation introduced by him from an able Treatise on the Claims of the Established Church, p. 23—25. Lond. 1815.

With respect to the *Deacons*, they superintended the secular affairs of the society (see Acts 6.), as distributing the alms, attending on the sick, and sometimes exercising the subordinate sacerdotal offices, especially assisting at the Eucharist.

2. χάρις ὑμῖν—Χριστοῦ. Compare Rom. 1, 7. 2 Cor. 1, 2. Gal. 1, 3. Eph. 1, 2. and the notes.

3. εὐχαριστῶ τῷ Θεῷ μου ἐπὶ πάσῃ τῇ μνηα ὑμῶν, "I return my thanks to God." This is for the more Classical χάριν ἔχω. Ἐπὶ πάσῃ τῇ μνηα ὑμῶν, "as often as I remember you all," i. e. remember your Christian faithfulness, and progress in the Gospel. I cannot think, with Pierce and Michaelis, that there is *here* any reference to the *presents* the Apostle had received from the Philippians. Heinrichs remarks, that it is usual with St. Paul to thus commence an Epistle with the commendations of those to whom it is addressed; and that he has scarcely ever omitted

this, except in the case of the Galatians. Here he has used stronger expressions than he elsewhere employs, from the extreme affection which he seems to have borne towards this his favourite church." One cannot, too, but observe the delicacy with which in every Epistle these praises are introduced and expressed. Thus here, as Theophyl. observes, when he says the remembrance of them gives him joy, he indirectly commends their virtue.

*ἄντοτε* is (as Rosenm. observes) used *populariter*, in the sense *sæpissimè*. *Μετὰ χαρᾶς τὴν δέησιν ποιούμενος*. The sense here is clear: though the construction is somewhat involved, on account of the accommodation of words pleonastically used, but highly expressive of the warmth of the Apostle's feelings. It is therefore unwarranted to have recourse to critical conjecture, and even unnecessary to resort to alterations of the punctuation. The simple sense is, "which prayers so continually offered up for you, are always offered up with joy."

5. *ἐπὶ τῇ κοινωνίᾳ ὑμῶν εἰς τὸ εὐαγγέλιον*. On the sense of these words there has been no little difference of opinion. Some think that *κοινωνία εἰς* imports constancy in the profession of; others, sincerity in embracing the Gospel. But these interpretations are little agreeable to the *usus loquendi*. Many eminent interpreters, as Crell., Whitby, Grot., Menoch., Heinrichs, and Rosenm., including the authors of our common Version and most English translators, explain, "participation of the Christian doctrine, by having embraced the Christian faith." See Gal. 2, 9. and 1 Cor. 2, 9. Thus *εἰς* is taken for *ἐν*. But the construction is not supported by the passages adduced; and to take *εἰς* for *ἐν* would here be rather harsh. Though, therefore, the sense this interpretation yields is sufficiently agreeable to the context, and especially ver. 6. (see Whitby), yet there is surely no occasion to abandon the common interpretation, which is supported by the authority of the Greek Commentators, and has been main-

tained by some eminent modern ones, as Pierce, Oder, Michaelis, Wells, Pyle, and Hardy, and recently adopted by Storr and Slade, namely, "for your liberality in contributing for the furtherance of the interests of the Gospel," a sense of *κοινωνία* found in Rom. 15, 26. 2 Cor. 8, 4. 9, 13. Of liberality of this kind the Philippians had, it appears, given striking proofs ever since the period of their conversion; insomuch that the Apostle, at 4, 15. (using the same term *κοινωνία*) says, οὐδεμία μοι ἐκκλησία ἐκοινώνησεν εἰς λόγον δόσεως καὶ λήψεως, εἰ μὴ ὑμεῖς μόνοι. This interpretation is, moreover, required by the words following: ἀπὸ πρώτης ἡμέρας ἄχρι τοῦ νῦν. For on the *other* they would seem superfluous, or worse. It is supported, too, by the authority of Phot., who explains: ἐπὶ τῇ εἰς τὸ εὐαγγέλιον κοινωνία ὑμῶν, τῇ ἀπὸ πρώτης ἡμέρας μέχρι τοῦ νῦν διακονουμένη. And he observes: ἔοικε δὲ τὸ ἐφεξῆς μᾶλλον τῇ προτέρα ἐκδοχῇ συμφωνεῖν· πῶς γὰρ ἀπ' ἀρχῆς ἡχαρίστεις, μήπω βεβαιωθέντας ἐπὶ τῇ κοινωνίᾳ ἰδῶν; πεποιθῶς, φησιν, ὅτι ὁ τοιαύτην πρόθυμων καὶ θερμῆς γέμουσαν ἀρχὴν ἐνθεῖς, αὐτὸς καὶ εἰς τελειότητα ἔργου ταύτην προαγάγον. And so Theophyl., who well explains thus: Πῶς δὲ κοινωνεῖτε; πέμποντές μοι τὰ πρὸς χρεῖαν, καὶ κηδόμενοί μου· ὁ γὰρ τῷ καλὸν τι μεταχειριζομένῳ συνεργῶν καὶ βοηθῶν πᾶσι τρόποις, μεριστὴς αὐτῷ τοῦ ἔργου γίνεται.

6. πεποιθῶς αὐτὸ τοῦτο—Χριστοῦ. These words must be interpreted according to the view taken of the sense of the preceding verse. Upon the interpretation of Grot., Whitby, and others, the *good work* will be, the good work of *faith* (see Joh. 6, 29. Rom. 2, 7. 1 Cor. 15, 58. 16, 10. Phil. 2, 30. 2 Thess. 1, 11. 2, 17. 2 Tim. 2, 21. 3, 17.), believing and embracing the Gospel, and regulating their lives by its precepts; their reformation by the Christian doctrine, &c., which would be carried forward to the day of the Lord. In conformity with the last detailed interpretation the sense has been thus laid down by Rosenm.: "Spe confisus, fore, ut qui inter vos cœpit bene facere idem illud conficiat, usque ad

diem Jesu Christi." But this is not a correct version: for according to it the ὁ ἐνεργάμενος may still be *God*. So Theodoret: πιστεύω δέ, ὡς ὁ ταύτην ὑμῶν δαρησάμενος τὴν ἀγαθὴν προθυμίαν, ἄσυλον διατηρήσει αὐτήν, μέχρι τῆς τοῦ σωτῆρος ἡμῶν ἐπιφανείας. By ἔργον ἀγαθόν may be meant this and any other kind of good work.

*The day of the Lord* is by most Commentators understood of Christ's second advent to judge the world. But this interpretation carries with it much of difficulty, which can only be avoided by paraphrase. (See Doddr.) I therefore prefer the interpretation of some antients and moderns (as Menoch., Est., Zanch, Mackn., and others), who understand it of *the day of death*, which is to every one, as it were, the day of the Lord. If, however, the *former* interpretation should be adopted, there will be no reason to consider the passage as countenancing the Calvinistic dogmas. For, as Grot. remarks, the Apostle *supposes* (as appears from what follows) their co-operation.\* Though he chuses to mention only the principal and nobler cause. So Philo Alteg. (cited by Grot.) Πολλοὶ ἀσκηταί, &c. Multi qui se applicarunt ad virtutis studium circa finem defecerunt: sed cui Deus firmam dat scientiam, ei largitur utrumque, et operari virtutes, et ab iis nunquam recedere, &c.

7. καθὼς ἐστὶ δίκαιον ἐμοὶ τοῦτο φρονεῖν ὑπὲρ πάντων ὑμῶν, "for it is (only) just and right that I should

\* So Whitby observes, that the Apostle speaks this not out of any opinion of the election of all the Philippians to eternal life, or of the certainty of their perseverance to the end. Otherwise why the exhortation at 2, 12. 4, 1. 2, 16.? He therefore speaks this from a judgment of charity, because, he says, it seems just, or fit, for me to conceive this good hope of you, by reason of that great affection you retain to me, and your patience in enduring the like afflictions: Now he that only gives these reasons of his confidence, gives us just reason to conceive he knew nothing of the necessity of their perseverance by virtue of any absolute election to salvation." Indeed the Greek Commentators had carefully and ably exerted themselves to secure the words from doctrinal perversion.



thus think of you all." See an example of this sense of *δίκαιον ἐστί* in Acts 4, 19. *Φρονεῖν*, "entertain this opinion, and cherish this hope." *Διὰ τοῦ ἔχειν με ἐν τῇ καρδίᾳ ὑμᾶς*. The Commentators are not agreed whether this signifies, "because I have you in my heart," or, "because you have me in your heart." The latter interpretation is supported by Hamm., Whitby, Oder, Dodd., Pyle, and most recent Commentators. But surely this is not so natural a construction as the former; nor is it (I think) so well supported by the context. The former, then, which is confirmed by the antient Commentators, and espoused by all the modern ones up to the time of Hamm., seems to deserve the preference. The explanation of it, indeed, involves somewhat more of difficulty; but that is no ground for supposing it the less true. Theophyl. (from Chrys.) well lays down the sense thus: *Φρονῶ τοῦτο ὑπὲρ ὑμῶν, διότι αἰεὶ ἔχω ἐν τῇ καρδίᾳ ὑμᾶς, καὶ οἶδα τὰ ὑμέτερα κατορθώματα, καὶ, ὅτι σπουδάζετε καὶ ἀπόντες συγκοινωνοὶ μωγενέσθαι τῆς χάριτος τοῦ εὐαγγελίου καὶ τῶν δεσμῶν. Ὡστε δίκαιόν ἐστιν ἐμὲ τοιαῦτα στοχάζεσθαι ὑπὲρ ὑμῶν, καὶ ἀπὸ τῶν προοιμίων τεκμαίρεσθαι καὶ τὸ τέλος. Ὅσον δὲ ἐγκώμιον τὸ ἐν καρδίᾳ εἶναι Παύλου, τοῦ μὴ ἀπλῶς οὕτως, ἀλλὰ μετὰ κρίσεως καὶ τοὺς ἀξίους ἀγαπῶντος;*

7. καὶ τῇ ἀπολογίᾳ. This is supposed to have been when he had to plead his cause before Nero against the Jews who were at Rome requiring him to be put to death. See Acts 28, 17. sq.

7. συγκοινωνοὺς μου τῆς χάριτος. On the sense of this very vague and extensive term *χάρις* the Commentators are divided in opinion. Most modern ones, as Wets., Menoch., Storr. and Rosenm., render it "*the Apostical office bestowed upon me by Divine grace.*" See Rom. 12, 3. "Of this, (says Rosenm.) the Philippians were partakers, because they rejoiced at the great success of the Gospel." But I agree with Heinrichs, that this mode of interpretation is very harsh. Other less probable ones may be seen

detailed in the Crit. Sacr., Pole, Wolf, &c. Upon the whole, the best founded seems to be that of the antient Commentators and, of the moderns, Grot., Hamm., and recently Noesselt, Storr, and Jaspis, who explain it, *bonds, imprisonment, and persecutions*, which are by the Apostle accounted a mark of Divine favour. See infra ver. 19, 20 & 29. ὅτι ὑμῖν ἐχαρίσθη τὸ ὑπὲρ Χ—πάσχειν. Acts 5, 41., and especially infra 4, 14. συγκονωνήσαντες μοῦ τῇ θλίψει. This, Rosenm. observes, is to be connected with ver. 4.

8. μάρτυς γὰρ μου ἐστὶν ὁ Θεός. Heinrichs compares the Hebr. מֵשֶׁטֶט טַו in 1 Sam. 12, 5. Gen. 31, 50. See also Rom. 1, 19. Theophyl., with his usual good taste, illustrates the scope of the words thus: Οὐχ αἷς ἀπιστούμενος μάρτυρα καλεῖ τὸν Θεόν, ἀλλὰ τὴν πολλὴν διάθεσιν οὐχ ἔχων παραστήσαι διὰ λόγου, τῷ Θεῷ καταλιμπάνει τούτο, τῷ τὰς καρδίας ἐξετάζοντι· τούτο δὲ τοῦ ἀληθεύειν αὐτὸν τεκμήριον.

Ἐπιποθεῖν, Heinrichs observes, answers to the ἔχειν ἐν τῇ καρδίᾳ, &c. at ver. 7., and merely signifies *amare*, like the Latin *desideratissimus*, for *carissimus*. It is indeed a very strong term, in which the ἐπὶ is intensive; as בְּנִי, in Ps. 119, 131. The phrase ἐν σπλάγχνοις Ἰησοῦ Χριστοῦ, is quite Hebraic. The σπλάγχνα (as Rosenm. observes), answers to the Hebr. בְּוֶדֶת, *the inmost affections of the heart*; and ἐν (like ב) signifies *similitude*; as in Col. 2, 6. See also Philem. 7 & 12. Heinrichs well renders: “qualis animi affectus in I. C. esse solebat, qualemque et a cultoribus suis desiderat.” And this is confirmed by Theophyl., who paraphrases thus: ὅτι πατὴρ ὑμῶν γεγονώς διὰ τῆς πίστεως τῆς εἰς Χριστὸν, σπλάγχνα ἔχω ἐφ’ ὑμῖν, οὐ φυσικὰ, ἀλλ’ ὅσα Χριστὸς χαρίζεται τοῖς γνησίοις αὐτοῦ δούλοις, τοῖς αὐτῷ γεννώσι τὰ τοῦ εὐαγγελίου τέκνα.

9. καὶ τοῦτο προσεύχομαι—αἰσθήσει. The Apostle here gives them a specimen of the prayers which he addressed to God on their behalf.

In the interpretation of these words much de-

pends on the sense to be assigned to ἀγάπη, on which the Commentators are not quite agreed. It can hardly be supposed (though some antient and modern Commentators entertain the opinion) that the Apostle would pray that their love to himself might abound more and more. I rather agree, with Theodoret, and many modern Commentators, that by ἀγάπη is here meant the *principle of love*, whether as borne to himself, or to other Christians; and the present is elegantly described, at 1 Cor. 13, 13., as the queen of all virtues. Of this he prays for a plentiful and progressive increase, in the energetic words ἔτι μᾶλλον καὶ μᾶλλον περισσεύη. For Kypke has shown that περισσεύειν has here the passive sense to be increased. See Schl. Lex.

9. ἐν ἐπιγνώσει καὶ πάσῃ αἰσθήσει. The prayer, Heinrichs thinks, is that the increase of their *love* may have added to it a perpetual increase of *knowledge*. And Rosenm. remarks, that love is increased by Divine knowledge and understanding; since the more we understand of the benefits of God and Christ, and the more we experience the force of heavenly truths, the more is our love to God and Christ augmented. This may, in a certain sense, be true; but I cannot think that this is *the* truth the Apostle meant to express. I am rather inclined to think that the antients were right in supposing that the Apostle meant to pray that their knowledge and understanding might keep pace with that increase of love and affection: since, by that means, Christian love produces better fruits. They had, it should seem, been, from the first, docile, well-disposed, and kind-hearted. But, as would appear from the words following, their simplicity had been somewhat abused by crafty false teachers, chiefly Judaizers, &c. So Theophyl.: ἵνα μὴ ἀπλῶς πάντα ἀγαπᾶτε, ἀλλὰ μετὰ δοκιμασίας, καὶ γνώσεως, καὶ κρίσεως. And Theodoret: Εὐχομαι δὲ καὶ τὴν ἀγάπην ὑμῶν ἐπίδοσιν λαμβάνειν αἰεὶ, καὶ γνώσεως ὑμᾶς ἐμφορεῖσθαι, καὶ διακρίσεως ἐνταῦθα δὲ τοὺς ἀπατεῶνας

ἐκείνους ἠνίξατο, καὶ διὰ τῆς εὐχῆς τὸ πρακτέον αὐτοὺς διδάσκει, ὥστε γινώσκειν τίς μὲν ἀληθῆς διδασκαλία· τις δὲ τῆς ἀληθείας ἐστερημένη. The ἐπιγν. is well explained by Theodoret διακρίσεως, *discernment*, that natural sense (explains Heinrichs) by which they discern and feel what is true, right, and excellent in Christian doctrine. So Slade renders, "perception or discrimination of right and wrong." Whitby says the word is so used twenty times in the books of Proverbs, and he refers to Heb. 5, 14. Thus the ἐν will have the sense of συν.

10. εἰς τὸ δοκιμάζειν—Χριστοῦ. The Apostle here develops his meaning in the preceding verse. Δοκιμάζειν signifies so to try as to discern and ascertain what is true and genuine. Τὰ διαφέροντα. This is one of those words which admit of two senses; though *which* ought to be assigned, Commentators, as in many other cases, are at a loss to determine. Διαφέρειν may either signify to *differ*, or to *be excellent, of importance, superior*, &c. Of these senses either may here have place. The *latter* is adopted by many Commentators, including our English Translators,\* and is well illustrated by Kypke. And undoubtedly there were points enow of superiority in the Gospel over the law of Moses, on which this faculty might be exercised. Others, as Wolf, Pierce, Pyle, Dodd., Heinrichs, and Schleus., adopt the *former* interpretation; and think this adverts to the difference between the doctrines of genuine Christianity, as compared to those of Judaizing teachers. And if the Apostle had here in view (as Theodoret says) *false teachers*, this interpretation would seem to deserve the preference; especially as it seems to include the other: for, indeed, both interpretations appear to come to the same thing.

10. ἵνα ᾗτε εἰλικρινεῖς καὶ ἀπρόσκοποι εἰς ἡμέραν

\* It is also supported by the antient Commentators. Thus Theophyl., who explains: τὰ συμφέροντα. Ἐὰν γὰρ μετὰ δοκιμασίας καὶ κρίσεως ἀγαπᾷτε, δύνασθε τὸ συμφέρον δοκιμάσαι.

Χριστοῦ. The word εἰλικρινής, which signifies *integer*, *purus*, is, by most modern Commentators, regarded as synonymous with ἀπρόσκοπος, and equivalent to the *integer vitæ* of Horace. And Rosenm. cites Plut. *ὡς δὴ τις εἰλικρινὴς καὶ ἀπαθής*. But it should rather seem, from the context, that the ancient Commentators rightly applied the εἰλικρ. to purity and sincerity of faith and doctrine, and the duties towards *God*; and ἀπρόσκοπος, to purity and irreproachableness of life and manners, and the duties towards *men*. And this (I find) is approved by Heinrichs. On ἀπροσκ. see 24, 16. 1 Cor. 10, 32., and the notes. Heinrichs observes that whether the active or the passive sense of ἀπρ. be adopted, it matters not.

Εἰς ἡμέραν Χριστοῦ some (as Rosenm.) would explain “in, or at, the day of the Lord.” But that will depend on the signification ascribed to the ἡτε just before. I see no reason to desert the common interpretation *unto*, *until*, which is strongly confirmed by ver. 6. (of which this is a kind of repetition per epanalepsin) ἔργον ἀγαθὸν ἐπιτελέσει ἄχρις ἡμέρας Ἰησοῦ Χριστοῦ. In both cases, though most Commentators explain *the day of judgment*, yet it is most suitable to understand it of the approach of death, which is so represented in many parts of Scripture.

11. πεπληρωμένοι καρπῶν δικαιοσύνης—Θεοῦ. Here many excellent MSS. of various recensions, and some Fathers and Translators, read καρπὸν—τὸν, which is adopted by almost all Editors; and, on critical principles, it would seem to merit the preference. And yet so uncertain are all reasons of this kind, that it is not improbable the common reading may be the true one, and the other an emendation. The plural form is, indeed, somewhat unusual in *this* sense in the New Testament; yet it occurs in Jan. 3, 17., where he says the ἡ ἀνωθεν σοφία is μέστη καρπῶν ἀγαθῶν: and in the next verse he has the very expression καρπὸς δικαιοσύνης. Besides, many MSS. are

such as are full of glosses, &c. And as to the Versions, they are here no direct evidence. As to the Fathers, they are few and insignificant. The testimony of Chrys., who has the common reading, is of more weight than them all. On these grounds the common reading may be retained, which seems to have been preferred by three eminent and cautious Critics, Wets.,\* Matthæi, and Schleus. As to the sense, it is the same on either reading. By good fruits are, by a common Scriptural metaphor, meant good works. For the words explain the ἀπροσκοποί. Theophyl. well points out the sense thus: ἵνα μετὰ τῆς τῶν δογμάτων ὀρθότητος καὶ βίον ἔχητε ἀκατάγνωστον.

Now these good works are said to be performed διὰ Ἰησοῦ Χριστοῦ, which is taken for διὰ διδαχῆς ἱ. X. But this is too vague. It may signify "suitably to the commands he has issued for our observance, and out of regard to his will." So Chrys. and Theophyl., who observe that this is mentioned, since the Heathens claimed the praise of performing that part of δικαιοσύνη, which regards men; but it was done through vain-glory and to gain human approbation, and not done in the way Christ would have it, namely (as the Apostle adds) to the praise and glory of God.

12. ὅτι τὰ κατ' ἐμέ μᾶλλον εἰς προκοπὴν τοῦ εὐαγγελίου ἐλήλυθεν. It is observed, by Heinrichs, that from hence to ver. 26. St. Paul speaks of himself and his bonds, lest the minds of the Philippians should be pre-occupied by false and contrary rumours." The Apostle evidently means to say what is calculated to comfort them.

Γινώσκειν δε ὑμᾶς βούλομαι is a phrase serving to introduce any communication. Τὰ κατ' ἐμέ. The expression properly signifies any one's affairs; as in Eph. 6, 21., where see the note and Wetstein's examples. It here signifies, the events which have happened to me; and is said, by way of euphemism,

\* For though, as an *Interpreter*, he can by no means be considered as a safe guide, yet, as *Critic*, his opinions are marked by singular judgment and caution.

for "my bonds at Rome." The phrase ἐλήλυθεν εἰς προκλήσιν τοῦ εὐαγγελίου is for ἀπέβαινεν or ἀπόβασιν εἶχε, *cessit in, have tended to*; as Mark 5, 26. Προκλήσις, *increase, propagation*; a sense perpetually occurring in the best Greek writer, from whom examples, in superfluous abundance, are adduced by Wets. and Kypke.

It is easy to conceive how the Apostle's being taken to Rome, and kept in bonds, would tend to the spread of the Gospel.

13. ὥστε τοὺς δεσμοὺς—πᾶσι. The construction and sense of the passage seems to be that laid down by Pierce, Mackn., Rosenm., and Heinrichs, "so that my bonds and imprisonment suffered on account of Christ's religion only, and not for any *fault*, are become plain to all the Pretorians, and to all other persons," i. e. "so that it is manifest that," &c. It is objected by Doddr., that γενέσθαι must thus be taken twice. But ὄντας may be supplied after φανερούς. Such a syntax is frequent in the Classical writers. Ἐν Χριστῷ, is for διὰ Χριστοῦ.

Πραιτώριον may signify, literally, the Pretorian Camp, or Palace; and then, at λοιποῖς πᾶσι, we must subaud τόποις. But this is here a somewhat harsh ellipsis. So that I prefer, with most recent Commentators, to take πραιτ. for the Pretorians themselves, the whole camp. And λοιποῖς πᾶσι may be rendered, "and (by their means) to the public at large." Some take πραιτ. to denote the Palace, called by the Provincials *Prætorium*, since that was the name given to the residence of the Provincial Military governors. But it is observed, by Heinrichs and Rosenm., that the custody of the Emperor's prisons (over which, he who was placed in command, bore the title of *Præfectus prætorii*), was called πραιτώριον. Hence, by metonymy, the same name was applied to the *Pretorian camp*, situated at Rome. See Acts 28, 16., where it is related that Paul was delivered in charge to the *Præfectus Prætorii*, and bound with a chain to a soldier.

*How* this became so generally known we are left to conjecture. Some suppose that it was by the guard on Paul being very frequently changed. Perhaps, too, the guard might have been converted. All this, however, is mere speculation.

14. καὶ τοὺς πλείονας—τὸν λόγον λαλεῖν. Her τοὺς πλείονας seems to signify *very many*. By ἀδελφοὶ ἐν Κυρίῳ, are meant, either *Christian brethren, brother Christians*, or, as some think, *brother preachers*. Πεποιθότας τοῖς δεσμοῖς μου, Rosenm. and Heinrichs explain: “relying on, or confiding in, the hope that if they should be apprehended on this account, they should come into no danger of death, but be as humanely treated as myself.” Thus, τοῖς δεσμοῖς μου, will denote “*honestati vinculorum meorum*.” But this seems a frigid sense: and to interpret δεσμοῖς in this manner is very harsh. I am aware that the clause is very elliptical; yet *this* kind of ellipsis would be almost unprecedented. I see no reason to desert the interpretation of Grot., and almost all other modern Commentators, supported as it is by the antients, namely, “taking courage at the intrepid manner in which I bore my bonds, and excited by the example of my patient endurance.” Theophyl. well paraphrases thus: πρότερον μὲν ἐπαρρησιάζοντο, νῦν δὲ περισσότερον ἐκ τοῦ ἐμὲ ἰδεῖν πλέον παρρησιαζόμενον, καὶ ταῦτα δεδεμένον. And Theodoret: πολλοῖς δὲ τῶν ἀδελφῶν καὶ θάρσος ἐκ τῶν ἰμῶν δεσμῶν ἐνεγένετο. ὁρῶντες γὰρ με σὺν ἡδονῇ τὰ δυσχερῆ φέροντα, ἀδεῶς τὸ θεῖον κηρύττουσιν εὐαγγέλιον. And Œcumen.: θάρσος γὰρ αὐτοὺς ἔλαβε, βεβαιωθέντας διὰ τῶν Παύλου δεσμῶν πρὸς τὴν πίστιν· εἰ γὰρ μὴ θεῖον ἦν, φησὶ, τὸ κήρυγμα οὐκ ἂν ὁ Παῦλος ἠνείχετο ὑπὲρ αὐτοῦ δεδέσθαι. Nothing can be more satisfactory than this sense; since persecution, or rather patient endurance of persecution, for religion’s sake, is the strongest commendation of it: and certain it is that Protestantism has been rather benefited than otherwise, by the sufferings of her glorious army of Martyrs and Confessors.



In *περισσότερος ἀφόβως* the *περισσ.* merely signifies *more* ; and *than before* is implied, which must refer to the period before Paul's being brought to Rome : for Christianity had been planted there, and had flourished sometime before.

15. *τινὲς μὲν—κηρύσσουσιν.* These words obscurely hint at the existence of a party at Philippi similar to that which existed at most other places where Paul preached, hostile to him. These are supposed to have been *Judaizers*. Certainly they were not *Jews* (as Grot. thought) ; for *they* would not *preach Christ* in any way ; but they probably consisted also of those too *worldly persons* to whom the humbling doctrines of the Gospel, pronounced by Paul, were unacceptable ; and those *timid persons* to whom the boldness, and what seemed incautious zeal of the Apostle were matter of alarm. These, it appears, preached the Gospel indeed, but rather controversially, and actuated by envy and hostility to Paul.

Others, however, did this δι' εὐδοκίαν, which Heinrichs explains, " of their own free will, and not actuated by a party spirit." But I prefer the common interpretation, " out of good will and sincere affection," i. e. towards Paul. And this seems to be supported by ver. 17. Others refer it to *God* ; i. e. " through a love of God, and through piety." So Theodoret : *ὡς θερμῶς περὶ τὴν εὐσεβείαν διακείμενοι.* Œcumen : *διὰ πίστιν, ἀγαπὴν, γνώμην καὶ βούλην ἀγαθὴν.* And Theophyl. ; *μετὰ εὐθείας γνώμης.* These significations in some measure merge into each other.

16, 17. These verses are explanatory of the preceding : 16, of the *τινὲς μὲν*, &c. ; 17, of the *τινὲς δὲ*, &c. But in several MSS., Versions, and Latin Fathers, the verses are transposed : and the transposition is adopted by most Critics ; but (I think) on insufficient grounds. For, though the transposed order is more agreeable to the usage of the *Classical* writers, yet the other is more suitable to that of the *Scriptural* ones. I am entirely of the opinion of

Matthæi, that the common reading is the more genuine: and it is defended by ver. 15. The Apostle, it seems, in order to make the adaptation the more striking, places the adapted portions in the *same order*: the *οἱ μὲν* corresponding to the *τινὲς δὲ*. And this is certainly the more *natural* order; though the other is the more *elegant*, and as such, was introduced by the *Correctors* of the MSS. in question, most of which are full of similar emendations.

Ἐξ ἐριθείας, *through strife*, is explanatory of the *διὰ ἔριν*. The phrase occurs also at Rom. 2, 8., τοῖς δὲ ἐξ ἐριθείας, scil. ὄσιν. So *here* many Commentators think ὄντες is to be supplied. But that is not necessary. Οὐκ ἀγνώως signifies, “not with a sincere mind and pure motives,” i. e. (as it is explained at ver. 18.), οὐκ ἐν ἀληθείᾳ. So Theophyl.: οὐκ εἰλικρινῶς, οὐδὲ δι’ αὐτὸ τὸ καλὸν. Others think it alludes to an admixture of Gospel truths with Jewish errors. But this is less agreeable to the context.

16., οἰόμενοι θλίψιν ἐπιφέρειν τοῖς δεσμοῖς μου. Οἰόμενοι signifies *intending*, *wishing*. See Schl. Lex. The words θλίψιν—μου are explained by Doddg., “desirous to add yet more affliction to my bonds, by strengthening the cause of those who, while they call themselves Christians, seem to place a point of honour and conscience in hurting my reputation, and abetting unreasonable prejudices, which have been so eagerly raised and propagated, to the disadvantage of my character.” So indeed the words are usually interpreted; and this *may* be the sense. But the antient Commentators, and many eminent modern ones, think that these persons endeavoured thus to excite the fury of the ignorant multitude, or perhaps of the rulers, against Paul, and aimed at producing an increase of the severity of his imprisonment, by malignantly preaching Christ with excessive publicity. So Theodoret: Ἐπειδὴ γὰρ εἰώσαν τοὺς τῇ δυσσεβείᾳ δουλεύοντας νομιδῇ δυσχεραίνοντας τοῦ εὐαγγελίου τὸν δρόμον, καὶ τοῦσαν τὸν θεσπέσιον Παῦλον ὑπολαμβάνοντες αὐτῶν τινὲς τὸν ἐκείνων θυμὸν παραβήσαντες,

ἐκαίδη κατὰ τὴν ἀγορὰν περιόντες ἐκήρυττον τὸν Χριστὸν, οὐ τῆς τῶν ἀκούοντων προμηθεύμενοι σωτηρίας, ἀλλὰ κινδύνους τῷ ἀποστόλῳ τυρεύοντες. Both these motives may have had place in different persons, or even the same persons. So that the two interpretations may be united.

Of ἐπιφέρω, in the sense to *add*, examples are adduced by Loesner. But the word also signifies to *occasion, bring upon*; as in Thucyd. 3, 46., ἐπιφ. τὴν αἰτίαν. 1, 70., ἐπιφ. ψόγον.

17. οἱ δὲ ἐξ ἀγάπης, εἰδότες ὅτι εἰς ἀπολογίαν τοῦ εὐαγγελίου κείμεαι, "some, on the contrary (preach Christ), out of love and good will both to me and the Gospel. Εἰδότες—κείμεαι. Some, as Pisc., Est., Michælis, Endius, &c., render κείμεαι, "I lie in prison." But it is not probable that the Apostle would express so much sense in that one word, for which (as Heinrichs observes) there is no authority, nor is it agreeable to the εἰς ἀπολογίαν τοῦ εὐαγγελίου: for it would have required δι' ἀπολογίας. The antient Commentators, and the most eminent modern ones, are agreed that it must signify τίθεμαι, "I am placed where I am, in this situation;" as in 1 Thess. 3, 3. Compare Luke 2, 32. The use of κείμεαι for τίθεμαι, to be *destined, ordained*, &c., is frequent in the Classical writers. The sense, then, is, "well knowing that I am placed here for the defence of the Gospel, and to plead its cause."

18. τί γὰρ, Rosenm. subauds διαφέρει. So we say, *what then?* where there must be a similar ellipsis of *matters it*. But this does not represent the full sense, which seems to be this: "what, then, signifies saying more." So Theophyl.: τί γὰρ δεῖ πολλὰ λέγειν. And Œcumen.: τί γὰρ μακρολογῶ. Other antients explain it τί μοι μέλει; q. d. "what have I to do with the motives of those who preach it." This, however, can scarcely be admitted. Doddr. and Rosenm. explain, "what is the result of those attempts." But I prefer the former interpretations,

which may be *united*. Macknight's subaudition *am I sorry*, is very harsh.

Πλὴν is for πλὴν ὅτι.

18. εἴτε προφάσει, εἴτε ἀληθείᾳ. It is plain, from the preceding verses, that προφ. must here be taken in the sense, not by occasion, but *in pretence, with dissimulation, pretext, and hypocrisy*. The ἀληθείᾳ, answers to the καταγγέλλουσιν οὐχ ἄγνως, at ver. 16., where see the note. So also in 1 Cor. 5, 8., εἰλικρινεία and ἀληθεία are conjoined. It is well observed, by Rosenm., that the Apostle does not mean to say it is the *same* whether the Gospel be taught in this or in that way, but that it is better for the Heathens and Jews to have *some* than *no* knowledge of Christ. So also the next words καὶ ἐν τούτῳ χαίρω, ἀλλὰ καὶ χαρήσομαι must be taken with the same qualification, namely: "In this spread of the Gospel, though it has partly proceeded from improper motives, and though the doctrines may not have been quite correct, I," &c. See also Doddr. Theophyl. paraphrases: Ἐκεῖνοι μὲν διὰ τὸ λυπήσαί με ταῦτα ποιοῦσιν· ἐγὼ δὲ χαίρω ὅτι ὁ Χριστὸς πλέον κηρύττεται· καὶ ἐν τούτῳ ποιοῦσιν, ἐπὶ πλέον χαρήσομαι.

This is all that needs be considered; nor is it necessary to enter into those curious speculations on the nature of Paul's joy in which some Commentators indulge. See Wolf's Curæ and Heinrichs.

19. οἶδα γὰρ ὅτι τοῦτο μοι ἀποβήσεται εἰς σωτηρίαν. By the τοῦτο, some, as Rosenm., understand his *captivity*. But this is too limited a sense. It rather seems to refer to the whole of the matter just mentioned. So Theophyl.: τὸ αὖξεσθαι τὸ κήρυγμα διὰ τῆς πρὸς ἐμέ ἑχθρας καὶ τοῦ θήλου.

19. μοι ἀποβήσεται εἰς σωτηρίαν. Almost all the recent Commentators, and among them Matthæi, Slade, and Valpy, embrace the interpretation of Tiren. and Pearce, "deliverance from captivity." See Pearce. And this is confirmed by Theophyl. on ver. 20. But it is well observed by Doddr., that, waving other objections, such an event could not be

said to proceed from the *supply of the Spirit* of Christ. Yet it is not (I think) necessary to interpret it of *eternal salvation*. Though indeed the ἀποβήσεται may denote *tendency* to salvation; q. d. "it will materially *promote* my spiritual good." "And this (he adds, with edifying humility,) will be through your prayers for me, and the supply of the aids of the Spirit promised by Christ;" which supply being in proportion to the necessity, would be more abundant as these trying circumstances required it. Such, I conceive, is the general sense of the passage, which is much mis-stated by the recent Commentators, who understand by the πνεῦμα τοῦ Χριστοῦ "the *disposition* and *mind* similar to that of Christ;" as in Rom. 8, 9. Or τὸ πνεῦμα τοῦ Χριστοῦ they could explain of *Christ himself*; q. d. "adjuvante Christo;" which is entirely sinking πνεῦμα. And in nearly the same way even Mackn. seems to have interpreted. But this is utter perversion. By τοῦ πνεύματος must be meant the *Holy Spirit*. And this the strong term ἐπιχαρηγίας (which signifies a liberal supply) suggests. So Gal. 3, 5. ὁ οὖν ἐπιχαρηγῶν ὑμῖν πνεῦμα, where see the note. Theophyl., (from Chrys.) here well explains it τῶν πλείων ἀπόδοσιν τῆς χάριτος τοῦ πνεύματος. And Theodoret admirably paraphrases the words καὶ ἐν τούτῳ—Χριστοῦ thus: Ἐγὼ δὲ εὐφραίνομαι, καὶ ὑπὸ τῶν ἐναντίων μαρτυρουμένην ὁρῶν τὴν ἀλήθειαν· καὶ γὰρ οἱ ἐντεῦθεν φυόμενοι κίνδυνοι, ἐμοὶ προξενούσι τὴν σωτηρίαν, καὶ ὑμῶν δηλονότι ταῖς εὐχαῖς συνεργούντων, καὶ τοῦ θεοῦ μοι πνεύματος χορηγούντος τὴν χάριν· ταύτη γὰρ πεποιθὼς, οἶδα ὡς κρείττων ἔσομαι τῶν δυσχερῶν· τούτο γὰρ λέγει, οὐκ αἰσχυνθήσομαι πνεῦμα δὲ Ἰησοῦ τὴν χάριν τοῦ πνεύματος προσηγόρευσεν, ἐπειδὴ αὐτὸς ταύτην αὐτοῖς ἐχορήγησε· κατὰ γὰρ τὸν θεσπέσιον Ἰωάννην, ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν. This interpretation, too, is strongly confirmed by what follows.

20. κατὰ τὴν ἀποκαραδοκίαν καὶ ἐλπίδα μου, "according to my anxious expectation and hope." On ἀποκ. see the note on Rom. 8, 19. "Ὅτι ἐν οὐδενὶ αἰσχυνθή-

ομαι, "that I shall have no reason to be ashamed of any part of my Apostolical conduct." Koppe thinks that there here commences a new sentence. But he seems to have fallen into error, by not sufficiently attending to that peculiarity of the Apostle by which he accumulates periods on periods.

20. ἐν πάσῃ παρρησίᾳ. This is explained by Œcumen. σαφῶς, φανερώς, αἱ συνεισκαυσμενῶς. And by Theophyl. ἀναντιρρήτως.

By Χριστός is meant the honour and glory of Christ and his Gospel. 'Εν τῷ σώματι μου. The recent Commentators take this for ἐν ἐμοί; which may be admitted: but the other is much more spirited and significant; since there is an allusion to sufferings in the body: and (as Heinrichs himself acknowledges,) martyrs are said (John 21, 19.) to glorify God in their bodies, as here St. Paul is said μεγαλύνειν τὸν Χριστὸν ἐν τῷ σώματι. And I would add, St. Paul says, 1 Cor. 6, 20. δοξάσατε τὸν Θεὸν ἐν τῷ σώματι ὑμῶν.

20. εἴτε διὰ ζωῆς, εἴτε διὰ θανάτου, i. e. (as Rosenm. explains) "if I survive, the whole remainder of my life will be consecrated to the glory of Christ; and if I have to die in his cause, by my death the truth of the doctrine of Christ will be confirmed." Here the antient Commentators, Chrys. and Theophyl., &c. well deserve consultation.

21. ἐμοὶ γὰρ τὸ ζῆν, Χριστός· καὶ τὸ ἀποθανεῖν, κέρδος. There is something rather elliptical in this sentence. The γὰρ has reference to the clause omitted, which may perhaps be thus supplied: "And for both these events I am alike prepared, having reasons equally strong to reconcile myself to either; for," &c. On the sense of the words following, which form an *acutè dictum*, there has been some difference of opinion. The most favourite interpretation for the last century is that of Pierce, who thus explains: "Christ is gain to me, living or dying." But (as Doddr. remarks) this destroys the antithesis which evidently subsists between the two members of the

sentence. And in so antithetical a writer as St. Paul is very uncritical. Of these two members the first alone presents any real difficulty. And if the connection be what I have above suggested, and the sentence be antithetical, the sense will be as follows : "For my life (if I live) will be dedicated to Christ and his religion ; and if I die, I shall be rather the gainer.\* Some slightly vary the expressions. But be that as it may, it would be very injudicious to *press* or refine on the sense of an *acute dictum* like this, in which something must be allowed for the point. According to the above explanation, τὸ ζῆν will be (as frequently) for ἡ ζών. Theodoret well paraphrases thus : 'Ονησιφόρα μοι ἀμφότερα, καὶ ἡ ζωὴ, καὶ ὁ θάνατος· καὶ τὴν ζωὴν γὰρ τοῖς τοῦ Χριστοῦ νόμοις διακοσμῶ, καὶ τὸν θάνατον δι' αὐτὸν αἰρούμαι μεθ' ἡδονῆς.

22. εἰ δὲ τὸ ζῆν ἐν σαρκί, τοῦτό μοι καρπὸς ἔργου. There is some obscurity in this sentence, produced by the same cause from whence it has so often elsewhere arisen, namely, excessive brevity. In this case our chief guide is the context, and the chain of thought. Rosenm. renders : "Quodsi vera vita mea in corpore utilitatem afferret muneri meo." Heinrichs and Reichard : "Quodsi vitæ longior majorem docendi occasionem attulerit." For ἔργον often signifies the office of a Christian teacher ; as in 1 Thess. 5, 13. And καρπὸς signifies *fruit, utility, and, sand*.

Of these two interpretations the former seems preferable ; but they in some degree merge into each other. Perhaps the most able view of the *ratio sententiae* is that of Theophyl. (from Chrys.) : ἵνα μὴ νομίσῃς διαβαλλεῖν αὐτὰ τὴν παρούσασιν ζωὴν, φησιν· ἐ

\* I would compare Ælian V. H. (speaking of Pausanias) οὐκ ἔστι ἀρα τοῖς κακοῖς οὐδὲ τὸ ἀποθανεῖν κέρδος. Socrat. ap. Plato, p. 31. εἰ. ὅν τοιούτων ὁ θάνατος ἐστι, κέρδος ἔγωγε λέγω. Pausan. 4, 7, 4. κέρδος εἶναι καλῶς τινα ἀποθανεῖν. Soph. Antiq. 463. ὅστις γὰρ ἐν πολλοῖσιν, ὡς ἐγὼ, κακοῖς ζῇ, πῶς οὐδ' αἰχλὴ καθθανὼν κέρδος φέρει. Eurip. Med. 145. τι μοι ζῆν κέρδος. Æschin. S. 5, 772. τί δήτ' ἐμοὶ ζῆν κέρδος. Joseph. 676, 31. κέρδος δ' εἰ θνήσκειεν τὴν συμφορὰν τὸ ζῆν ποιούμενοι. Joseph. 1319, 47. πολλῶν εὐθὺς ἀποβηθαιούκτων ὅτι συμφορὰ τὸ ζῆν ἐστὶν ἀνθρώποις, οὐχὶ θάνατος.

δὲ τὸ ζῆν ἐν σαρκί, τοῦτό μοι καρπὸς ἔργου, τουτέστιν, εἶπον μὲν ὅτι κέρδος μοι τὸ θανεῖν, πλὴν ἐπειδὴ καὶ τὸ ζῆν ἐν σαρκί οὐκ ἄκαρπον μοί ἔστι (καρποφορῶ γὰρ, διδάσκων καὶ φωτίζων πάντας), οὐκ οἶδα τι αἰρήσομαι. The sentence is certainly very elliptical, and perhaps there is an aposiopesis after ἔργου. The sense may be represented in the following paraphrase: "But if my life in the flesh be of use to the Gospel (be it so, I say no more), verily what I shall chuse I see and know not." Schleus. compares Job. 34, 25. *γνωρίζων αὐτῶν τὰ ἔργα* where the Vulg. renders, "novit eorum opera." Prov. 3, 6. Marc. Ant. 4, 29. And Wets. compares Curtius 9, 6. "Mihi maximus laborum atque operum meorum fructus est, si Olympias mater immortalitati consecratur, quandocunque excesserit vita."

23. *συνέχομαι γὰρ ἐκ τῶν δύο*. Here the Apostle further developes his meaning. The sense is: "I am held in suspense between two opposite cares and two evils, absence from Christ and absence from the Churches." *Συνέχεσθαι* signifies properly to be *hemmed in*, but is often (as here) used figuratively. Its proper syntax is with an *ἐν*. But it sometimes carries an *ἐκ* (for *διὰ*); as here, and in Gal. 2, 16. Doddr. takes it to be a nautical allusion, namely, to a ship stationed at a particular place, and riding at anchor, and at the same time likely to be forced to sea by the violence of the winds; which (he adds) presents us with a lively representation of the Apostle's attachment to his situation in the Christian Church, and the vehemence of his desire *to be unbound*; (for so he renders *ἀναλῦσαι*).

*Τῶν* signifies, *the two following*. *Τὴν ἐπιθυμίαν ἔχων εἰς ἀναλῦσαι, καὶ σὺν Χριστῷ εἶναι*, having the desire to depart (from this life) and be with Christ." *Ἀναλύω* primarily signifies to *loose*, and is a nautical term, denoting to *loose cable*, i. e. to depart. Though it often signifies, in a general way, to *depart*, and may very well be applied, like many other verbs expressive of *departure*, both in Greek and Latin, and



indeed all languages, to departure by *death*. Heinrichs compares the Rabbinical phrase *dissolvi ex hoc mundo*; and Cic. de divinit. L. 1. Quum animus ex corpore excesserit, tum demum redit. Very many other parallel passages are adduced by the early modern Commentators (see Crit. Sacri and Pole's Synop.), and many, as it should seem, superfluous illustrations of the metaphor. From the antithetical phrase ἐπιμένειν ἐν τῇ σαρκὶ it should appear, that ἐκ τῆς σαρκὸς must here be supplied. The truth is, that the words ἐν τῇ σαρκὶ were added by way of explaining the former phrase. Compare 2 Cor. 5, 1 & 2.

On the sentiment of the preference of death over life, Wetstein adduces many Classical citations.

23. πολλῶ γὰρ μᾶλλον κρείσσον. A common pleonasm (Heinrichs observes), intended to increase the force of the comparative; as Mark 7, 36. 2 Cor. 7, 13. (where see the notes.) Nor is it unknown in the *Classical* writers. See Wets. The reason why the Apostle thought it preferable is obvious. Wets. has here the following able annotation: "Tria tempora distinguit Apostolus, tempus hujus vitæ, tempus a morte ad resurrectionem, et tempus post resurrectionem. Secundum præstat primo; tertium autem utroque. Neque enim qui ex hospitio solvit, ut in patriam redeat, eo ipso statim momento, quo pedem ex hospitio effert, in patriam rediit: sed iter aliquod emetiendum prius est. Ergo mortem præoptavit Paulus, ut liberaretur ab hujus vitæ molestiis; quod et plurimi fecerunt faciuntque: non vero quod crederet, mortuos citius ad Christum pervenire quàm vivos. 1 Thess. 4, 14—17. 5, 10. Jud. 14, 10 & 11."

On the powerful confirmation which this passage affords to the doctrine of an intermediate state between death and the resurrection see the able notes of Whitby and Slade.

24. ἀναγκαιότερον, scil. ἐστὶ. Loesner explains this *præstat*. And he cites as examples several passages of Philo; as de Musicâ 17 p. οἱ ἄνθρωποι—ἀναγκαιοτάτην καὶ ἀφελιμωτάτην τέχνην τῷ βίῳ παρέδωκαν. I add Apollon, Epist. 55. οὐχ οἷος τε ἐγεγόνμην πλείονα γράφαι,

καὶ οὐδὲ εἶχον ἀναγκαιότερα τούτων. This signification, too, is frequent in Thucyd.; and I shall find some other opportunity of illustrating the nature of it. Our version *needful* very correctly represents the sense, which is well illustrated by Bengel thus: "Antiquius mihi est vobis inservire, quam cœlo frui citius. Cœlum mihi non deerit." And it is briefly, but ably, expressed by Theodoret thus: Καὶ τῆς ζωῆς ἐπιθυμίαν ἔχω διὰ τὸ συμφέρον ὑμῶν καὶ τοῦ θανάτου, διὰ τὸ συνέιναι τῷ Χριστῷ· δύσκριτον οὖν ἔχω τὴν αἵρεσιν, ἐπειδὴ καὶ τῆς ζωῆς οἶδα κέρδος, καὶ τῆς ἐντεῦθεν ἀπαλλαγῆς τὴν ἀρρήτον ἡδονήν.

Wets. compares Seneca, Epist. 104. Bono viro vivendum est, non quamdiu juvat, sed quamdiu oportet.—Ingentis animi est, aliena causa ad vitam reverti.

25. καὶ τοῦτο πεποιθὼς οἶδα ὅτι μενῶ καὶ συμπαρ-  
μενῶ πᾶσιν ὑμῖν. Most Commentators, including our English Translators and Rosenm., join τοῦτο with πεποιθὼς. Others connect it with οἶδα, in this sense: "being persuaded that it is very needful for you that I should live a while in the body." Which seems the more natural construction, and is supported by the authority both of the Greek Commentators, and many recent ones. But the sense is the same on either mode: for if the latter be adopted, we must at τοῦτο subaud κατὰ, "on that account." Theophyl. paraphrases thus: Ἐπειδὴ ἀναγκαῖόν ἐστι τὸ ἐπιμένειν τῇ σαρκί, πεποιθότως καὶ ἀδυστάκτως οἶδα ὅτι μενῶ. Heinrichs observes, that we must not press on the signification of οἶδα (for it appears from ver. 27. and 2, 17, that the Apostle was not without doubt and hesitation),\* but take it populariter as signifying a good courage, and firm confidence that he would be permitted, by Divine Providence, to remain and fulfil his important Apostolical office, till God should raise up another to supply his place. So also Slade.

The expression μενῶ καὶ συμπαρμενῶ is a strong

\* Some think that this includes a direct revelation.

one, indicating, not continuance in life, but occasional enjoyment of their society; a beautiful trait of the overflowing kindness of the Apostle's heart.

25. εἰς τὴν ὑμῶν προκοπὴν, καὶ χάραν τῆς πίστεως, "for your improvement in the faith (and religion of Jesus), and your comfort therefrom.

26. ἵνα τὸ καύχημα ὑμῶν περισσεύῃ ἐν Χ. Ἰ. ἐν. These words are susceptible of more than one meaning. But the best founded opinion is, that καύχημα simply signifies *joy, rejoicing* (as it is rendered by our English Translators), *exultation*. The sense, then, is: "that your exultation on account of Christ, and the success of his doctrine may be increased by me." Διὰ τῆς ἐμῆς παρουσίας πάλιν πρὸς ὑμᾶς, "by my (safe) return again to you." "For (as Rosenm. paraphrases) from the safe return of your beloved teacher you will know that Christ favours you."

27. μόνον ἀξίως τοῦ εὐαγγελίου τοῦ Χριστοῦ πολιτεύεσθε. On the above passage, so finely representing *his* own views and hopes, and *their* glorious Christian prospects, the Apostle skilfully engrafts an admonition which, from the frailty of human nature, can never be unseasonable, and is here introduced most impressively: "Only live and act worthy of the Gospel of Christ," &c. On this sense of πολιτεύεσθαι see the notes on Acts 23, 1. and Phil. 3, 20. This elliptical use of μόνον (on which see the note on Gal. 2, 10.) is variously explained by Commentators. Perhaps the simplest course is that of the antients, "I only ask this of you."

27. ἵνα εἴτε ἐλθὼν, &c. This sentence is elliptical, and may be thus expressed: "So that whether coming and seeing you, I may see; or being absent from you and hearing of you, I may hear that ye stand fast, &c. The ellipsis was adopted, to avoid the tautology. At τὰ περὶ ὑμῶν must be understood πράγματα. And thus it will not be necessary to take τὰ for ταῦτα; as do some Commentators. It ought not to have been supposed that the εἴτε παρὼν, εἴτε ἀπὼν, the Apostle expresses *uncertainty* of coming to them. The words merely mean, whether he were

present or absent from them. (See Theodoret and Theophyl.) For he never indicates any time at which he should be present.

27. *στήκετε ἐν ἐνὶ πνεύματι*. A figurative description of concord. For *πνεῦμα* here signifies *mind*, *heart*, &c. So Theophyl.: οὕτω γὰρ καὶ ἐν μιᾷ ψυχῇ ἴστανται τινες ὁμονοοῦντες καὶ ὁμοψυχοῦντες, δηλονότι ὅταν καὶ ἐν πνεῦμα ἔχωσι. I would compare Herodian 8,<sup>1</sup>5, 15. ὅτι Ἰταλία πᾶσα συμπεπνεύκοι μία γνώμη καὶ ψυχῇ κ. τ. λ. Acts 4, 32. τοῦ δὲ πλήθους—ἦν ἡ καρδιά καὶ ἡ ψυχὴ μία, where Loesner cites Philo: γνώμη καὶ ψυχὴ μία.

The words following further unfold the Apostle's meaning, and make the sense more definite. In the interpretation of them, however, there is no little diversity among Commentators. Grot. explains: "certantes quasi facto agmine contra hostes Evangelii." Rosenm.: "unanimi consensu certantes pro utilitate Evangelii." Others render *τῇ πίστει τ. ε.* "by means of the faith of the Gospel," i. e. against adversaries. I see not how either the first or the third interpretation can be admitted. The *second* seems to deserve the preference. The *συναθλοῦντες* simply signifies *unanimous consent, quasi facto agmine*. I see not how the words can be better rendered than in our Common Version. Theophyl. well paraphrases thus: συμπααραλαμβάνοντες ἀλλήλους ἐν τῇ ὑπὲρ τῆς πίστεως ἀθλήσει. And Theodoret: ἡ ἐν τοῖς θείοις ὁμόνοια καὶ ὁ κοινὸς ὑμῶν ὑπὲρ ἀληθείας ἀγὼν. "Now contesting for the welfare of the Gospel (observes Heinrichs) implied a resolute and courageous vindication of its doctrines against Heathen adversaries, and a steady adherence to it, in spite of all temptations to forsake it." But there was *another* way in which it was incumbent on them to unanimously *conflict* for the Gospel, and further it, namely, by zeal in its propagation, and care *to walk worthy of it*. That this sense is here *included*, seems clear from 4, 3. αἵτινες ἐν τῷ εὐαγγελίῳ συνήθλησαν μοι..

28. καὶ μη πτυρόμενοι ἐν μηδενὶ ὑπὸ τῶν ἀντικειμένων.

The Apostle here adverts to that part of the συνά-  
λῃσις which consisted in maintaining the faith with  
constancy. Μὴ πτυρόμενοι, “not being in any thing  
terrified by your adversaries.” The term may be  
rendered, by our old participle, *afear’d* (still in the  
mouths of the vulgar), whence the adjective *afraid*.  
Πτύρω signifies to *scare*, and (as the Commentators  
say) is properly used of animals;\* but it is not un-  
frequently used of *human beings*. It is of more  
consequence, however, to remark that this strong  
term shows that the Philippians were then really  
suffering for the Gospel; which (as Doddr. says) is  
to be borne in mind, as serving to explain much of  
the following part of the Epistles.

28. ἥτις αὐτοῖς μὲν ἐστὶν ἐνδειξις ἀπωλείας, ὑμῖν δὲ  
σωτηρίας. Here we have a somewhat obscure sen-  
tence, which is thus paraphrased by Theophyl.:  
“Ὅταν γὰρ ἴδωσιν, ὅτι μυρία τεχναζόμενοι οὐδὲ πτῦραι  
ὑμᾶς δύνανται, οὐ δεῖγμα τοῦτο σαφές ἔξουσιν, ὅτι τὰ  
μὲν αὐτῶν ἀπολοῦνται, τὰ δὲ ὑμέτερα ἰσχυρὰ, καὶ ἀνά-  
λωτα, καὶ αὐτόθεν ἔχοντα τὴν σωτηρίαν; And so  
the Scholiast ap. Matth. supplies ἐπιχείρησις after  
ἥτις, and explains ἐκεινοὺς μὲν ἐπιβουλεύειν ὑμᾶς δὲ  
μὴ θορυβεῖσθαι. See also Mackn. Rosenm. and  
Heinrichs take ἥτις for ὅπερ or ὅ, τι, because ἐνδειξις  
follows; rendering: “Which (terrifying) is, indeed,  
to them a sign of destruction, but to you this (being  
terrified, afflicted, and persecuted by them) is a sign  
of future salvation.” The former interpretation  
seems to be the most natural.

28. καὶ τοῦτο ἀπὸ Θεοῦ, “and that from God;  
q. d. “and both their destruction and your salvation  
will be from God.” Rosenm. renders: “ut illi

\* And so Hemsterhus. ap. Lennep. But I see not how it can be  
derived from πτύω and πέρω. To me it seems that it is an Ono-  
motop. like πτύω, σπρω, and has no more signification than our  
puerile word *boh* or *bah*. It merely signifies to make a certain noise,  
meant to *scare* any animal or human being. As the term comes  
from πτύω, so that is cognate with πτώ, from whence πτοή.

tandem sentiant, sibi ipsis perniciiei esse conatus vos vestramque religionem infestandi, vos autem sentiat, constantiam in religione vergere vobis in salutem."

29. ὅτι ὑμῖν—πάσχειν. The sentiment is plain; and in the phraseology nothing requires noting except a slight transposition for ὅτι ὑμῖν ἐχαρίσθη ὑμῶν, &c. 'Εχαρίσθη, "is granted as a favour or an honour." This is agreeable to the whole tenour of the Gospel. See Rom. 5, 3. Acts 5, 41. Matt. 5, 12. James 1, 2., and consult Whitby.

30. τὸν αὐτὸν ἀγῶνα—ἐν ἐμοί. The Commentators remark on the anacoluthon ἔχοντες for ἔχουσιν (ὑμῖν); as in 3, 19. The ἀγῶνα is like the ἀθλήσις adverted to at ver. 27. 'Εν ἐμοί Rosenm. takes in the sense "de me." It is rather for ἔμ, "in my case." The δὲ ἴδετε is thought to have reference to the story related at Acts 16, 19 seqq., and 1 Thess. 2, 2,; and the νῦν ἀκούετε to signify, "hear, in this my Epistle, or from other intelligence;" or (I would add) from both.

Doddr. does not confine this to his conflicts with Judaizers, but would explain the passage with greater latitude.

## CHAP. II.

VERSE 1. εἴ τις οὖν—οἰκτιρμοί. The οὖν is *resumptive*, and we have here a continuation of the admonition στήκετε ἐν ἐνὶ πνεύματι, &c. at 1, 26. This the Apostle exhorts them to fulfil if they hope for any of the consolations of the religion, or if they have any such fellow feeling as even nature instils and natural religion inculcates. Such seems to be the sense, which, however, is differently explained by some; and, indeed, in such kind of sentences the pathos tends to increase the difficulty. Heinrichs observes that the "si qua est fides" is a *formula dubitandi*. So Virgil, *Æn.* 1. 607. (cited by Wets.)

Di tibi, si qua pios respectant numina ; si quid usquam justitia est, aut mens sibi conscia recti, præmia digna ferant.

The *παράκλησις* is explained by some *exhortation*. But the antient and modern Commentators are agreed that it signifies *consolation, comfort*. And this signification (which I have above adopted) is ably supported and illustrated by Heinrichs, who remarks : “ Intelligitur autem solatium, quod Christiana religio, Paulo interprete, præstare poterat Philippensibus, fere ut Rom. 15, 4.” The antients and most moderns, however, adopt another interpretation somewhat more difficult, but which may be the true one. They supply *μοι ἀφ’ ὑμῶν*, and take *ἐστι* in the sense *is to be* ; i. e. “ If this is to be, if I am to have my comfort in Christ respecting you (in which view it is well remarked by Theodoret : *πατρικῆς φιλοστοργίας τὰ ῥήματα*).” So Theophyl., who paraphrases thus : *εἰ βούλεσθε παράκλησίν τινα δοῦναι μοι ἐν τοῖς πειρασμοῖς μου· εἴτινα παραμυθίαν, οἷαν ἡ ἀγάπη γεννᾷ· εἰ μέλλετε δεῖξαι ὅτι κοινωνίαν τινὰ ἔχετε μετ’ ἐμοῦ ἐν τοῖς πνευματικοῖς καὶ κατὰ Κύριον· εἰ σπλαγχνίζεσθε καὶ οἰκτείρετέ με ἐφ’ οἷς πάσχω· ταῦτα πάντα ἐν τούτῳ μοι ἀπόδοτε, ἐν τῷ ἀλλήλους ἀγαπᾶν*. And so Theodoret, Chrysostom, Œcumenius, and the Syriac Translator. This interpretation is supported by the preceding verse, and seems to be the more natural one : nor can we fail to admire the exquisite delicacy with which the Apostle here expresses himself ; for (as Theophyl. observes) he makes their concord his *own benefit*, καὶ ὡς αὐτὸς ἐλέους ἀξιούμενος τίθεται.

I cannot, however, agree with the antient Commentators, that *πνευμ.* signifies the *Holy Spirit* and its gifts. *Κοινωνία πνεύματος* is a phrase denoting conjunction and unity of mind, the *idem velle* and the *idem nolle*. It is well remarked, by Rosenm., that the *εἰ*, in such a sentence, is strongly affirmative ; q. d. “ If (as I know) Christians can impart the highest comfort to each other.”

2. πληρώσατε μου τὴν χαρὰν. The Apostle now shows in *what* this his παράκλησις (which he here calls, by way of explanation, the fulfilment of his joy) *consists*, namely, in mutual agreement as to doctrine and concord in society. Heinrichs and Schleus., indeed, maintain that τὸ αὐτὸ φρονούντες and τὸ ἐν φρονούντες are synonymous. And so Theophyl., who explains them both of social concord. And Wets. cites Polyb. 5. p. 441. λέγοντες ἐν καὶ ταὐτὸ πάντες, καὶ συμπλέκοντες τὰς χεῖρας· and Aristid. de Concord. Rhodior. p. 569. ἐν καὶ ταὐτὸ φρονούντες. As to the tautology, Heinrichs observes, hence resulting, from which some endeavour to free the Apostle, by making a distinction between the sense of the terms, that is not to be heeded. But we are not to bring in, or suppose, a tautology unnecessarily; nor are all the *apparent* tautologies of the Apostle real ones, but rather proceed from our ignorance of the nice discriminations of the Greek language. I cannot but think, with Grot., Kypke, Wells, Michaelis, Storr, and Rosenm., that the former denotes *consent in doctrine*; and the latter, *social concord*. That the former clause may refer to doctrinal agreement, we have the authority of the very learned Photius (ap. Œcumen.); though he takes the two clauses in the same sense, πάλιν διπλασιάζει τὸ ὁμοφρονεῖν. The συμψύχοι is well explained by Photius ὁμόψυχοι. Dr. Middleton agrees with Grot., except that he thinks the ἐν has reference to what follows, namely, μηδὲν κατ' ἐριθείαν, &c.; q. d. "minding the one thing, not to," &c. And this is (he thinks) confirmed by the following sentence having no verb, and as being therefore such as may be made the subject of a reference. I would observe that the τὴν ἀγάπην ἔχοντες seems meant to *regulate* the doctrinal concord.

3. μηδὲν κατὰ ἐριθείαν ἢ κενοδοξίαν. This verse has (I think) regard chiefly to the former of the two sorts of agreement just mentioned; and perhaps refers to the *strife* and *vain-glory* sometimes gene-



rated by the possession of the higher Spiritual gifts ; as in the case of the Corinthians and the Galatians. See Gal. 5, 26. (and the note) and 1 Cor. 12, 13 & 14. It is well remarked, by Theophyl., that after strife the Apostle mentions vain-glory, as being the parent of it.

The following clause suggests the *cure* for these disorders (and especially the primary one, *vain-glory*) namely, a spirit of true Christian humility. But the Apostle has, instead of drily enjoining this duty, at the same time *described* it by its principal characteristic, a *disposition* to think others superior to ourselves ; for (as observes Rosenm.) “ it is the nature of modesty to always think more highly of others than oneself.” This seems to be all that need be attended to in this *popular dict*, on the sense of which Commentators have too much pressed, and sought needless refinements ; some even thinking it a paradox, or oxymoron.

The ἡγουμένοι only imports, “ each being disposed, as far as facts and actual evidence will permit him,” &c. ; a modification such as is also required in 1 Cor. 13, 7., where it is said of charity, that it *believeth all things*. Whitby thinks this refers, not to judgment, but to practice : q. d. “ Be as ready to assist and help others as if you were their subjects and inferiors.” But this is too harsh and sophistical.

4. μὴ τὰ ἑαυτῶν ἕκαστος σκοπεῖτε. These words are of themselves somewhat indeterminate. Yet the context, both of what precedes and what follows, limits them to the subject of modesty and humility. At μὴ must be supplied μόνον. The words are usually interpreted as inculcating a disposition to wave private interest when it clashes with that of others, or of religion. And Wets. adduces a great number of Classical passages expressive of this *disinterested spirit*. But I am inclined to think, with Raphel, Michaelis, Krause, Rosenm., Keil, and Heinrichs, that something *more* is intended. Considering the κενοδοξίαν of the preceding verse, and what it im-

ports, there appears to be reference to those *spiritual gifts* and endowments of mind in which some were superior to others; and for want of attending to the endowments of others as well as his own, each (it seems) was apt *se metiri suo modulo*. Hence that spirit of *vanity* in some, and *envy* in others, which so much prevailed at Corinth, Galatia, and, more or less, every where, and against which the Apostle was continually raising his voice. See Rom. 15, 1., and many other passages.

5. τοῦτο γὰρ φρονεῖσθαι ἐν ὑμῖν ὁ καὶ ἐν Χ. 'I. 'The Apostle here further excites them to this duty by the example of Christ. *Φρονεῖσθαι*, Rosenm. remarks, is to be taken impersonally; q. d. *sentiat*ur. It is observed, by Heinrichs, that this is a stronger expression than *φρονεῖτε*, which is found in some MSS.

6. ὃς ἐν μορφῇ Θεοῦ ὑπάρχων, οὐχ ἀρπαγμὸν ἡγήσατο τὸ εἶναι ἴσα Θεῷ.

There are few passages of which the sense has been more disputed than the present; and (as Doddr. observes) it is especially remarkable on account of the *contrary*\* uses that have been made of it in the controversy relating to the Deity of our ever blessed Redeemer." It will be here my part as well to confute falsehood as to set forth truth. But the subject is so extensive and important, and the annotatory matter which has been written on it so copious, that, to do justice to it, it demands rather a pamphlet than a note. I shall, however, endeavour to form such a digest of the most valuable exegetical matter (together with my own opinions interposed) as may be serviceable to the student, who must, at the same time, recur to the original authorities, and especially Pole, Wolf, the Dissertation of Whitby, and the notes of Wets., Mackn., D'Oyley, and Mant.

But to proceed to examine the words in detail. "Ὁς ἐν μορφῇ Θεοῦ ὑπάρχων. Here I must first lay before my younger readers an interpretation which has been supported by many eminent modern Commentators and Theologians, as Whitby, Wolf, Carpzov, and Mackn. I cannot do this better than by employing the words of Mackn.: "As the Apostle is speaking of what Christ was before he took the form of a bondman, the form of God, of which he is said, in ver. 7., to have divested himself when he became man, cannot be any thing which he possessed, during his incarnation, or in his divested state; consequently, neither Erasmus's opinion, that the form of God consisted of those sparks of divinity, by which Christ, during his incarnation, manifested his god-head; nor the opinion of the Socinians,

\* To which, indeed, those who deny the Divinity of our Lord are compelled to resort, or give up their principles.

that it consisted of the power of working miracles, is well-founded. For Christ did not divest himself either of the one or the other, but possessed both during the whole time of his public ministry. In like manner, the opinion of those who, by the form of God, understand the divine nature and the government of the world, cannot be admitted; since Christ, when he became man, could not divest himself of the nature of God; and, with respect to the government of the world, we are led, by what the Apostle tells us in Heb. 1, 3., to believe that he did not part even with that, but, in his divested state, still upheld all things by the word of his power. Wherefore the opinion of Whitby and others seems better founded, who by the form of God understand the visible glorious light in which the Deity is said to dwell, 1 Tim. 6, 16., and by which he manifested himself to the Patriarchs of old, Deut. 5, 22, 24., which was commonly accompanied with a numerous retinue of angels, Psalm 69, 17., and which is called the *similitude* of the Lord, Numb. 12, 8., the *face*, Psalm 31, 16, the *presence*, Exod. 33, 15., and the *shape*, John 5, 37. This interpretation is supported by the term *μορφή*, here used, which signifies a person's external shape, or appearance, and not his nature, or essence. Thus Mark 16, 12. Matt. 17, 2. This *form* he had with the Father before the world was, John 18, 5. Heb. 1, 3., and he will appear again with it at the last day, Matt. 16, 27. Lastly, this sense of *μορφή Θεοῦ* is confirmed by the sense of *μορφήν δούλου*, ver. 7., which evidently denotes the *appearance* and *behaviour* of a bondman, not that Christ was really any person's bondman or slave."

This interpretation, for which Whitby was in some measure indebted to Ellis, Fort. Sacr., is certainly very ingenious, and supported with considerable ability by that great Commentator, and some other writers referred to by Wolf. Yet the proofs seem not such as should induce us to abandon the interpretation of the antients and early moderns, which has also been maintained by many eminent Commentators for the last century and a half, and, among the rest, the great Bp. Pearson, Bull, and Burnet, Elsner, and others ap. Wolf, and recently Schleus. and the venerable Bp. Burgess, also Bp. Tomline, and Archbp. Magee, who explain *μορφή*, by metonymy, the *very nature and essence*, the *φύσις* and *οὐσία*. So Mr. Valpy: "being in the form and nature of God," i.e. being really God. Of this signification several examples are produced by Elsner and Schleus., as Plato de Repub. 2. p. 431. (speaking of God) *κάλλιστος καὶ ἀριστος ὢν εἰς τὸ δυνατόν ἕκαστος αὐτῶν μένει ἀεὶ ἀπλῶς ἐν τῷ αὐτοῦ μορφῇ*. I am not willing, I confess, to desert our antient and venerable guides, who, in points regarding the Divinity of our blessed Saviour, the Trinity, &c., rise far above the modern Interpreters. Indeed, from whence have the mighty champions of orthodoxy in modern times derived their most powerful arms, but from this quarter, as the works of Bps. Pearson and Bull will prove. See the notes of Bps. Burnet, Pearson, and Bull, ap. D'Oyley and Mant. Bp. Bull (as cited by Bp. Burgess) says that this passage is almost sufficient for the refutation of all heresies respecting the person of our Lord Jesus Christ. An observation which had been

before made by Chrys. and Theophyl., and especially Phot. ap. Œcumen 80 B. ὅρα πῶς ἐκ τῶν ὀλίγων τούτων ῥημάτων τοῦ πνεύματος, πᾶσαι καταλύονται αἱ αἵρεσεῖς. And that Commentator, in conjunction with Theophyl., especially exerts himself to refute the heresies of Arius, Marcion, Marcel., Photinus, Sophronius, Paulus, Samot, Sabellius, Apollonarius, &c. To their very valuable matter I can do no more than refer my more learned readers.

The interpretation of the Socinians, though supported by the acuteness of Crell., and the learning of Grot., Le Clerc, and Rosenm., will not bear examination, and has been completely refuted by many modern Commentators and Theologians referred to by Wolf. Bp. Burnet (as cited by Doddr.) well observes, that "it is extremely cold and insipid, as if it were a mighty argument of humility, that though Christ wrought miracles, which they strangely think signified by the phrase of *being in the form of God*, yet he did not set up for Supreme Deity!"

The ὑπάρχων is thought by some to import *pre-existence*: and this is supported by Suidas in v., who doubtless derived the opinion from some antient Commentator. But it seems sufficient to suppose that the word may import *subsisting in the real form of God, one with and equal to the Father*.

Οὐκ ἀρπαγμὸν ἡγήσατο τὸ εἶναι ἴσα Θεῷ. As in the preceding case I saw no reason to adopt the interpretation of Whitby, &c., so I am as little disposed to do so in the present. His citations from Heliodor. 322, 337 & 390 (for which he was indebted to Bos), to prove that ἀρπ. signifies "a thing to be earnestly coveted," are not to the purpose. For, as Schleus. observes, the word there signifies "a thing which may easily be obtained, to obtain which there is no need either of counsel or labour; q. d. "a thing to be taken at a snatch, whenever we please to snatch at it." A signification which is here quite inapposite. Therefore Whitby's interpretation, "he did not covet to appear as God," must fall to the ground. Whitby is, however, right in maintaining that ἀρπαγμὸν is for ἀρπαγμα. It signifies a *prey*, and metaphorically "a thing to be greedily caught at, seized, and held fast." The sense then is: "he did not eagerly seize, and tenaciously hold." So Rosenm. and Schleus.: "non cupidè usus est;" the latter of whom compares Longin. § 4, ὡς φορτίον τινὸς ἐφαπτόμενος., where see the learned Toup. This interpretation, which is also adopted and illustrated from Gregor. Naz. by Bp. Middleton, is entirely confirmed by the antients, who almost all took the word in that sense. Thus, for instance, Theophyl. (from Chrys.) ably annotates: "Ὅταν τις ἀρπάσῃ τι, φοβεῖται ἀποθέσθαι αὐτὸ, ἵνα μὴ ἀπωλέσῃ, ὡς οὐχ αὐτοῦ ὄν· όταν δὲ ἔχει τι φυσικόν, εὐχερῶς αὐτοῦ καταφρονεῖ, εἰδὼς ὅτι ἀναπόβλητον αὐτὸ ἔχει, κἄν δόξῃ ἀποθέσθαι, πάλιν αὐτὸ ἀναλήψεται. Φησὶν οὖν, ὅτι ὁ ὕιος τοῦ Θεοῦ οὐκ ἐκφοβήθη καταβῆναι τοῦ οἴκελου ἀξιώματος, δι' ὃ οὐκ εἶχεν ἐξ ἀρπαγῆς τοῦτο, φημὶ δὴ τὸ, τὸ εἶναι ἴσος τῷ Θεῷ καὶ Πατρὶ, ἀλλὰ φυσικόν αὐτοῦ ἀξίωμα τοῦτο ἐγίνωσκε· διὸ καὶ ταπεινώθηναί εἴλετο, ὡς καὶ ἐν τῇ ταπεινώσει τὸ ὕψος αὐτοῦ τηρῶν." "When any one seizes any thing, he is afraid to lay it down, lest he should

lose it, as being not his own : but when any one has any thing by nature, he can very well disregard it, knowing that he has something which he cannot lose; and if he chuses to lay it down, he can take it up again. The Apostle therefore means to say, "The Son of God was not afraid to descend from his own dignity, since he had not this by rapine, namely, the being equal with God the Father, but knew it was his natural dignity. Therefore he chose even to humble himself, as even in his humiliation, still retaining his exaltedness." And Theodoret also ably annotates thus: Θεὸς γὰρ ὢν, καὶ φύσει Θεὸς, καὶ τὴν πρὸς τὸν πατέρα ἰσότητα ἔχων, οὐ μὴγα τοῦτο ὑπέλαβε· τοῦτο γὰρ ἴδιον τῶν παρ' ἄξίαν τιμῆς τινὸς τετυχηκότων· ἀλλὰ τὴν ἀξίαν κατακρύψας, τὴν ἄκραν ταπεινοφροσύνην εἴλετο, καὶ τὴν ἀνθρωπείαν ὑπέδου μορφήν.

With respect to the important words *τὸ εἶναι ἴσα Θεῷ*, few things ever more surprised me, on seriously applying myself, with the apparatus of very many years of classical study to the interpretation of the New Testament, than to find that so many eminent modern Commentators should maintain that the *ἴσα* signifies not *equality with*, but *similarity to*. This opinion has been almost universally adopted from Whitby, who has a long annotation, in which he adduces many examples of *ἴσα* in the sense of *similarity* and *comparison*. And such a signification is of perpetual occurrence in the Classical writers; but never, I think, in such a context as the present. It is a frivolous argument urged by Whitby, that if St. Paul had meant to express *equality with*, he would have written *ἴσον*; as Joh. 5, 18., for St. Paul is not St. John. Nay, even the same writer sometimes uses greater liberties than this. I certainly see no reason to desert the universal opinion of the antients and early moderns, that *ἴσα* is put for *ἴσον*. I am not a little gratified to find that that very learned and accurate scholar Schleus. has in his Lex. in voc. *ἴσος*, had the courage to revive this opinion, which had been scouted by the German Commentators; and he subjoins the following examples. Job 5, 14. 10, 15, 16. Hippocrat. Jurejurand. Col. 1. p. 42. *ἑμνυμι ἡγήσασθαι μὲν τὸν διδάσκοντά με τὴν τέχνην ταύτην ἴσα γενέτησιν ἐμοῖσιν*. Ælian V. H. 8, 38; referring also to Glass Phil. Sacr. p. 65. ed. Dath. I myself remember to have met with several such in the Classical writers; but neglected to note them down. I cannot, however, go so far with Schleus. as to deny that *ἴσα* is put (as most recent Commentators say) for *κατ' ἴσα μέρη*; since we thus arrive at the same sense, and in a more regular manner; for *κατ' ἴσα μέρη εἶναι* signifies to be at equal shares with, be on an equal footing with any one; which is the same as to say, be on an equality, be equal with.\* Finally, Schleus. ren-

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\* Doddr. and Slade render, "to be even as, appear as God, assuming the highest divine names, titles, and attributes, by which the Supreme Being has made himself known, and receiving from his servants divine honours and adoration." Which does not materially alter the sense; for equality is thus imported, but is capable

ders the words thus: "non rapinam duxit, Dei personam sustinere, seu æqualem naturâ et majestate Deo esse."

7. ἀλλ' ἐαυτὸν ἐκένωσε, &c. The ἐκένωσε cannot be better expressed than by the Vulg. *seipsum exinanivit, emptied himself of*. A signification of which Wets. has adduced several examples. It cannot merely mean "humilem et tenuem *se gessit*," as Rosenm. explains, but (as Schleus.) "se ipsum ad statum tenuem depressit." So at the next verse, ἐταπείνωσεν ἑαυτὸν. And this interpretation is adopted by Heinrichs.

Hence it is clear what sense is to be assigned to μορφήν δούλου λαβαῖν, which is not that of Rosenm. and Morus, who interpret δοῦλος, *minister Dei*, inasmuch as he undertook the business committed to him by the Father.\* This (I repeat) cannot be admitted. All the antient, and the best modern Commentators, rightly explain, "he was made like unto a servant in the lowly and distressed condition which he voluntarily assumed, when he became man, and was even as one of us." See Wetstein's examples and the note of Mackn.

The next words ἐν ὁμοιώματι ἀνθρώπων γενόμενος denote the *state* in which he submitted to this humiliation; and simply signify: "being made like unto men by assuming such a body as theirs." So Rom. 8, 3. ἐν ὁμοιώματι σαρκὸς ἁμαρτίας where see the note. It is, however, rightly remarked by the Greek Commentators, that the ἐν ὁμοιώματι ἀνθ. γενόμενος, suggests those points in which Christ was *above* a man, namely, in partaking of the Godhead, being free from sin, being born of a virgin, &c. So Theophyl.: οὐκ ἦν δὲ τὸ φαινόμενον μόνον, ἀλλὰ καὶ

of perversion. The same applies to the interpretation of Wets., "ut Deus, ut Dei filius."

\* And they add: "Nam duo membra orationis, ἐκένωσεν ἑαυτὸν, μορφήν δούλου λαβὼν, et ἐταπείνωσεν ἑαυτὸν, ὑπήκοος γενόμενος, ita sibi respondent, ut unum, ὑπήκοον γενέσθαι, explicando alteri, δούλου μορφήν λαβεῖν, inserviat. Quum igitur instar Dei esset, tamen se submitisit se Deo, perficiendo negotio sibi a Patre tradito."

Θεός· οὐκ ἦν ψιλὸς ἄνθρωπος. Διὰ τοῦτό φησιν, ἐν ὁμοιώματι ἀνθρώπων· ἡμεῖς μὲν γὰρ ψυχὴ καὶ σῶμα· ἐκεῖνος δὲ ψυχὴ καὶ σῶμα, καὶ Θεός. So also Theodoret: περὶ τοῦ Θεοῦ Λόγου ταῦτα φησιν, ὅτι Θεὸς ὢν οὐχ ἑωρᾶτο Θεός, τὴν ἀνθρωπείαν περιεκείμενος φύσιν· αὐτῷ γὰρ τοίνυν ἀρμόττει τὸ ὡς ἄνθρωπος· ἡ γὰρ ἀναληφθεῖσα φύσις ἀληθῶς τοῦτο ἦν· αὐτὸς δὲ τοῦτο μὲν οὐκ ἦν· τοῦτο δὲ περιέκειτο. See also Chrys., Œcumen., and Photius. I cannot but subjoin the able annotation of Theodoret on ver. 6 & 7. Θεὸς γὰρ ὢν, καὶ φύσει Θεός, καὶ τὴν πρὸς τὸν πατέρα ἰσότητα ἔχων, οὐ μέγα τοῦτο ὑπέλαβε· τοῦτο γὰρ ἴδιον τῶν παρ' ἀξίαν τιμῆς τινος τετυχηκότων· ἀλλὰ τὴν ἀξίαν κατακρύψας, τὴν ἄκραν ταπεινοφροσύνην εἴλετο, καὶ τὴν ἀνθρωπείαν ὑπέδου μορφήν.

8. καὶ σχήματι εὐρεθεὶς ὡς ἄνθρωπος, &c. These terms are of a peculiar cast, and very strong; though their force is little attended to by the recent Commentators. The scope of the sentence is well pointed out by Theophyl. (from Chrys.) thus: "After having said ἐκέκωσεν, that he might not be supposed to mean a change and transformation, the Apostle adds, "Remaining what he was, he took what he was not;" his nature was. not changed, but he was changed in σχήματι, i. e. ἐν σαρκί. The ὡς, it must be observed, has much force. For he was not *one of the many*, but *as* one of the many; inasmuch as the Logos did pass into a man, but appeared *as* a man; and though himself ἀσχημάτιστος, he went ὑπὸ σχῆμα." Theophyl., however, notices another sense of ὡς, by which it signifies not *as if*, but *really*. And this is preferred by most modern Commentators. They also take εὐρισκ. for γίνεσθαι. But this latter seems to be a mere refinement: for wherever εὐρ. appears to be used for γινέσθαι, or εἶναι, (like the Hebr. נָשָׂא for יָרָא), it has usually, as here, a stronger sense. The antient Commentators also remark on the ἐταπ. as implying willing condescension.

8. ὑπήκοος μεχρὶ θανατοῦ. A brief phrase, which, however, carries with it much meaning; q. d. "he was obedient to, and fulfilled all his Father's injunc-

tions, even to the submitting to death, nay, the ignominious death of the cross." The phraseology, however, imports not only *free will*, but *good will* and love to the Father. See Joh. 14, 31. 10, 18. Here not a few refinements (as usual) are excogitated by the earlier modern Commentators (see Christ. Sacr. Pole's Syn., and Wolf), but which have little of solidity. Such *curiosities of Theology* I am accustomed to leave *in medio*. It may be sufficient for the reader to consult Whitby and Mackn.

9. διὸ καὶ ὁ Θεὸς αὐτὸν ὑπερύψωσε, "Wherefore (in reward of this obedience) God hath exceedingly exalted him." The ὑπὲρ implies an exaltation beyond that of all other human beings; the exaltation being in the very nature in which he had humbled himself. So Theodoret: Δῆλον καὶ τοῖς ἁγίοις ἀνθρώποις, ὡς ἡ θεία φύσις ἀνεκδοῦναι, καὶ ἐνανθρωπήσας, οὐ ταπεινὸς ὢν ὑψώθη, ἀλλὰ καὶ ὑψιστος ὢν ἑαυτὸν ἐταπείνωσεν· οἱ τοίνυν ἔλαβεν ἂ μὴ πρότερον εἶχεν, ἀλλ' ἔλαβεν ὡς ἀνθρώπος, ἅπερ εἶχεν ὡς Θεός.

By ὄνομα is meant a *title*, *dignity*, &c.; which signification is found in the Latin *nomen*, and the Hebr. שֵׁם. It occurs also in Rom. 9, 17., and Hebr. 9, 4., and often in the Old Testament. Examples of it are adduced by Wets., to which I add Thucyd. 5, 16., and 1, 3. The most apposite is Achmet Onir. l. 172. (cited by Schleus.), εὗρησεν ὕψος καὶ ὄνομα πλεον τῶν ἄλλων βασιλέων. And so in our own language. I need only refer to the Johnsonian line, "And left a name at which the world grew pale," &c.

Ἐχαρίσατο is well rendered, by Mackn., *bestowed*.

10. ἵνα ἐν τῷ ὀνόματι Ἰησοῦ πάντων γόνυ κάμψῃ ἐπουρανίαν καὶ ἐπιγείαν καὶ καταχθονίαν. This verse and the next are meant to show the *nature* of the ὑπερύψωσις before mentioned, in which the obedience is expressed in two ways. 1., by the bending of the knee; 2., by the offering of praise.

The recent Commentators, remark, that ὄνομα and ἐν are superfluous. But this seems an unwarranted



criticism. On the other hand, the Romanists run into the other extreme, of refining on the pronouncing the name of Jesus. Nay, even Protestant Commentators (as several, ap. Pole and Mackn.) strangely misapprehend the force of *ὀνόματι*. The Apostle (I apprehend) means no more than to represent the supreme dignity of Jesus by such a form of expression as would designate that of a man in the highest dignity, namely, in not only having the knee bowed to him when present, but even at the pronouncing of his name; which, if I remember right, is an Oriental custom. This *ἐν* is *not* superfluous; but answers to the Hebr. *אֵל*, *at*. It is needless to enlarge (as do the Commentators) on genuflection being a sign of obedience from the earliest times, and especially in the East.

There is something particularly elegant in the expression *every knee should bow, and every tongue confess*, for, "every one should bow and confess," which is, with reason, thought to be borrowed from Is. 45, 23. Chrys. remarks, that by *ἐπουρανίων καὶ ἐπιγείων καὶ καταχθονίων*, is meant the *whole universe*, i. e. the various orders of persons in the universe. On these words the modern Commentators run (as usual) into endless diversities. They are explained by most of the antients as denoting angels, men, and devils. The best moderns, however, take the *καταχθ.* to signify the *departed*. And so Theodoret. And of this sense Wets. adduces numerous examples. The latter interpretation seems preferable. But both may be included. See the note of Whitby.

11. καὶ πᾶσα γλῶσσα ἐξομολογήσεται ὅτι Κύριος Ἰησοῦς Χριστός, εἰς δόξαν Θεοῦ πατρὸς. The sense of *πᾶσα γλῶσσα* is clear from the preceding verse. *Ἐξομολογ.* is a stronger term than *ὁμολογ.* At *ὅτι Κύριος* I. X. must be understood *ἐστι*. The words *εἰς δόξαν Θεοῦ πατρὸς*, are to be referred to *ἐξομολ.*, and indicate the *tendency* of the confession, namely, to the promotion of the glory and praise of God the Father. For, as Œcumen. 85 D. observes, "it is

to the glory of the Father to have such a Son, the Lord, Creator and God, of all, and to whom every knee boweth, and every tongue confesseth."

12, 13.

On the doctrine of the humiliation and obedience of Christ to God the Father, and the reward thence resulting, the Apostle, by means of *ὥστε*, engrafts some exhortations, (up to ver. 18.) to obedience in its more general acceptation, as from man to God. So Theophyl. : *τοῦτο λέγων, ὅτι ἔδειξα ὑμῖν ὅτι ὁ υἱὸς τοῦ Θεοῦ ὑπήκουε γέγονε· μμήσασθε μὲν οὖν ἐκεῖνον, μμήσασθε δὲ καὶ ἑαυτοὺς.*

*Καθὼς πάντοτε ὑπηκούσατε*, "as ye have always obeyed, viz. me and my injunctions, or God and the Gospel. Of each mode of interpretation passages are adduced in support. But the sense is the same on either. Some Commentators, as Rosenm., would take *ὑπηκ.* as an Imperative; and, upon the whole, the same sense is produced: but, I think, the construction is less natural. *Ὡς* is so far pleonastic, that it is not easy to assign any definite sense; yet it is not without force, or, at least, elegance; and a similar use is often found in the Classical writers. On the *πολλῇ μᾶλλον* it is not necessary to refine, as if they had been less obedient in his presence. It should seem, that circumstances had arisen during his absence, which gave them an opportunity of setting forth that obedience in a stronger light. And Theophyl. ingeniously suggests, in his paraphrase, *Τότε μὲν γὰρ ἴσως ἔδοκεῖτε διὰ τὴν πρὸς ἐμὲ αἰδῶ πάντα πράττειν· νῦν δὲ ἔαν πρὸς ἀρετὴν ἐπιτείνητε, δείξετε ὅτι οὐ δι' ἐμὲ, ἀλλὰ διὰ τὸν Θεόν.* See also Œcumen. and Theodoret.

It is strange that some modern Commentators, as Pierce and Mackn., should join *μετὰ φόβον καὶ τρόμον* with the *preceding*, instead of the *following* words: a most unnatural construction, and at variance with the opinion of the best Commentators, both antient and modern. Indeed, the words are here *required* by the *τῇν ἑαυτῶν σωτηρίαν κατεργάζεσθε*, which does not mean, "promote the good of each other" (as the innovating Pierce supposes), but must be taken in the sense ascribed to it by the antient and almost all modern Commentators, "exert yourselves vigorously to work out and effect your salvation." As to what is urged in support of the other interpretation, from the *connection*, that has little force. One thing, however, has been unnoticed by the Commentators, which, if considered, will set the connection in the clearest light, namely, that *as καθὼς* requires an *οὕτως* to correspond to it, so must it be *supplied* from this admonition; q. d. "So also now hearken to my admonition, and especially this, work out," &c. In this view of the construction I find I have been anticipated by Heinrichs.

One cannot but observe the *strength* and *significance* of the terms employed: for the *κατὰ* in *κατεργ.* is intensive, q. d. "laboriously work,"\* &c.; and the *μετὰ φόβον καὶ τρόμον*, at which the modern

\* So St. Barnabas (in imitation of this) says, in his Epist., p. 251. Voss. *Διὰ τῶν χειρῶν σου ἐργάσῃ εἰς λύτρωσιν τῶν ἁμαρτιῶν σου.*

Commentators needlessly stumble, simply signifies, "with great anxiety, care, and circumspection:" for, as Theophyl. observes, without fear no proficiency is attained either in the liberal or mechanical arts.

The term *ἐαυτῶν*, is plainly meant to suggest that something is to be done on man's *own* part towards effecting his salvation.\*

Ὁ Θεὸς γὰρ ἐστὶν ὁ ἐνεργῶν ἐν ὑμῖν καὶ τὸ θέλει καὶ τὸ ἐνεργεῖν, ὑπὲρ τῆς εὐδοκίας. These words assign the *reason* why they are expected to work out their own salvation. The sense is: "For it is God that, of his own good pleasure, worketh in you both the will and the faculty to do." For it is truly observed by Hamm. (who has treated on this verse), that to work in us the *τὸ θέλει καὶ τὸ ἐνεργεῖν*, is the giving us that strength, working in us those *abilities* which are required for our willing or working, as necessary to prepare, and assist us to do, either. So Schleus. Lex. 1, 823.. explains: "cui vires debetis exsequendi hanc voluntatem vestram." The Infinitives are put for the nouns *θέλημα* and *ἐνέργημα*, which latter occurs in 1 Cor. 12, 6. *Ἐνεργ.* is the same as *κατεργ.* just before, and *ἐπιτελεῖν*, in a similar passage, at 1, 6. It is well remarked, by Dr. Hamm., that *ἐνεργῶν* must, in reason, be so interpreted as shall be answerable to the exhortation *to work out their own salvation*: Consequently, as this which is done by God is done of his own free mercy, without any merit of ours which may claim it from him, and therefore requires not only our humility, but our diligence, caution, solicitude, and fear of displeasing so gracious a father, who may, if he be provoked by our unworthiness, withdraw it from us; so it is not to be conceived to be wrought by God in such an irresistible manner, as that it shall be impossible for those in whom God thus works, to contradict or resist his working." Dr. Whitby also truly remarks, that God worketh in us to will and to do, not by a physical operation which may make it necessary for us to do what he would have us to do; for why exhort another to do what God doeth for him, without his concurrence." "The

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\* The Calvinistical writers are exceedingly embarrassed with it: and Doddr. has, in his paraphrase, pursued a most disingenuous course, by rendering *κατεργ.*: "be solicitous, that you may work out your own salvation with great earnestness and assiduity; yea, considering its infinite importance, with holy fear and trembling. I say your own salvation, for that will be most effectually secured and promoted by the temper I have now been recommending." Thus, he dexterously, but not very creditably, contrives so to dilute and neutralize the strong sense contained in the words, as, in effect, to silence them, or render them only subservient to the following clause, which treats of the part God taketh in the effecting of salvation. When we see so sensible a writer and so good a man acting so disingenuous a part, we cannot but perceive the weakness of the system of doctrines he adopts, which drives him to such unwarrantable measures.

term *ἐνεργεῖν* (continues he) must be here understood, not of *physical*, but *moral* operation; as when Satan is said to *work in the children of disobedience*, Eph. 2, 2. 2dly, when it is attributed to those causes which produce not their effects by any *physical*, but only by a *moral* operation, as when the word is said to be *ἐνεργής*, powerful, Hebr. 4, 12. *The word ὁ ἐνεργεῖος, which effectually worketh in them that believe*, 1 Thess. 2, 13. 3dly, when it is ascribed to God sending upon men *ἐνεργεῖαν πλάνης*, the efficacy of deceit, for surely God worketh no evil *physically*. In a word, did God thus work in us to will and to do, the work would be no more ascribed to us than the motion which was impressed on the body of Lazarus when wrapt up to the third heavens, could be ascribed to them, and the will would not deserve that name, as being neither free nor praise-worthy." In the same light the sense is viewed by the most judicious modern Commentators and Theologians. See Bp. Tomline, as cited by Mr. Slade, who also refers to Bp. Sherlock's Disc. vol. II. Disc. 4. See also the able note of Dr. Mackn. But perhaps the subject has been by no writer so well treated as by Dr. Balguy, in a most masterly Sermon for Whitsunday. From this I shall forbear to make any extracts, but content myself with respectfully recommending it to the attention of my Clerical brethren.

I will now sum up the doctrine contained in these celebrated verses as follows. It is said of God, and it is truly said, that he worketh in us to will and to do: it is said of man, and it is said as truly, that *he* is to work out his *own* salvation. Nothing can be more accurate than the distinction which is here made between the agency of God and the agency of man. Nothing can be more certain, on the one hand, than that without the assistance of God, man cannot be saved at all; nothing can be more certain, on the other hand, than that by his voluntary co-operation man *ultimately* is saved, and saved, be it remembered, in the very manner which the Scriptures themselves describe, and upon the very terms which God hath himself been pleased to appoint.

But it may perhaps be enquired, how far these expositions are supported by the authority of the antient Interpreters? To this I answer, that they are in perfect accordance therewith. The orthodox and enlightened Chryst. every where adopts these views. Thus on Matt. 26, 35. *Ἐντεῦθεν οὖν μέγα δόγμα μανθάνομεν, ὡς οὔτε ἀνθρωπίνη προθυμία κατορθοῖ τι χωρὶς τῆς θείας βοήθειας, οὔτε βοήθεια κέρδος φέρει χωρὶς ἀνθρωπίνης πρωθυμίας*. See also his admirable Homily on this passage. His chief remarks (and they are very acute and apposite) are embodied in the following abstract of Theophyl.: *Αὐτὸς ἐστὶν ὁ καὶ προθυμίαν διδόνς ὑμῖν ὥστε θέλειν τὸ ἀγαθόν, καὶ τὴν ἐργασίαν αὐτοῦ εἰς τέλος ἄγων· Ἐνεργεῖ γὰρ ὁ Θεὸς ἐν ἡμῖν τὸ θέλειν· τουτεστι, συνεργεῖ ἡμῖν πρὸς τὸ θέλειν τὰ ἀγαθὰ, καὶ αὐξεῖ τὸ ἀγαθὸν θέλημα ἡμῶν, καὶ συνεκκαλεῖ ὥστε θερμότερον γενέσθαι· Καὶ ἄλλως δὲ ἐπειδὴ τὸ τέλος αὐτὸς ἐπιτίθησιν, οἱ δὲ ἄνθρωποι ἅπερ ἂν ὀρώμεν τελειούμενα πρὸς ἐκείνα καὶ τὸ θέλειν ἐνεργεῖσθαι ὑπὸ Θεοῦ λέγει· οἷον, ἡθέλησάς τι; ἐνῆργεω πράττειν τοῦτο· εἰ μὲν τὸ τέλος ἐπακολουθῇ, θέλεις πλέον τοῦτο τὸ ἔργον· εἰ*

δὲ οὐ, ἀποναρκᾷ σοι ἡ θέλησις. Τοῦ τοίνυν τέλους παρὰ τῷ Θεῷ ὄντος, τοῦ καὶ τὸ θέλειν ἡμῶν συνεκκαίοντος, εἰκότως καὶ τοῦτο φησιν εἶναι παρὶ τῷ Θεῷ. Ἢ καὶ ἀπὸ πολλῆς εὐγνωμοσύνης ὁ Παῦλος καὶ αὐτὸ τὸ θέλειν ἐκ τοῦ Θεοῦ ἡμῖν ἐνεργεῖσθαι λέγει· ὥσπερ καὶ τὰ κατορθώματα χαρίσματα καλεῖ, οὐ τὸ αὐτεξούσιον ἀναιρῶν, ἀλλὰ βουλόμενος ἡμᾶς αἰεὶ εὐχαριστεῖν, καὶ πάντα ἀνατιθέναι τῷ Θεῷ. "Ορα δὲ καὶ τὴν λέξιν· ἐν ὑμῖν, εἶπε, τοῖς μετὰ φόβου καὶ τρόμου τὴν σωτηρίαν κατεργαζομένοις· ἐν γὰρ τοῖς τοιούτοις ἐνεργεῖ ὁ Θεὸς τὰ πάντα. If am not mistaken, there are here some topics not to be found in, and others handled in a manner superior to that of our best modern Divines.

14. πάντα ποιεῖτε χωρὶς γογγυσμῶν καὶ διαλογισμῶν. Most modern and some antient Commentators consider this as a general exhortation to the constant discharge of all Christian duties amidst whatever difficulties, doubts, and temptations. So Theodoret: *προθυμῶς φέρετε τὸν ὑπὲρ τῆς ἀρετῆς πόνον, τοὺς ὑπὲρ τοῦ εὐαγγελίου κινδύνους, μὴ δυσχεραίνοντες τὰ προσπίπτοντα λυπηρὰ, μηδὲ διαφόροις χρωμένοι λογισμοῖς· ἑαυτοῖς γὰρ τὸν πλοῦτον ἀθροίζετε· οὐδεὶς δὲ κέρδη συλλέγων μέγιστα ἀσχάλλει καὶ τινθορῶζει.* But this seems scarcely reconcileable with the terms *γογγ.* and *διαλ.*, unless they be much tortured. I rather assent to Heinrichs, that having at ver. 12 & 13 given them a general exhortation to Christian constancy, the Apostle now recurs to what he had more especially considered at ver. 3—5. So also Crell., Whitby, and Mackn., the first mentioned of whom observes, that he enjoins on them the Christian duty of obeying their pastors, and adds the name of God, because the obedience is to be rendered as unto God. See Eph. 5. and 1 Pet. 5. Whitby (perhaps prudently) unites *both*, explaining: "obey the precepts of the Christian faith, and of your spiritual monitors cheerfully, and without grudging, and readily, without exacting a reason for every command they lay upon you." The *γογγ.* and *διαλογισμ.* are (as Heinrichs observes) effects of the *ἐριθεία* and *κενοδοξία*, of which he had cautioned them at ver. 3—5. *Γογγυσμὸς* properly signifies a *grumbling*, *muttering*, *murmuring*: and *διαλογισμὸς* denotes that spirit of *excuse* and *subterfuge* in which the *γογγυσμ.* usually finds vent,

namely, a disposition which seeks out doubts, and magnifies difficulties, ever seizing any flimsy reason whereon to justify neglect of what is required. So that the two phrases have nearly the same force; hence they are both rendered by Schleus. *prompto animo*.

15. ἵνα γένησθε ἄμεμπτοι καὶ ἀκέραιοι. The ἵνα simply denotes *result* and *tendency*; q. d. "Thus will ye be blameless," &c. Ἀκερ. is *not* (as Heinrichs says) synonymous with ἄμεμπτ., but it is often joined with it and its synonymes. So Plut. 2, 439 B. (cited by Wets.), ἔργον δὲ ἄμεμπτος εἰς ἀρετὴν καὶ ἀκέραιον οὐκ ἔστιν εὐρεῖν. I add Eurip. Or. 912. ἀκέραιος ἀνεπίληπτος ἡσυχῶς βίον. On its derivation the Etymologists are not agreed. The most probable opinion is, that it comes from privative and κερῶ, to *mix*. So the Etym. Mag. explains it ὁ μὴ κεκράμενος κακῶς, ἀλλ' ἀπλῶς καὶ ἀποικίλως. It therefore seems to be equivalent to the *integer vitæ scelerisque purus* of Horace. Mackn. renders it *untainted*. But by aiming at being very literal, he (as on many other occasions) loses the spirit of the term. The two expressions are well rendered in our Common Version *blameless and harmless*. The following expression τέκνα Θεοῦ ἀμώμητα further unfolds the idea; and it is, as Heinrichs says, a *cognomen piorum*; as τέκνα ἐπαγγελίας. See Rom. 8, 16 & 21. 9, 8. Gal. 4, 28.

15. ἐν μέσῳ γενεᾷ σκολιᾶς καὶ διεστραμμένης. "among persons of crooked and perverse habits." The phraseology is rightly supposed to be derived from Deut. 32, 5. γενεὰ σκολία καὶ διεστραμμένη. And in similar terms Jesus speaks of the Jews at Matt. 17, 17.; and Peter, at Acts 2, 40. So also Ps. 77, 10. γενεὰ σκολιὰ and Prov. 4, 24. 16, 28. The terms σκολιδς and διεστράμμενος, like many others of a similar sense, as στρεβλς, are, both in the Scriptural and Classical writers, applied to denote *wickedness*. So Arrian Epist. (cited by Heinrichs) δόγματα στρεβλὰ καὶ διεστράμμενα. I add Pind. ap. Plat. 365 B. πότερον δίκας τεῖχος ὕψιον ἢ

σκολιᾶς ἀπατᾶς ἀναβὰς, &c. Thus, by a similar metaphor, the Heb. שָׁרָץ,\* is often used in the sense *perverse, wicked*.

15. ἐν οἷς φαίνεσθε ὡς φωστῆρες ἐν κόσμῳ. It is strange that some Commentators (as Theophyl., Erasm., and Mackn.) should take φαίνεσθε in the *Imperative*. Nor is the *ye* confined (as most Commentators think) to the Philippians; but it signifies *ye and such as ye*. Doddr. has here (I think) evinced less than his usual judgment, by following Saurin (who caught the opinion up from his ingenious countrymen, Beza,) in regarding the φωστῆρες as having an allusion to *light-houses*. This is, like many notions of that brilliant, but too fanciful Frenchman, a mere ignis fatuus, or false light, which, though it may pass off very well in a pulpit declamation, is not proper to be transplanted into a Commentary. There is plainly (as the antients saw) an allusion to the *heavenly luminaries* that gave light to

\* I would observe that שָׁרָץ properly signifies *to make hooked, to distort, pervert*. For both שָׁרָץ and אָרָץ, רָרָץ, לָרָץ, and קָרָץ seem to be only variations of one general idea; and even all, though regarded as separate roots, are, in fact, derivatives from the primitive biliteral שָׁר, which (I am surprised the Lexicographers should not have seen,) signifies, literally, *to hook*; indeed our *hook* (and perhaps *yoke*) is evidently derived from it. Hence it comes also to mean *hook in, edge in, confine, compress, &c.* Thus אָרָץ might well denote the *end* or *extremity* of any thing, since there it is *confined*, and has *its limits*. The same idea of *edging in, confining, &c.* is discernible in קָרָץ, *to bind about*; from whence קָרָץ, *ring-streaked*. לָרָץ is of exactly the same sense with שָׁרָץ, and it is not improbable that σκολιᾶς, of which the Greek Etymologists give so indifferent an account, is derived from it, unless it comes from σχῶ, cognate with σχέω, *cingo*, like שָׁר. קָרָץ, *to lock*, is used by the same figure as that which subsists in אָרָץ. I cannot forbear adding, that the word *wicked* does *not* come, as Skinner (and from him most Etymologists) supposes, from *vitiatus*, but, according to Skinner's *first*, but *rejected* thought, from the Ang. Sax. *picca*, a *witch*, or *wizzard*. It therefore literally signifies *bewitched*, viz. by the Devil; for that was plainly in the mind of those who first used the word. Thus, in our criminal processes, the prisoner is said, in the indictment, to have perpetrated the crime laid to his charge, *incited by the Devil*. Probably this was borrowed from the law forms of our Anglo Saxon ancestors of the time of Alfred, &c.

the world, and are called by this name in Gen. 1, 14 & 16. Sap. 13, 2. and Sir. 43, 7. The *planets* also may be had in view; since in Deut. 8, 20, 12, 3. and 1 Macc. 1, 24. persons eminent for virtue, rank, or talents, are so called. Nor is the metaphor unknown to the Classical writers. So Aristid. Panathen. p. 136. (cited by Wets.) *πῶς οὐκ ἐκείνοι διὰ πάντων ἐξελάμπουν ὥσπερ ἀστέρες*; To which I could add, if it were necessary, many other passages. I need scarcely remind my readers of the very similar comparison in Matt. 5, 11 & 16. Eph. 5, 8. and 1 Thess. 15, 5. All this might have shown the Commentators that the *ye* could not be meant to apply to the Philippians *only*, but has the general sense which I have above assigned to it.

16. *λόγον ζωῆς ἐπέχοντες*. On the sense of *ἐπέχ.* Commentators differ. Most render it, "holding forth for the guidance and example of others." And so our English Versions. The same sense, too, is assigned by Grot., who says there is an apodosis mixed with a comparison. And Rosenm. observes that this is required by the context and the *linguæ ratio*. To the latter position, however, I must demur; since neither this, nor any signification like it, is found in the Scriptural writers: and as to the *context*, that depends upon what these words are to be referred to. Now the Commentators have noticed that ver. 15. is parenthetical, and thus *these* words refer to the admonition *πάντα ποιείτε*, &c. at ver. 15. I cannot, therefore, but prefer the interpretation of some antients (as Theodoret and Hesych.) and moderns, as (Luther, Knatchbull, Wolf, Whitby, Wets., and Heinrichs,) *keeping to, retaining with constancy*. Of this sense, indeed, there is no positive example in the New Testament: but the word is often used in significations nearly allied to it; as in 1 Tim. 4, 16. Many similar exhortations occur elsewhere; as in 1 Cor. 11, 2. *τὰς παραδόσεις κατέχετε*. Heb. 10, 23. *κατέχομεν τὴν ὁμολογίαν τῆς ἐλπίδος ἀκλινῇ* et sæpissimè.



The λόγος ζωῆς is an elegant periphrasis for the Gospel.

16. εἰς καύχημα ἐμοὶ εἰς ἡμέραν Χριστοῦ. The εἰς denotes the *end* and *result*; q. d. "So that your conversion to the faith, and your constancy therein, may be a matter for my rejoicing in the day of Christ," i. e. the day of judgment. The ὅτι signifies *namely that*; and the words οὐκ εἰς κενὸν—ἐκοπίασα further develope the preceding thought, and contain an elegant *litotes*, with which I would compare Solon 29. ἀμα γὰρ ἄελπτα σὺν θεοῖσιν ἦνυσα, "Αμα δ' οὐ μάτην ἔρδον" In the εἰς κενὸν ἔδραμον there is an agonistical allusion, also used at Gal. 2, 2. Compare, too, 1 Cor. 9, 26. The εἰς κενὸν ἐκοπίασα is subjoined by way of explanation. How applicable it was to the whole of St. Paul's life, after he began to preach the Gospel, is obvious; and it is surprising that Wets. should have recognized no *more* in the *running* and *labouring* than an allusion to his frequent peregrinations, "Longam iter Hierosolymis per totam Macedoniam." I need only refer to the affecting description of his course of life at 2 Cor. 6, 4—6., where, among the rest, we have ἐν κόποις.

17. ἀλλ' εἰ καὶ σπένδομαι ἐπὶ τῇ θυσίᾳ καὶ λειτουργίᾳ τῆς πίστεως ὑμῶν. It is well observed, by Heinrichs, that the preceding word κοπιᾶν, which denotes the various toils, hardships, and trials he had to encounter in his Apostolical office, might easily suggest to him the possibility of his having to sacrifice, in the same glorious cause, even *life itself*.

Though such is clearly the general sense, yet there is some obscurity in the phraseology, and an incongruity in λειτουργία. Here Heinrichs has much learned investigation; though, as usual, he is tediously and unnecessarily minute. I shall give the substance of his annotation. "Σπενδεῖν, like *libare*, is a common sacrificial term to denote the pouring of the wine, wine and oil, or other liquid, on the head of the victim previous to his being sacrificed; and as it was poured upon his head, ἐπισπένδω has much

propriety. The ἐπὶ signifies *for*, or *on account of*. But the Apostle does not plainly say *for the Gospel* and the *faith* to which he had converted them, but names, instead, *those good works* which the Apostle had generated in the Philippians; and these he compares to *θύσῖα* and *λειτουργία*. Similar metaphors frequently occur; as in Rom. 21, 1. 15, 16. Heb. 13, 15 & 16. Thus he here for ἐπὶ τῇ πίστει ὑμῶν puts ἐπὶ τῇ θυσίᾳ καὶ λειτουργίᾳ τῆς πίστεως ὑμῶν. Finally, having brought forward the image, he dresses it by comparing his own death to a libation, with which his blood would be, as it were, to be poured over those sacrifices, victims, and oblations, which, by their faith and Christian probity, the Philippians had presented to God." It is observed, by Hamm. and Mackn., that the bringing in of men to the faith of Christ, to the embracing and receiving of the Gospel, is, in other places, also compared to a sacrifice, and the Apostle to an officiating priest. See Rom. 12, 1. 15, 16. And Doddr. observes, that the Apostle considers the faith of the Philippians as an acceptable sacrifice presented to God; and if he incurred martyrdom for his zeal to promote it, he might speak of his blood as a libation poured out upon occasion of it, with greater beauty and propriety than most Commentators have remarked." I would add that a similar metaphor occurs in Eurip. Orest. 188—190.

The Apostle, then, with inexpressible magnanimity, adds χαίρω καὶ συγχαίρω πάντιν ὑμῖν, "If this be so, I shall rejoice and congratulate you. For (as Rosenm. paraphrases) to you, and to all the faithful, the fruits of my death will reach." Most Critics are of opinion that the Present is here used for the Future. But it seems more correct to say that the Apostle, by a beautiful figure, supposes his impending death already at hand and present. That he must have intended this is plain from the words following at ver. 18. τὸ δ' αὐτὸ καὶ ὑμεῖς χαίρετε, καὶ συγχαίρετε μοι, which, if rendered in the *Future* (as those Critics

direct) have an insipid and frigid air. The antient Commentators, with their usual good taste, seem to have been aware of the true ratio of this use of the present.

19. ἐλπίζω δὲ ἐν Κυρίῳ Ἰησοῦ, Τιμόθεον ταχέως πέμψαι ὑμῖν. After having concluded the exhortations commenced at 1, 27., the Apostle interweaves something respecting himself, Timothy, and Epaphroditus. Of these two brethren, the former had, it seems, at the earnest request of the Apostle (2 Tim.); gone to Rome to see him, and was now with him, and whom, as being well known to the Philippians (Acts 16.), he would willingly have sent to support their minds, but that he could not spare one so dear at so critical a time. However, he endeavours to supply that want by sending Epaphroditus, who had recently recovered of a dangerous disorder, and of whom he speaks in the most affectionate terms. At the same time he comforts them by saying that he hopes shortly to be enabled to send Timothy to them. (Heinrichs.)

The event which he waited for was, doubtless, the determination of his fate, for life, or death.

19, ἐν Κυρίῳ Ἰησοῦ. It is remarked by Heinrichs: "Apostoli, sicut omnia, ita et spes suas, a Deo Christoque repetebant." So ver. 24. The καὶ in καὶ γὰρ has much force, and stands in the place of a sentence; q. d. "That not only you may be fully assured of my fate, but I also, being assured of your condition, may be easy in mind," ver. 28. Εὐψυχεῖν signifies to *be of good courage*; of which sense many examples are adduced by Kypke.

20. οὐδένα γὰρ ἔχω ἰσόψυχον—μεριμνήσει. This indicates the *reason* why he would have preferred sending Timothy, namely, he being a kind of *second self*, who could γνησίως, &c., "feel as *genuine* a care for them as himself." Ἰσόψυχον, *like-minded*, one that thinks, cares about the same thing, and in the same manner. So Theophyl.: κηδόμενος τῶν ὑμετέρων ὁμοίως ἐμοί. Of this, and similar terms, nu-

merous examples are adduced by Wets.; as Schol. on Eurip. *Androm.* 419. *ισόψυχα τοῖς ἀνθρώποις εἰσι τὰ τέκνα.* Ignat. ad Heron. *Μαρίαν τὴν θυγατέρα μου τὴν πολυμαθεστάτην—ἧς ἀντίψυχον γενοίμην·* & on Eph. *εἶην ὑμῶν ἀντίψυχον.* Gloss. *ισόψυχόν, animæquum.* So many later Classical writers say, *ἴσος τῇ κεφαλῇ* or *ψυχῇ* of a very dear friend. And Hor. *animæ dimidium meæ.*

20. *γνησίως*, “with the same paternal feelings as myself.” So Theophyl.: *πατρικῶς.* Thus at 1 Tim. 1, 2. he calls him his “own son in the faith.”

21. *οἱ πάντες γὰρ τὰ ἑαυτῶν ζητοῦσιν, οὐ τὰ τοῦ Χριστοῦ Ἰησοῦ.* Rosenm. thinks that by *οἱ πάντες* are meant, not all the teachers known to the Apostle, but only those at Rome, whom he *might* have sent to them. But it is not likely that he could mean to include Epaphroditus, whom he *did* send, and whom he so much praises at ver. 25.; any more than Tychicus, who merited no little commendation. I assent to Heinrichs, that the *οἱ πάντες* may be taken populariter for *οἱ πολλοί*, *the great bulk.* The words are meant, Heinrichs conjectures, for those Christian converts and teachers who were of the Judaizing party, and from whose enmity the Apostle had suffered so much. See supra 1, 15 seqq. This, however, may be going too far; for (as he himself admits) the negative *οὐκ* may be taken comparatively; q. d. “no one pays so much attention to the interest of Jesus Christ as of his own personal interests.” It may, however, (with Theophyl.,) be taken to refer to the Apostle’s *journey*; q. d. “all seek their own ease and safety rather than undertake a fatiguing and perilous journey.” So Doddr. thinks the Apostle may possibly speak this in reference to the part which some Christians, and probably some ministers at Rome, had acted, to whom he might have proposed this journey; which they might decline through too great a regard to their own ease and conveniency, which laid him under the necessity of parting with Timothy.

22. τὴν δὲ δοκιμὴν—εἰς τὸ εὐαγγέλιον, “The proof of him ye have had and known. We here have Substantive for adjective; as in 2 Cor. 2, 9. ἵνα γνῶ τὴν δοκιμὴν ὑμῶν, & 9, 22., where see the notes; q. d. “his commendation does not rest on *my* testimony.” For Timothy had been with Paul at Philippi. See Acts 16, 1—3., and 17, 14.

22. ἐδούλευσεν εἰς τὸ εὐαγγέλιον. It is here remarked, by Heinrichs and Rosenm., that this is for ἐδούλευσεν τῷ εὐαγγελίῳ; since the Hebrews express the Greek dative by ὧ. And they render “inserviit Evangelio,” taking the ἐδουλ. to have only reference to that idiom by which ministers of the Gospel are called δούλοι τοῦ εὐαγγελίου. So Theophyl.: ὡς Θεοῦ λειτουργός. But, considering the nature of the context, and that this use of the phrase occurs no where else in the New Testament, it should seem to have reference to his *diligence* in the service.

23. τοῦτον μὲν οὖν ἐλπίζω—ἐξαυτῆς. “Him, however, I hope to send shortly, that is, as soon as I see how my affairs will terminate, how it shall fare with me.” The termination alluded to is the event of the trial to which he expected shortly to be brought: and it was uncertain whether he would be condemned to death, or perpetual imprisonment, or be acquitted and set at liberty.

Ἐξαυτῆς is to be taken with ἐλπίζω. Heinrichs regards τοῦτον as put for τοιοῦτον, “talem tantumque virum.” But this idiom, though it might be admitted in a Classical writer, is not agreeable to the Scriptural style. Heinrichs also thinks the ἀπὸ in ἀποδῶ is intensive; as in ἀπέχω. But the ἀπ. never means more than *at* (as to *look at*); a sense which may have place here.

25. ἀναγκαῖον δὲ—ὑμᾶς. The δὲ signifies *however*; and Heinrichs thinks it stands for a clause; q. d. “But (since these things, though probable, are yet uncertain, that you might not be any longer ignorant of the state of my affairs) I judged it necessary

to send Epaphroditus, though he be not quite restored to health ; yet, lest you should hear any false tidings of my fate or his, I thought it better to send him now, without waiting for another opportunity." On ἀνάγκαιον see the note supra 1, 24. With respect to the terms applied to Epaphroditus, *my brother, fellow-labourer, and fellow-soldier*, in these there is nothing but what is plain, since Epaphroditus was no doubt a presbyter at Philippi. But on the words ὑμῶν δὲ ἀποστόλων Commentators are not agreed in opinion ; some taking ἀποστ., as denoting, if not Apostle, in the more *elevated* sense, yet, in a lower sense, or that of Deputy and Legate under Paul, i. e. as *Bishop*, in order to ordain Priests and Deacons. This, however, Doddr. thinks, is stooping very low to draw an argument for the existence of primitive Episcopacy." Yet the good Doctor might have softened so positive an expression, since the opinion is not only supported by some eminent modern Commentators, as Wells, Blackw., Wets., and especially Whitby (who proves that Ἀπόστολος may be taken in this lower sense, see 2 Cor. 8, 22 & 23, &c.), but also by some antients. Nay it is somewhat countenanced by Chrys. Yet, as the point is doubtful, I grant it may be better to wave the argument, especially as "*non tali auxilio, &c.*" I cannot, however, but think that Dr. Doddr. *stooped quite as low* in urging that it was incongruous to suppose that the Philippians would have sent their Bishop as a *messenger* to Paul. Surely, without knowledge of the nature of the message and business, we cannot judge of the probability or improbability of the Bishop having the charge of it. If ἀπόστολος cannot be proved to have the sense in question, neither (I think) can it be proved to have that of *sacred ambassador*, like the Hebr. מַלְאכִי, *conveyor of the sacred monies* : though this interpretation is adopted by Grot. and Rosenm. : for I agree with Heinrichs that they make out no proof. I am therefore inclined to adopt

the interpretation of some antients and modérns, who take ἀποστ. simply to signify *messenger*; as in Joh. 13, 16.

Λειτουργὸς τῆς χρείας properly signifies one who discharges any office, which must here be understood of the office of *conveying*; and τῆς χρείας denotes (as Rosenm. observes) the things of which he was in need.

26. ἐπειδὴ ἐπιποθῶν ἦν πάντας ὑμᾶς, "For he was longing to see you all." The ἴδειν is left understood, and is supplied in some MSS., doubtless from the margin. Καὶ ἀδημονῶν, "and was exceedingly troubled." A very strong term, occurring also in Matt. 26, 37., where see the note. So Hippocr.: ἀλύων καὶ ἀδημονέων ὁ θυμός. This was, as Mackn. observes, a decisive proof of the goodness of his heart.

27. καὶ γὰρ ἡσθένησε. The phraseology is here elliptical, and γὰρ stands in the place of a clause omitted; q. d. "For sick indeed he was, yea sick even almost unto death."\* In παραπλήσιον θανάτῳ, Heinrichs fancies an inaccuracy; and he thinks propriety of language required ἕως θανάτου. This error he excuses on the ground of the Apostle's limited acquaintance with Grecian literature. But it may be questioned whether this be not too hypercritical. Neither Heinrichs, nor any other modern critic, can tell how far the Hellenistical and provincial idiom extended: and as there seems every reason to think that the Apostle had in view Is. 38, 1. where the Greek translators all differ, so it is not improbable that in the time of the Apostle the words παραπλήσιον θανάτῳ might exist in some copies of that version. And it is the less likely that the Apostle should have *coined* the phrase, since he no

\* It is clear from this (as Whitby well observes) that "the Apostles could not exercise the gifts of healing at their own pleasure, but only by a special impulse, or suggestion from God. Those gifts were vouchsafed, not so much for the recovery of the sick, as to convince and convert unbelievers."

where else uses the word παραπλ. Certainly many idioms sanctioned by the usage of the best writers are far harsher than this. Nay, the phrase is almost justified by something very similar in Galen. 1, 3. in Hippocrat. Epidem. 1. (cited by Wets.) καὶ οὗτος γε πλησίον ἦκε τοῦ θανάτου κατ' ἐκείνην τὴν ἡμέραν—πλησίον ἀφίκετο θανάτου. In Ælian V. H. 8, 14. we have the more elegant expression ἐνόσει ἐπὶ θανάτῳ.

27. ἀλλ' ὁ Θεὸς αὐτὸν ἠλέησεν. This was, no doubt, a usual phrase: but I cannot agree with Heinr. that it supposes the popular notion of diseases being punishments from God." It seems merely to imply the pious opinion that recovery from dangerous diseases ought to be regarded as proceeding from the interposition of the Deity, and as a mark of his mercy. But indeed *mercy* may here signify *benefit*. See Theophyl. The Commentators might better have remarked on the skilful turn in οὐκ αὐτὸν δὲ μόνον, ἀλλὰ καὶ ἐμέ, which is inferior to none that I remember in the best Classical writers, and, what is of more consequence, it is a strong proof of the affectionate disposition of the Apostle.

On the words λύπην ἐπὶ λύπῃ σχῶ, the philological Commentators have here a favourable opportunity of opening out the stores of their erudition. See the huge farrago of Elsner, Wets., Kypke, and others. Suffice it to say, that this sort of phrase was applied to *any* kind of evil. So "evil upon evil," "grief upon grief," "wound upon wound." Many of the passages, however, are of another kind, as "squadrons upon squadrons," "gluttony upon gluttony," "drunkenness upon drunkenness." They might have appositely cited Æschyl. Pers. 537. μὴ κατὰ πρὸς κακοῖσι πρόσθῃται κακόν· and Æschyl. Suppl. 116. (according to the emendation of Stanley and Pearson) ἄταν δ' ἄτα.

28. σπουδαιοτέρως οὖν ἔπεμψα αὐτὸν—ᾧ. Σπουδαιοτέρως, is well rendered by the Vulg. *festinantius*, and by Theophyl. ἀνυπερβετώς, i. e. "somewhat more hastily than I otherwise should;" for the reasons



mentioned at ver. 25. This signification was probably idiotical and provincial; for it never (I think) occurs in the Classical writers. Ἐπεμψα is for ἀνέπεμψα, "sent him back." In the words ἵνα ἰδόντες αὐτὸν πάλιν χαρήτε καὶ γὰρ ἀλυπότερος εἶ, there is another very elegant turn, and an unequivocal proof of the goodness of the Apostle's heart; for he felt less sensible of his own griefs, by the satisfaction of knowing that they had the pleasure of receiving back their beloved minister safe.

29. προσδέχεσθε αὐτὸν ἐν Κυρίῳ μετὰ πάσης χαρᾶς. The ἐν Κυρίῳ is explained, "as becometh Christians." Καὶ τοὺς τοιούτους ἐντίμους ἔχετε. A brief expression, which may be rendered, "and not only him, but such like have in honour, account honourable," i. e. such as expose themselves to fatigue and danger in the cause of the Gospel.

30. ὅτι διὰ τὸ ἔργον τοῦ Χριστοῦ—λειτουργίας, "For because of his (affection to) the work of Christ, (or "in the cause of Christ," as this was for the benefit of the Gospel) he came unto death." The Commentators regard μέχρι τοῦ θανάτου ἤγγισε as a Hebraism, like למות, in Job 32, 22.

30. παραβουλεσάμενος τῇ ψυχῇ.

There are few diversities of reading that have been more variously controverted than that which subsists in the present passage, where some antient MSS. and Versions, and some Fathers, read παραβουλεύσαμενος, which has been approved by the most eminent Greek scholars that have ever lived, as Salmas., Scaliger, Casaub., Grot., and almost all the critics. The common reading, however, has been stiffly defended by Wolf, Heuman, Bengel, Elsner, Blackwall, Matthæi, Michaelis, Knapp, Schleus., Storr, Heinrichs, and Nolan, who urge, that, though the παραβουλέυσασθαι does not elsewhere occur, yet no authority is required for so ordinary a compound; so that its use may be defended even without authority; and the Apostle (they add) is accustomed to employ extraordinary words. On the other hand, it is urged in favour of παραβολ., that it is supported by the most eminent MSS. of various recensions, and also by the most antient Versions and many Fathers and Greek Commentators. It is, however, objected by Slade, that it is more usual for transcribers to omit a letter than to add one, and the proposed alteration would have an anomalous construction. But to this it might be answered, that the syllables βολ. and βουλ. are

often confounded by the scribes: yet as βουλ. is much more frequent than βολ., they almost always change βολ. into βουλ. As to the charge of anomalous construction, παραβουλεύεσθαι, if a correct term, must have the same construction as παραβάλλεσθαι. Now the numerous examples of Wets. show that that word not only has the *accusative*, but the *dative*, especially in the latter writers. It is, moreover, objected by Heinrichs, that the termination δλέω is nowhere found, and is agreeable neither to analogy, nor to grammatical rules; compound verbs having frequently the terminations λογέω, τροφέω, φορέω, δρομέω, βολέω, but never εύω. Yet the learned Commentator seems to rest too much on this argument. For such instances, though rare, are sometimes met with; as in Eurip. Ion. 877. ψυχὰ δ' ἀλγεῖ κακοβουλευθεῖς' ε. α., where, from a similar scruple respecting the analogical formation of κακοβουλευθεῖς', Barnes, after remarking: "Composita a βουλή cum præpositione faciunt εύω, cum adjectivis in έω desinunt; ut et plurima alia verba a nominibus derivata, ut έπιβουλεύω, προβουλεύω, &c. sed κοινοβουλέω et κακοβουλέω," &c., conjectures κατὰ βουλευθεισ', or κακοβουληθεῖς', or έπιβουλευθεισ'. And Reisk proposes καταβ., which, however, is a *vox nihili*. As to the other conjectures, they are unnecessary, and have never been adopted by the great critics since Barnes's time. It is plain that κακοβουλεύω comes from κακόβουλος, which is used by the best writers. Thus here, if παραβουλενσάμενος be the true reading, it may come from παράβολος. Nay, if παραβουλ. be the true reading, it may come from παράβουλος, synonymous with κακόβουλος: and though that word be rare, it is found in Du Cange's Gloss. Græc. accompanied with two authorities, Theophanes and another writer. In short, had παραβουλένσασθαι been bad Greek, would Chrys., Damascenus, Nicephorus, and others have used the word? The anomaly surely is not great; and παράβολος, from which it would thus be formed, was in frequent use.

As to the authority of MSS. and Versions, by which Heinrichs, the strenuous defender of the common reading, admits the new reading is especially supported, I cannot think it is so very strong. They are but six in number, and though very antient, are such as have been every where altered by early Critics, who changed the idiotical expressions into Classical ones. And with respect to the *Versions*, they are worded so ambiguously, that it cannot be pronounced with certainty what the Translators read: though the *sense*, "not regarding his life," seems more favourable to the *old* than the *new* reading. As to the authority of celebrated Greek Classical Scholars, it cannot *decide* a question of this kind: for we may account for their predilection in the same way as for the *correction* (if it be such) of those learned persons who emended the MS. A. B., &c., namely, from the perpetual occurrence of παράβολος and παραβάλλεσθαι in a sense not unsuitable to the present passage, and the very great rarity of παραβουλέεσθαι; for the verb has been found nowhere else: but that is no argument against the existence of it, since it is *formed* analogically. Παράβουλος is *also* very rare; yet it is found in the antient lexicons, and, what is more to our present purpose,

δυσπαράβουλος in Æschyl. Suppl. 113. ed. Stanley, *δυσπαρὰβούλοις φρεσὶ*, *malè consulentibus animis*, where the metre will not permit *δυσπαρὰβόλοις*.

Upon the whole, though I admit that the question can scarcely be brought to any certain determination, yet I think the evidence, both external and internal, is in favour of the common reading. As to the *sense* it is much the same on *either*.

From the nature of the expressions employed, some recent Commentators, as Heinrichs and Rosenm., have conjectured that the *peril of life*, of which the Apostle speaks, was brought on by Epaphroditus's hastening forward to reach Rome to fulfil his commission, in spite of a *severe fit of illness* which seized him, and with which he struggled so as to *reach his destination* and fulfil his commission, though nearly at the expense of his life; since the disorder was so aggravated as to become nearly mortal. A most ingenious, and probably well founded, conjecture, which is equally consistent with *παράβουλ.* or *παραβολ.* For *both* expressions seem far too strong, except on this conjecture; nor is it easy to see how any one undertaking a journey to Rome and back could be said to be *regardless of*, or to *hazard his life*.

30. *ἵνα ἀναπληρώσῃ τὸ ὑμῶν ὑστέρημα τῆς πρὸς με λειτουργίας.* These words are well paraphrased by Theophyl.: "you were not present to personally minister to my comfort, though you sent to the relief of my necessity. This therefore which in you was wanting, namely, the ministration of the mind and body, he hath fulfilled, ministering to me instead of you all." And so Doddr.: "*that he might fill up the deficiency of your service to me*, and might, if it were possible, perform to me in his own person all the kind offices which your whole society could have rendered me, had you been with me as he was." Compare similar sentiments and phraseology in 2 Cor. 9, 9. Philem. 13. 2 Cor. 9, 12. 11, 9. Col. 1, 24.

### CHAP. III.

VERSE 1. *τὸ λοιπὸν, ἀδελφοὶ μου, χαίρετε ἐν Κυρίῳ.* On account of the *τὸ λοιπὸν*, and the valedictory *χαίρετε ἐν Κυρίῳ*, Heinrichs thinks the Epistle, as far as it regarded the *Church*, ends here; and the *τὰ αὐτὰ γράφειν ὑμῖν*, he thinks, commences a new Epistle, which having written by itself, the Apostle had

added to the former, not addressed to the whole Church, but only to certain persons in it, with whom he was more particularly acquainted, or to whom he was on this or that account more especially attached, and whom he knew to be further advanced in the Christian doctrine." But this is resting too much on a dubious and extensive formula like to λοιπὸν; and to take χαίρετε in its valedictory sense is quite arbitrary, and indeed unnecessary; for it is clearly *hortative*. And the τὸ λοιπὸν may either mean *henceforward*, as Whitby renders, or (as Doddr. and Mackn.), "as to what remains." But the former interpretation seems preferable; for it should appear that the following verse is a sort of coda or postscript, similar to what is found in many other of the Epistles. See 2 Cor. 13, 11 Gal. 6, 17. Eph. 6, 10. The Apostle seems to have ceased writing or dictating here, and to have added the rest (which it is probable he originally intended to shorten) at another sitting.

1. τὰ αὐτὰ γράφειν, &c. Some Commentators, as Doddr., have fancied in this a reference to some former Epistle which has been lost. But the principle is unsound; for as it has never been *proved* that any *one* Apostolical Epistle is lost, so there is no reason to suppose it *here*. Others, as Menoch. and Mackn., take the τὰ αὐτὰ γράφειν as put elliptically for "write the same things to you which we have written to others." But the nature of the expression confines it to the *Philippians*. It is therefore more reasonable, with Beza, Zeger, Flem., and Rosenm., to consider it as referring to some previous personal admonitions. Indeed γράφειν is sometimes used *populariter* for λέγειν, as also λέγειν for γράφειν. And so Grot. seems to have taken it.

The particles μὲν and δὲ merely serve to the apodosis, and therefore ought not to be rendered by *indeed* and *but*. They may be passed by, or rendered, "on the one hand—on the other hand."

1. ὀκνηρὸν, *wearisome*. The word has usually an active sense, but here it has a *passive* one; as in

Prov. 31, 27. Ἀσφαλές, i, e. (as Zanch, Grot., and Schleus. explain) “makes you safe.” Wets. compares a similar passage of Liban. Epist. 61. ἡμῖν μὲν οὐκ ἔργον οὔτε γράφειν οὔτε δεῖσθαι περὶ τῶν αὐτῶν σοὶ δ’ οὐκ ἂν ἔχοι καλῶς αἰεὶ περὶ τῶν αὐτῶν ἀκούειν.

2. βλέπετε τοὺς κύνας, “look to, beware of the dogs.” So *videre* in Latin. And indeed this seems a Latinism; for βλέπειν in this sense requires the genitive with ἀπὸ. Heinr. renders *considerate*. But this seems scarcely strong enough. Theophyl, τηρεῖτε, προσέχετε μὴ λάθωσι. Both the senses, *mind*, and *beware of* may be united; and our *look to* may well include them. Τοὺς κύνας, *the dogs*. The article points to some certain persons well known to his readers by that appellation. These are supposed to have been the *Judaizers* who had privily crept in among the Christians, and were sowing the seeds of Judaism. Now the term κύων was in the plain-spoken phraseology of antient times, both in the East and West, employed to characterize impudence, petulance, and greediness. See Suic. Thes. 2, 197. and Is. 56, 11. Ps. 22, 16. Matt. 15, 26. Apoc. 22, 15. It is used by the most dignified characters in the Iliad; and it was applied to a whole class of Philosophers who seem to have been little sensible to any disgrace. See Laert. Vit. Diog. and Wetstein’s Classical examples. Theophyl. well observes, that as the Jews applied this term to the Gentiles, (as the Mahommedans do now to the Christians), so there was a peculiar propriety in thus retaliating upon them, αἰς ἰτάμους καὶ πρὸς τὸ φῶς ἀληθείας ἀναισχυντούντας, καὶ κατὰ πάντων ὑλακτοῦντας.

2. τοὺς κακοὺς ἐργάτας. This does not merely mean *wicked persons* (as οἱ ἐργάται τῆς ἀδικίας at Luke 13, 27.), but, as the best antient and modern Commentators are agreed, the *false teachers*, *crafty Judaizers*, who endeavoured to privily introduce the law. The word ἐργάτης not unfrequently signifies *teacher*; as in Matt. 9, 37 & 39. Luke 10, 2. 2 Tim. 2, 15. The κακοὶ ἐργάται are here well paralleled by the

ἐργάται δόλιοι at 2 Cor. 11, 13. where see the note. These were, however, *κακοί* in other respects, especially by tearing up (as Theoph. observes) what others had planted.

2. βλέπετε τὴν κατατομήν. On the force of the word *κατατομή*, and the scope of the Apostle, the Commentators are divided in opinion. The interpretations proposed are for the most part very frigid, as that of Grot., Theodoret, and Michaelis, who take *κατατομή* for τοὺς κατατέμνοντας, namely, τὴν Ἐκκλησίαν. Still more absurd is the interpretation of Mackn., "the excision, because God will destroy them." *Preferable* is the exposition of Vorst: "Est elegans anta-naclasis, qua eorum jactationes de necessitate circumcisionis irridet, et simul conditionem doctrinæ ipsorum exponit, quippe quâ et seipsos et alios a Christo velut abscinderent." And so nearly Rosenm. Upon the whole, I see no interpretation so rational as that of the antient Commentators. Thus Theophyl.: μέγα δὲ καὶ τιμίον ἦν τότε (read πότε) παρὰ Ἰουδαίοις ἡ περιτομή. Ἐπεὶ οὖν νῦν ἤργησεν, οὐδὲν ἄλλο ἢ κατατομή ἐστίν· ἐπεὶ γὰρ οὐκ ἐστὶ νόμιμον τὸ γενόμενον, τὴν σάρκα μόνον κατατέμνουσιν, q. d. "beware of this cutting and hacking the flesh; for it is *no more*." So also Schleus. and Heinr., the latter of whom remarks that the expression is used ironically and contemptuously, to show indignation at the fancy that no one could be made a Christian but by means of such an insignificant rite.

3. ἡμεῖς γὰρ ἐσμεν ἡ περιτομή, q. d. "They ought not to arrogate to *themselves* alone the title of *περιτομή*; for we Christians are, i. e. possess, the true circumcision, even that of the heart." (See Rom. 2, 29.) And on this the Prophets themselves insist. With the πνεύματι Θεῷ λατρεύοντες we may compare that *spiritual service* enjoined by Christ, Joh. 4, 29. and that *reasonable service* mentioned at Rom. 12, 1. (see also 1 Cor. 7, 19.), and which did not depend upon external rites. Heinrichs observes, that it was then customary with Christians to assume to them-

selves those names and attributes on which the Jews prided themselves.

The various reading Θεοῦ seems to have arisen partly from error, and partly from intentional, but unnecessary, alteration.

3. καὶ καυχώμενοι ἐν Χ., and who make our boast and glory (not in Jewish privileges, but) only in Christ Jesus, whose favour alone we seek, and follow his doctrine.' Καὶ οὐκ ἐν σαρκὶ πεποιδότες. These words are exegetical of the preceding. By σαρκὶ is meant those external rites and ceremonies in which the professors of the law especially placed their reliance for obtaining favour and acceptance with God.

4. καίπερ ἐγὼ ἔχων, &c. The scope of the Apostle (as Theophyl. remarks) is to show that he does not depreciate these grounds of confidence in the flesh because he possesses them not. His meaning is not, that he *has* confidence in the flesh: but he here uses a very brief mode of expression, of which the sense may be thus expressed: "And yet (if there be any ground of such confidence in the flesh) *I* have it. If any one thinks he has such grounds, I can show more." The ἐγὼ is emphatic, and at ἔχων must be understood εἰμι. The δοκεῖ is *not* (as Heinrichs thinks) pleonastic, but (as the antients saw) is inserted, to show that the *Apostle* does not recognise any such grounds.

On the εἴ τις the Commentators trifle. It plainly must mean any *Jew*, or Jewish Christian, or Judaizer. On the μάλλον it is not necessary to *press*. Doddr. well renders it "probably more." In fact the whole sentence εἴ τις—πεποιθήσιν seems to mean no more than εἴ τις ἄλλος, and that is all that a Classical writer would have said. He would probably have written ἔγωγε, εἴ τις ἄλλος, ἔχω πεποιθήσιν ἐν σαρκὶ, ἀλλὰ μάλλον.

5. περιτομή ὀκταήμερος—Φαρισαῖος. The Apostle rhetorically accumulates many of the attributes of his dignity as a Jew, of which his countrymen, and especially the Pharisees, used, it should seem, fre-

quently to boast in conversation. Compare Rom. 9, 4. seqq. (Heinrichs.) The sense is clearly this: "I was circumcised on the eighth day," i. e. I was not a *proselyte*, or *adult circumcised*. With respect to the *reading*, however, it is not easy of determination, and on this both the antient and modern Commentators are divided. Some adopt περιτομή, taking it as abstract for concrete, of which they adduce many examples from the Scriptural and Classical writers. But in all the passages they have cited it is used of a *plural*; and I can find *no* example of a *singular*. I therefore prefer, with others, to read περιτομή, sub. ἐν, which yields the very same sense, with less harshness. As to MSS. they are no evidence in such minutiae. In the reading περιτομή I find I am supported by Bp. Middleton, who renders: "I was, in respect of circumcision (circumcised) the eighth day."

5. ἐκ γένους Ἰσραὴλ, φυλῆς Βενιαμὴν, "by nation an Israelite, by tribe a Benjaminite." It is remarked by Heinrichs that the Apostle says an *Israelite*, since other neighbouring nations, as the Edomites and Ishmaelites, practised circumcision. But it should rather seem that the Apostle means by Ἰσραὴλ a *true* Israelite, and not such as the Samaritans, who pretended to be such. In this view he mentions the tribe of Benjamin, since *that* had not been led into captivity. Here Wets. cites Meg. on Esther 3, 4. Ego εὐγενέστερος Dei S. B. Omnes enim tribus natæ sunt extra terram: proavus autem meus natus est in terrâ Israelis, de Mardochoi ex tribu Benjamin.

5. Ἑβραῖος ἐξ Ἑβραίων. This term is not merely synonymous with *Israelite*, or the more recent *Jew*, but, as Carpzov thinks, *religionem cultumque Divinum gentis designât*. The turn of the phrase \* is

\* With which Wets. compares Medrasch. Thehillim 1, 1. Magnus filius magni, εὐγενῆς filius εὐγενοῦς. Aristoph. Ram. 742. τοῖς δὲ χαλκοῖς καὶ ξένοισι καὶ πυρρίαις, καὶ πονηροῖς, κἄκ πονηρῶν. Eurip. Alc. 677. Θεσσαλὸν κ' ἀπὸ Θεσσαλοῦ πατρὸς γεγῶτα. Liban. Or. 651. ἐλευθέρους τε καὶ ἐξ ἐλευθερῶν. Lys. δούλος καὶ ἐκ δούλων. Propt. 4, 2. Tuscus ego Tuscis orior. See Selden de J. N. and G. 2, 4.



meant to show that he was a Hebrew by both parents, and that by a long series of ancestors, and with no mixture of Gentile or proselyte blood. Now of this the Jews were as proud as those Christians in Spain, who (as we learn from Cervantes) call themselves old Christians, as having no mixture of Moorish blood. See Acts 22, 3, 26, 5. 2 Cor. 11, 22. Theophyl. well explains it ἀνωθέν τῶν ἐνδοκίμων Ἰουδαίων εἰμι—τὴν πολλὴν εὐγενεῖαν δείκνυσι.

5. κατὰ νόμον Φαρισαῖος. I know not why our English Translators should have rendered this “by law :” for it cannot surely mean *the law* properly so called, but (as Schoettg. says) the *oral-law*, in which almost the whole of Pharisaism consisted. So nearly Theophyl. : ἐν τῷ μαθήσει τοῦ νόμου. The most antient of our later Commentators render it *sect* : Schleus. *moralia instituta* ; a signification rare, but of which I have remarked one example, Aristoph. Av. 1343. ἔρω δ’ ἔγωγε τῶν ἐν ὄρεσιν νόμων· Ὀρνιθομανῶ γὰρ κ. τ. λ. Schol. Arist. 577. νόμον νῦν οὐ πάντα τὸν γεγραμμένον φησὶν, ἀλλὰ τὸ ἔθος. So also Thucyd. 6, 16. κόμφ μὲν γὰρ τιμὴ τὰ τοιαῦτα.

6. κατὰ ζῆλον διώκων τὴν ἐκκλησίαν. Here, κατὰ signifies *quod attinet ad*. It is well observed, by Heinrichs, that κατὰ ζῆλον has reference to κατὰ νόμον ; q. d. “out of my infuriate zeal for the rights and institutes of my sect, persecuting the Church.” Διώκων is *not* (as Heinrichs and Rosenm. say), the Present for the Preterite : but it is the Participle imperfect. Theodoret well explains : οὐ γὰρ διὰ τὴν φιλοτιμίαν, οὐδὲ διὰ δόξαν κενὴν, οὐδὲ φθόνῳ βαλλόμενος, αἷς Ἰουδαίων ἄρχοντες, ἀλλὰ τῷ ὑπὲρ τοῦ νόμου φλεγόμενος ζῆλῳ, τὴν ἐκκλησίαν ἐπόρθουν.

6. κατὰ δικαιοσύνην τὴν ἐν νόμῳ γεγνημένος ἄμεμπτος, “as far as the righteousness which is by the law extends, being blameless.” By the δικαιοσύνη ἐν νόμῳ, is meant, all those observances, especially ritual, which the law enjoined. Ἄμεμπτος imports that he never so acted as to give room for spiritual censure. (So Heinrichs). But there appears to be a sort of

meiosis. For he seems to hint, that, if justification could have been thus obtained, he should have had it. So Theodoret: "Ἐδείξεν οὐκ ἀκριβῆ δικαιοσύνην τῇ νομικῇ.

7. ἀλλ' ἄτινα ἦν μοι κέρδη. Under this ἀλλ' ἄτινα there is much meaning couched, which may be thus expressed: "These were such as to bring me into great credit with our Ecclesiastical rulers (see Acts); these made my reputation considerable (see Acts 9, 1.); and would have led to dignities and emoluments, an introduction into the Sanhedrim, &c. ; but all these opportunities of gain I (on my change of views, and conversion to Christ) no more regarded than if they had been sources of loss." Wets. adduces many Classical examples of κέρδος ἡγεῖσθαι, and ζημίαν ἡγεῖσθαι, but in a somewhat different sense.

Διὰ τὸν Χριστὸν, "because of Christ and his religion." It is here beautifully observed, by Theodoret: Τῇ παραθέσει τῶν κρείττωνων ζημίαν ὠνόμασε τὰ ἐλάττονα. περιττὸς γὰρ ὁ λύχνος τοῦ ἡλίου φανέντος· περιττὸς ὁ παιδαγωγὸς τοῖς τὴν τελείαν τὴν σοφίαν δεξαμένοις, ἄχρηστόν ἐστι τῆς τιτθῆς τὸ γάλα τοῖς μεταλαχοῦσι τελείας τροφῆς.

8. ἀλλὰ μενοῦνγε καὶ ἡγοῦμαι πάντα ζημίαν. The ἀλλὰ μενοῦνγε is a very elliptical formula, not used by the Classical writers,\* and imports: "And not these things only, but all other things which are thought honourable and profitable, did I despise. Nay, to the present time; I continue to think all things but loss," &c. Διὰ τὸ ὑπερέχον τῆς γνώσεως Χριστοῦ I. Here διὰ may mean, "in comparison with." But perhaps the sentence is elliptical, and may be thus paraphrased: "And such they appear, because of the excellency of," &c. Τὸ ὑπερέχον, is for τὴν ὑπεροχὴν or there is an Hendiadis for τὴν γνώσιν τὴν ὑπερέχουσαν. The γνωσ. X. I., is here put for the revelation of Christ, the religious system revealed by him: on which signification, see Schleus.

\* Heinrichs renders it *quid, quod, quin*; referring to Irmisch Exc. ad Herodian 1, 804.

Lex. in voce § 6., where are adduced, as examples, 2 Cor. 2, 14., 4, 6., 10, 5., 1 Tim. 6, 20., Malachi 2, 7. Schleus. also refers to Tittm. de Vestig. Gnost., p. 138.

8. δι' ὃν τὰ πάντα ἐξημιώθην, sub. κατὰ. There was no occasion for our Commentators to have stumbled at this expression, which is to be taken *populariter*. When he says he *lost all*, he means that he lost all the opportunity of gaining. And so the antient Interpreters. I cannot think, with Doddr., that this refers to any *confiscation of property*; for *such* he had no means of acquiring.

8. καὶ ἡγοῦμαι σκύβαλα εἶναι, ἵνα X. κερδήσω. Here we have a climax on the preceding ἡγοῦμαι πάντα ζημίαν εἶναι. Thus the καὶ may be rendered *yea*. Σκύβαλα, *dung*, or *dross*. It sometimes signifies the *wreck* thrown out by the sea (as in Ach. Tat. 2., cited by Rosenm.), and sometimes *stubble*, such as in farm-yards is trampled under foot by the cattle, and thus converted into dung. The expression may be Englished by "a mere *drug*," which word comes from the Dutch *Drog*, *dry*, *barren*, *useless*, &c., and signifies, properly, *a dried plant*. Wets. has here very many passages illustrative of the sense of the *word*; and two, of the *sentiment*; as Apulej. Flor. 2. Cratetem rem familiarem abjecisse, velut onus stercoris, magis labori quam usui. Plaut. Truc. 2, 7, 5., amator, qui bona sua pro stercore habet. Petron. 44., itaque illo tempore annona pro luto erat.

8. ἵνα Χριστὸν κερδήσω, "that I may gain the favour and rewards of Christ in his kingdom.

9. καὶ εὐρεθῶ ἐν αὐτῷ. Rosenm. explains this as merely importing "*be a Christian*." And most moderns regard εὐρ. as put for εἶναι. But this cannot here be admitted. The κερδήσω just before evidently has reference to the rewards adjudged at the last day: and in this view εὐρεθῶ will have great force and beauty; q. d. "and be (at the great day) found united to him in faith and love, and therefore be accepted and rewarded." The ἐν αὐτῷ plainly denotes this

*union*, which is alluded to at Joh. 6, 56., "he dwelleth in me, and I in him." I cannot think with Peirce and others, that this is a metaphor taken *e re vestiariâ*.

9. *μὴ ἔχων ἐμὴν δικαιοσύνην τὴν ἐκ νόμου.* It is observed, by Rosenm., that *δικαιοσύνη* frequently signifies the favour and benignity of God; as in the Epistle to the Romans: but here may denote, by metonymy, the state of a man who has attained the favour of God: a sense (adds he) which is confirmed by ver. 8. seq. Thus the words may be rendered: "this my felicity and hope of eternal life I owe not to the Law, but to Christ." *Τὴν ἐκ Θεοῦ δικαιοσύνην*, "for our Christian state is the gift of God. *Ἐπὶ τῇ πίστει*, i. e. on account of my faith in Christ and his doctrine." The *δικαιοσύνην τὴν ἐκ νόμου* may however, Rosenm. thinks, be interpreted, "virtue conformed to the Mosaic Law." See ver. 6. "For the Pharisaical righteousness (continues he) consisted in the observance of rites. To this is opposed the *righteousness by faith in Christ*, *ἡ ἐκ Θεοῦ ἐπὶ τῇ πίστει*, a virtue which originates in, and is fostered by, the doctrine of Christ, the noblest part of which, consists of faith in the Divine promises, and is given by God under the condition of faith; a virtue far more excellent and perfect than the Jewish righteousness, and to which promises far greater, even eternal ones, were attached." Of these two interpretations the latter alone can be admitted; though it does not go far enough. Heinrichs better explains, "righteousness, and the Divine favour thence obtained for us. The antient Commentators, however, expound yet more solidly. (See Chrys. and Theophyl.) Thus Œcumen. 96. D.: *ἐμὴν φησι, τὴν οἷον ἐξ ἔργων ἐμῶν καὶ πόνων τῶν κατὰ νόμον ἢ γὰρ τοιαύτη, φησὶν, αὐδὲ ἔστι κυρίως δικαιοσύνη (τί γὰρ καὶ ποιήσει ἄνθρωπος), ἀλλ' ἡ διὰ χάριτος καὶ πίστεως Χριστοῦ, ἔστι κυρίως δικαιοσύνη.* At *τὴν ἐκ Θεοῦ*, I would subaud *διδομένην*: and *ἐπὶ τῇ πίστει*, is for *διὰ τῆς πίστεως*. Or *ἐπὶ*, may mean *on condition of*. "This righteousness from God by

faith is (as Mackn. explains) that which comes from God's counting the believer's faith for righteousness, and from his working that faith in his heart, by the influences of his Spirit." But see Whitby.

10. τοῦ γινῶναι αὐτόν, sub. ἕνεκα. This is a popular expression for ἵνα γινῶ, which the preceding ἵνα εὐρεθῶ requires. Some, as Bengel, join τοῦ γινῶναι with πίστει. But this is too harsh. Our common Translators and Mackn., very properly retain the common construction. The γινῶναι αὐτόν must be taken in the same extent of signification as the τῆς γνώσεως Χριστοῦ at ver. 8. (where see the note), namely, of that *exalted knowledge* of which he now adduces some examples. Καὶ may be rendered *nempe, even*.

10. τὴν δύναμιν τῆς ἀναστάσεως αὐτοῦ. This phrase is susceptible of more than one sense. It is well observed, by Heinr., that we are not to understand, "the efficacy of his resurrection to confirm the truth of the Christian religion, nor to excite to a holy life (as Michaelis thought), but its efficacy in producing a sure hope that we also, so that we do not hesitate to bear calamities for his sake (Rom. 8, 17., 2 Tim. 2, 11 and 12.), shall be raised to a like resurrection and glory." It may more popularly be explained, with Mackn., "its power in confirming my faith in him, and my hope of salvation through him."

10. καὶ τὴν κοινωνίαν τῶν παθημάτων αὐτοῦ. These words are (though the Commentators will not confess it) very obscure. The acute and learned Heinr. says this is added *conditionis loco ad δύναμιν ἀναστάσεως percipiendam Christianis ineundæ*. But this is too harsh: and the interpretations of most Commentators are too vague. It should seem best to suppose a dilogia in γινῶναι; so that γινῶναι τὴν κοινωνίαν, may signify, "to experience a participation in his sufferings, to know them experimentally." It is, therefore, nearly equivalent to καὶ τοῦ κοινωνεῖσθαι (or κοινωνεῖν) τῶν παθημάτων αὐτοῦ, i. e. ἵνα κοινωνῶ.

The words συμμορφούμενος τῷ θανάτῳ αὐτοῦ, are exegetical of the preceding. The sense is: "being

conformed, likened unto him in his death." So Theophyl. explains ἐξομοιούμεθα. The συμμορφ. may, as Whitby observes, be interpreted; 1st., temporally, by suffering and taking up the cross for his sake, as knowing that if we thus suffer with him, we shall be also glorified with him, Rom. 8, 17., 2 Tim. 2, 11 and 12., 1 Pet. 4, 13. And 2dly., spiritually, by dying unto sin, as knowing that if we be thus conformed to him in the likeness of his death, we shall be like unto him in his resurrection, and shall live with him, Rom. 6, 5 and 8. It may, however, be questioned whether the Apostle had the *latter* in view.

11. εἴ πως καταντήσω εἰς τὴν ἐξανάστασιν τῶν νεκρῶν. It is amazing that some antient and modern Commentators should have been so perplexed with this passage, as if it implied a *doubt* of the resurrection: and strange it is that so good a scholar as Heinr. should maintain that it *must* imply *doubt*; which involves us in a needless difficulty, various modes of removing which he proposes, all too harsh and far-fetched to be thought of,\* and which it is unnecessary for me to detail, since it is certain, that, in the Hellenistical style (whatever may be the case in the Classical), εἴ πως often implies no doubt. On this idiom see Glass. Phil. Sacr., Wolf's Curæ, &c. So Rom. 1, 10., 11, 14 and 21., 2 Sam. 16, 12., in all which places εἴ πως is used in the sense of *ut*, *ita*. Thus also εἰ is often used in the same sense. (See Schleus. Lex.) The πῶς, however, should not (I think) be left unattended to. It imports, "by any methods whatever."† The Apostle means (though

\* As that the resurrection here meant is the *spiritual resurrection* spoken of at Rom. 6, 11., Eph. 2, 5., 5, 14. This has been maintained by many Commentators, but is utterly inadmissible, for the reasons assigned by Mackn.

† Perhaps no Commentator has so well expressed this as Crell., thus: "Verba si quo, non dubitantis revera sunt (nam alioquin dubitasset apostolus se per illa media resurrectionem consecuturum) sed omni studio connitentis, et bonum illud ad quod connititur rebe-

he has expressed himself with his usual obscure brevity) to say that he is striving that by any means, both those above mentioned and by any others; he may attain unto the resurrection, &c. So Theodoret : σπουδάζω δὲ καὶ κοινωνῆσαι αὐτῷ τῶν παθημάτων; καὶ τὸν σωτήριον αὐτοῦ μιμήσασθαι θάνατον, ἵνα μετὰσχῶ καὶ τῆς ἀναστάσεως. It is plain that he took εἴ πως for ἵνα. If, however, any *portion* of *doubt* may be thought implied in the εἰ, it cannot regard the *doctrine* of the resurrection, but must only be ascribed to that exemplary humility which formed so distinguishing a characteristic of the Apostle. See 1 Cor. 9, 27., and the note. At the same time I would observe that the Apostle seems to say this less with a reference to himself than as a delicate admonition to those whom he is addressing.

On the other terms there *ought* not to have been any difficulties raised. As to *καταντήσω*, it simply signifies *arrive at, attain unto*; for, though I grant that it is a nautical term, yet I cannot, with Mr. Pierce, think that it alludes to a ship's arriving at the port it is bound for; since it often meant no more than what is called *touching at*, and *anchoring off*, a port. See Acts 20, 15., and the note there, to which I add, that *κατὰ* here signifies *κάτω*, in opposition to *ἄνω*, which meant *to sea-ward*; and *κάτω*, *to land-ward*.

With respect to *ἐξανάστασιν*, though a rather rare word, it is only a somewhat stronger term than *ἀνάστασις*, and (as Chrys. and the other antients rightly saw) signifies the resurrection of the *just*, such as is described in 1 Cor. 15. It is strange that so many Commentators should have failed to see what appears so plain.

12. οὐχ ὅτι ἤδη ἔλαβον, Mackn., renders: "for I have not received." But the common version seems far more correct, and only requires to have the ellipsis filled up thus: "Not that I mean to say that I

menter desiderantis; licet interim tacitè significet istud bonum tale esse, ut quis illo excidere possit, nempe quia maximis laboribus ac studio paretur."

have already attained." By *attaining the resurrection*, is meant, attaining the certainty of it. Here, we may observe, the Apostle expresses himself with his usual humility. See 1 Cor. 9, 27., and elsewhere.

With respect to the words following ἡ ἤδη τετελείωμαι, some would take τετελείωμαι in its usual sense, "of moral and Christian perfection." But this is unsupported by the context. Others think that there is an *agonistic allusion*; the word τελειοῦσθαι signifying, to have arrived at the goal, and obtained the prize. (See Schl. Lex. and Mackn.) And, considering that agonistical metaphors prevail throughout the next two verses, there can be no reason to doubt but that *one* has place here. And this is supported by Theophyl. Le Clerc indeed denies that any examples of that sense are to be found in the Classical writers. But Loesner adduces one from Philo, p. 74., ἄρα γε αὐχ ὅταν τελειωθῆς καὶ βραβεῖον καὶ στεφάνον ἀξιαθῆς. See also Acts 20, 24.

12. διώκω δὲ εἰ καὶ καταλαβῶ. Here, διώκω is an agonistical term, and signifies, "I follow and pursue my course." Then, at εἰ καὶ καταλαβῶ there is, as usual (see Acts 8, 22., 17, 27., Mark 11, 13.), the ellipsis of some verb of *trying* or *striving*; q. d. "I steadily pursue my course, trying by all means that I may reach and attain that prize."

The words ἐφ' ᾧ καὶ κατελήφθην are somewhat obscure; and many modes of interpretation have been proposed, almost all of which seem unfounded, or precarious. The chief point to be attended to is the ellipsis in καταλάβω and κατελήφθην, and also the πλοκή, as at 1 Cor. 13, 12., in ἐπιγινώσκω and ἐπιγινώσκεσθαι. The antient Commentators rightly saw that the Apostle here alludes to the extraordinary manner in which he was, as it were, *pressed* into the service of Christ, and compulsorily introduced to the Christian race-course. And so Grot. Omitting the speculations of recent Commentators, I shall content myself with introducing two excellent expositions of



the antient Commentators. Œcumen. 98. A., ἐν ᾧ πράγματι ὑποκατελήφθην ὑπὸ Χριστοῦ· ἤδη γὰρ με, φησί, φεύγοντα κατέλαβε, καὶ πιστεύσαι πεποίηκεν· ἐφ' οἷς οὖν κατελήφθην, οἷον ἐπὶ τῷ κηρύξαι, ἐπὶ τῷ βαστάσαι τὸ ὄνομα αὐτοῦ ἔμπροσθεν ἐθνῶν καὶ βασιλέων, ἐπὶ τούτοις ἐγὼ τρέχω, εἰ καταλάβω τοιοῦτος γενέσθαι οἷος ἐπελήφθην. And Theodoret : αὐτὸς με πρότερος καταλαβὼν ἐσαγήνευσεν· ἔφευγον γὰρ αὐτὸν, καὶ λίαν ἀπεστρεφόμενον· αὐτὸς δὲ κατέλαβε φεύγοντα· διώκω τοίνυν κἄγω καταλαβεῖν αὐτὸν ἐφίεμενος, ἵνα μὴ διαμαρτῶ τῆς σωτηρίας.

In κατελήφθην there is *not* (as Doddr. supposes) any allusion to the honorable *introduction* of candidates to the games. The very nature of the term will not permit this. There is rather an allusion to the *pressing persons for the public service*; of which we have an example in Thucyd. 6, 22., ἄγειν σιτοποιούς ἐκ τῶν μυλῶνων πρὸς μέρος ἡναγκασμένους ἐμμίσθους, where I shall take an opportunity of further illustrating the custom so similar to that of our *impress*.

13. οὐ λογίζομαι κατελιγμέναι. Here we have the same sentiment, though further evolved, as at ver. 12., οὐκ ὅτι ἤδη ἔλαβον, where see the note. It is evident that in these, and such like passages, the Apostle intends to *hint admonition*.

14. ἐν δὲ, &c. The transposition here proposed by Pierca and others is unnecessary; nor can there be any aposiopesis, as Heinr. supposes. It is better, with the antient and most modern Commentators, to suppose the omission of some verb, such as *ποιῶ*, *μεριμνῶ*, *σκοπῶ*, or the like, of which I prefer the *last*. Others supply λέγω, but that is too arbitrary. The most unobjectionable *subaudition* seems to be that of *διώκω*, from what *follows*. It should appear that the Apostle intended to join it with *διώκω*, after the insertion of a parenthetical clause; but, having occasion to use *διώκω* in that clause, he could not well repeat it, and what was meant to be parenthetical thus became part of the sentence; so that the construction is left imperfect; though it may very well be supplied from what follows.

14. τὰ μὲν ὀπίσω ἐπιλανθάνομενος, τοῖς δὲ ἔμπροσθεν ἐπεκτεινόμενος. Λανθ. is here taken in a *derived* sense for *to be careless, unheedful of*; as in Hebr. 6, 10 and 13, 2., James 1, 24., and elsewhere. But it is here very apt, as being especially applied to those who run a race. Verbs of *forgetting*, usually take the *Genitive*: yet Wets. adduces *one* example of the use of the accusative from Lucian D. Merc. 1, 1., though there the word is employed in another sense.

The τὰ ὀπίσω are explained by most moderns, and many antients, of the things on which the Jews so prided themselves. But this appears to spoil the beauty of the thought, which requires us to *include* all his former attainments, and all his achievements in the cause of the Gospel: and, if we consider that such passages as this were intended as *indirect admonitions* to his converts, we shall see how much more propriety as well as beauty the thought will thus have. For this interpretation I have the authority of the antient Commentators, especially Theodoret. and also most of the early modern ones.

Τοῖς δὲ ἔμπροσθεν ἐπεκτεινόμενος. It is obvious how beautifully appropriate ἐπεκτ. is to the *racer*, whether on foot, or on horseback, or in the chariot; since the racer stretches his head and hands forward in anxiety to reach the goal. Examples in abundance are here adduced by the Philological Commentators. Wets. cites Ovid de R. A. 1, 221. Nec quot transieris, sed quot tibi, quære, supersint Millia. Lucian 2, 657., Nil credens acti, cum quid supererat agendum, instat. Rosenm. compares Diog. Laert. 6, 2, 6., εἰ δολιχὸν ἔδραμον, πρὸς τῷ τέλει ἔδει με ἀνείναι, καὶ μὴ μάλλον ἐπιτείνειν. He might have more appositely have cited Diog. Laert. 5, 20. ἐρωτηθεὶς πῶς ἂν προκόπτοιεν οἱ μαθηταί; ἔφη, ἐὰν τοὺς προέχοντας διώκοντες, τοὺς δὲ ὑστεροῦντας μὴ ἀναμένωσι.

On the words κατὰ σκοπὸν ἐπὶ τὸ βραβεῖον the Commentators causelessly perplex themselves. The phraseology is, indeed, somewhat surcharged, but no

tnesis or parenthesis need be thought of; nor can the sense be better expressed than in our Common Version. The *κατὰ* and *ἐπὶ* both denote the *end* of action; the former, physically; the latter, morally; and the latter was introduced, to better accommodate the comparison to the thing to be represented. Here Wets. compares Eurip. Electr. 954. He might more aptly have cited Philo Jud. 327 A. *ἐπὶ τοῦτον σκόπον ὥσπερ βέλη τὰς τοῦ βίου πράξεις ἀπάσης ἀφίεις* and Philostr. Icon. 861. *τυχόντες γὰρ σκόπου, ἀξίως λόγου πράξομεν*.

The words *βραβεῖον* and *ἄνω κλήσεως* are supposed to have allusion to the *βραβεύται* or *ἀγωνοθέται*, who sat on an elevated seat, and called forward the candidates for the *βραβεῖον* or prize.

'*Ἄνω*, "high and heavenly." So Theophyl. See Gal. 4, 26. and the note. '*Ἐν Χριστῷ Ἰησοῦ*', "through Christ Jesus; by his assistance."

Such appears to be the plain sense of the passage, in which some adopt other views, or seek needless refinements. Wets. compares Philo de Palut. p. 333, 12. *διὰ τοῦτ' ἐν τοῖς χρησμοῖς οἱ σοφίας καὶ ἐπιστήμης ἅπληστοι διατελοῦντες ἀνακεκλησθαι λέγονται· πρὸς γὰρ τὸ θεῖον ἄνω καλεῖσθαι θέμις τοὺς ὑπ' αὐτοῦ καταπνευσθέντας*.

15. *οἱ οὖν τέλειοι, τοῦτο φρονῶμεν*. The Apostle changes the indirect into the direct admonition, and exhorts them to feel animated by the same spirit of aspiration after perfection as himself. *Τέλειος* properly denotes one who has arrived *πρὸς τέλος*. Hence it denoted an *adult*, as compared to an infant, or a youth. See Eph. 4, 13. and the note there. But it was sometimes applied metaphorically, to denote one advanced in the knowledge of any art or science, as religious knowledge (whence it was used of those who were initiated into the Heathen mysteries); as in 1 Cor. 2, 6. And such is by most Commentators supposed to be the sense here. Others, however, think that the term is to be taken *in sensu morali*, to denote one advanced in moral and religious per-

fection ; as Matt. 19, 21. Col. 1, 28. James 3, 1. and elsewhere. Perhaps both these last significations may be united. Τέλειοι must mean those who are *aiming at* perfection. So Simplic. Comment. c. 75. p. 289. (cited by Bulkley) who says, " Make it a point to live *ὡς τέλειον*, οὐχ ὡς τέλος ἀπειλήφοτα, &c. the life of a perfect man, not as though you had already attained perfection, but as always, and without intermission, *advancing towards it*." I cannot but think that he had in view some passage of the New Testament.

15. τοῦτο φρονῶμεν. One would have expected the *second* person ; but the first is used instead of the second out of delicacy. The sense is : " let us be affected in the manner above described," i. e. ἐπιλανθ., &c. For, as observes Theophyl., τελείου ἐστὶ τὸ μὴ τέλειον νομίζειν ἑαυτὸν. The words following, καὶ εἴ τι ἑτέρως φρονεῖτε, καὶ τοῦτο ὁ Θεὸς ὑμῖν ἀκαλύψει are somewhat obscure, and have been variously interpreted. Most recent Commentators take them to advert to the prejudices of the weak, but sincere, Jewish converts. So Noesselt, who paraphrases thus : " Si nondum eò profeceritis, ut hæc Judaica omnia contemnenda putetis, sed aliquam tamen laudem in his quærat, meliorem vobis aliquando mentem dabit Deus, ut hæc propter excellentiorem Christi doctrinam contemnatis." Rosenm. observes, that among the Philippians there were doubtless some who entertained low and weak notions of the Gospel, and whom therefore the Apostle wishes God may teach better things. Others, and especially Mackn., think that the passage has a more general meaning, namely, that such of the Philippians as sincerely feared the Lord, if they happened, from ignorance or prejudice, to think differently from the Apostle concerning any important article of faith, would have their error discovered to them, not by a particular revelation, but by the ordinary influences of the spirit, agreeably to Ps. 25, 12. Others interpret thus : " If you have not yet arrived at perfect

knowledge, you will, if it please God, arrive at it." The first interpretation, however, seems greatly preferable, and it is very ably supported by Whitby. Grot. understands by τοῦτο ἄποκ., "will show you your error." But this seems very harsh. On the ἄποκ. it is not necessary to press. It may be considered as said *populariter*. Whitby would understand it of the destruction of the Temple and the dispersion of the Jews, which would effectually dispel the prejudices of the Judaizers. But this is too formal and arbitrary. There is no occasion, however, to suppose supernatural or miraculous revelation; but such as might be effected by the exercise of the understanding, and attention to the course of events, under the ordinary influences of the spirit. The sense, then, may be thus expressed: "As to that wherein ye think otherwise, and continue in prejudice and error, God will, in his own good time, and by various means, show you your error, and let in truth on your minds."

16. πλὴν εἰς ὃ ἐφθάσαμεν, τῷ αὐτῷ στοιχεῖν κανόνι, τὸ αὐτὸ φρονεῖν.

There is here not a little diversity of reading. The words *κανόνι* — *φρονεῖν*, are omitted in two MSS., the Copt. and Æthiop. Versions, and some Latin Fathers. *Κανόνι* is omitted in four antient MSS.; and in three or four others there is the following transposition: τὸ αὐτὸ φρονεῖν, τῷ αὐτῷ στοιχεῖν. On this ground, by a very common rule in criticism, Mill, Bengel, Griesb., and others, hold that they are all spurious; and as such they have been thrown out of the text by Griesbach, or *bracketed*, as by Knapp and Vater. But this appears to be a very rash and injudicious step. The critical rule in question, like all other general rules, admits of exceptions, and must be modified in application; as, for instance, when a passage is obscure and difficult, and many attempts are made by the early librarii to remove the difficulty by critical emendation, whether by the omission, alteration, or transposition of certain words or clauses. Now surely, in such a case, if *several* of those means should be employed conjointly, a strange diversity of readings may and will arise; and yet if, in such a case, an Editor were to cut out the passage, *on account of this diversity*, he would act as uncritically as he who should cancel a passage merely on account of its being obscure and difficult. Now I apprehend this to be exactly the case with the passage before us; for, as it stands in the common text, it is *difficult*; all the alterations render it *less so*,

(though all founded on false views), and are therefore suspicious. Moreover, the MSS. in which these alterations are found are only eight in number, and nearly all of them such as are elsewhere interpolated and altered. As to the Versions, they are of little weight, and are elsewhere corrupted by similar interpretations: indeed, in cases of this kind, no *Versions* are good evidence for *alterations*, since the ancient translators took great liberties. Here, however, they confirm the common reading; as do also the Greek Fathers and Commentators. Moreover, the reading adopted in Griesbach (namely by the omission of the words *κανόνι τὸ αὐτὸ φρονεῖν*) leaves (I think) a solecism. If the Apostle had meant to express the sense which Griesb. and the other Critics suppose, he ought (I conceive) to have written, not *τῷ αὐτῷ*, but *τούτῳ*; as in a similar passage at Gal. 6, 16. *ὅσοι τῷ κανόνι τούτῳ στοιχήσουσι*.

For these reasons I assent to the opinion of those more cautious Critics, Wolf, Wets., Matth. and, I think, Nolan, that the common reading ought to be retained, and the words explained in the best manner we are able. Here, however, the *interpreters* seem to have been all on the wrong scent, and to have failed in seeing on what the difficulty hinges. It arose (I think) from excessive brevity. The Apostle appears to have had two cognate senses in his mind at once, and to have blended the two clauses into one.

The *πλὴν* is ill rendered in our English version *nevertheless*. Nor can I quite approve of the *veruntamen* of the Vulg., or the *however* of Mackn. It is (I think) rightly said by Heinr. to be nearly equivalent to *μόνον* at 1, 26. (where see the note.) Rosenm. renders it *dummodo*; Schleus. *tantummodo*; and he adduces Acts 30, 23. With respect to the *infinitive* here, it is for the imperative, by the subaudition of *δεῖ*. (as Phot. remarks.) The sense, then, is: "Only (mind this) to walk by that degree of knowledge whereunto we have attained. That such is the meaning of *ὅ*, is plain from the preceding verse.

*Φθάνειν εἰς τίνα*, signifies properly, "to be before hand with another in arriving at any place:" but this notion of *anticipation* is often lost; as here and at Matt. 12, 28. and Luke 11, 20. And yet it may be a more energetic term than *ἐλθεῖν*. The *στοιχεῖν* is, like *περιπατεῖν*, used in the moral sense; as at Acts 21, 24. Rom. 4, 12. Gal. 5, 25. 6, 16. where see the note. Such then, is, I think, the sense which the Apostle meant primarily to express (and this is well rendered by Schleus., "cognitioni quâ in præsenti gaudetis, convenienter vitam vestram instituite."): but he had also in mind (as I before observed) another sentiment, namely, *τῷ αὐτῷ στοιχεῖν κανόνι τὸ αὐτὸ φρονεῖν*. These he has blended together, making the *τῷ αὐτῷ* serve for both; whereas had he kept them separate, he would have written thus: *πλὴν εἰς ὃ ἐφθάσαμεν τούτῳ στοιχεῖν τῷ αὐτῷ, φημι, στοιχεῖν κανόνι*.

On the sense here of *κανὼν*, see the note on Gal. 6, 16. The phrase *τὸ αὐτὸ φρονεῖν*, is synonymous with *τὸ ἐν φρονεῖν*; and both are expressive of concord and unanimity. See Rom. 12, 16. 15, 5.

2 Cor. 13, 11. and elsewhere. And so the Classical writers. This seems to have been added, to explain the preceding.

17. συμμιμηταί μου γίνεσθε. This admirable passage the Apostle concludes by proposing his own example to imitation (to which he frequently exhorts his churches; as *infr.* 4, 9. 1 Cor. 4, 16. 11, 1. 1 Thess. 1, 6.), and the pernicious example of certain persons, warning them to avoid following. (Heinr.)

All the recent Critics are agreed that the compound is here used for the simple. But so little of pleonasm is there in the Apostle, and so sparing is he of words, that I can hardly think he would have thrown away a preposition in composition. I would therefore, with Grot., render: "Omnes pari studio me imitamini." The *συν* is used as in the *συναβλοῦντες* at 1, 27. As to the general sense conveyed in *καὶ σκοπεῖτε—ἡμᾶς*, it is obvious. Yet there is something in the terms which may cause hesitation. Theophyl. paraphrases thus: *καὶ ὡς πρὸς ἀρχέτυπον βλέποντες, πρὸς ἐκείνους ἀποτυποῦσθε καὶ ὥσπερ ἔχετε τύπον ἐμὲ οὕτω καὶ ἐκείνους*. The difficulty may best be removed by paraphrasing thus: "And mind, look at for imitation those that live so (as we do), and as ye have them for an example, so use them as such." By these the Apostle seems to have meant Timothy, Epaphroditus, and such like. As to the *subject* of the *σκοπ.* and the *τυπ.*, I cannot think it, with Whitby, "the abandonment of Jewish prejudices," but, in a general way, an *imitation* of him both in Christian *faith*, and in those *good works*, which are the surest proofs of its sincerity and the fairest fruits of its efficacy. On *τυπ.* see the note on Acts 7, 44.

18. πολλοὶ γὰρ περιπατοῦσιν, &c. This is ill rendered in our common translation and Mackn.; "for many walk whom," &c. The antient and the best modern Commentators are agreed that there is here an ellipsis of *κακῶς*, or *ἄλλως ἢ περ ἐγώ*; and certainly this ought to be supplied in all versions meant for ordinary readers. Though, after all, perhaps there

is not so much an *ellipsis*, as a beautiful *aposiopesis*, arising from delicacy. This might be expressed thus: πολλοὶ γὰρ περιπατοῦσιν—οὗς, "Many walk—I need not say *how*." Now to show *who* those are to whom he alludes, the Apostle subjoins οὗς πόλλακις, &c. By the *many* we need not understand many of the *Philippians*, but many of the *Christians in general*, especially those at Rome, whom probably the Apostle had chiefly in view.

18. οὗς—Χριστοῦ. Rosenm. would take λέγειν here in the sense *appellare*. But this the ὑμῖν will not permit, from which it appears that the common version *said*, or *told*, is correct. Τοὺς ἐχθροὺς τοῦ σταυροῦ τοῦ Χριστοῦ. These are supposed by many eminent moderns to have been Judaizers (teachers, or others), who, from their adherence to circumcision and some other rites of the law, were not aware of the true nature and extent of the great sacrifice of the death of Christ, which made circumcision nugatory, and were therefore averse to suffering any persecution from the Jews on its account. *How* the doctrine of the cross of Christ and circumcision are opposed to each, has been fully shown in the notes on Gal. 5, 11. 6, 12 & 14. Such persons as these, however, were not only averse to all such doctrines as involved persecution, but, in a general way, to such as were opposed to sensuality and self-indulgence. Thus they were every where bitter enemies to Paul, as being the promulgator of doctrines too spiritual for their grovelling dispositions. These, then (namely, Judaizing Christians), were, I imagine, the persons *chiefly* intended: and yet I cannot but think that the above Commentators have done wrong in *confining* it to them. It should seem to have been meant also for some Gentile converts, who, from the remains of unsubdued corruption, were enemies to the cross of Christ, i. e. to all those pure and spiritual doctrines by which we are enjoined to crucify vicious inclinations, to conquer unruly appetites, and resist temptations to worldly gain.



19. ὃν τὸ τέλος ἀπώλεια—φρονοῦντες. The Apostle now particularly describes these persons, and, for a warning to others, shows the *consequences* of their conduct.

Τέλος is by Beza and Rosenm. explained *pæna*, But this is harsh; and still more so the sense which Heinr. assigns to the clause, “whose purpose is the destruction of Christianity.” This sense cannot be elicited from the words, nor *ought* it, if it could; for the sensual worldly-minded persons in question probably did not *intend* the *destruction* of the religion they professed, but only wished to *modify* it to their own vicious course of life. The sense is plainly that assigned by the antients and almost all moderns, who take this as a brief and popular expression for “who will come to a bad end, whose conduct must terminate in their perdition.” So Jude 13. “for whom is reserved the blindness of darkness for ever.” See also Rom. 6, 21. 2 Cor. 11, 5. Gal. 6, 8.\*

The Apostle then subjoins three distinguishing characteristicks of these wretched persons, namely, sensuality, uncleanness, and worldly-mindedness. Of these vices the first is expressed by a phrase which appears to be adagial. There is a similar expression in Rom. 16, 18. where see the note.†

\* And so the following Rabbinical passages cited by Wets., Targum Hieros. in Num. 24, 20 & 24. “quorum finis in perditionem erit. Targum Jonathan in Num. 16, 40. et finis ejus in perditionem. Psal. 109, 13. Bemidbar. R. 20. et dixit angelus Domini Bileamo; abicum viris, quia portio tua est cum illis, et finis tuus in perniciem ex mundo.

† Several parallel passages are adduced by Grot., Wolf, Alberti, and Wets., the most apposite of which are the following. Liban Or. 467 c. τὴν Λαΐδα ἀντὶ τοῦ Διὸς λογιεῖσθε. Eurip. Cyclop. 335. ἄ' γὰρ τινι θυῶ, πλὴν ἐμοὶ, Θεοῖσι δ' οὐ, καὶ τῇ μεγίστῃ γαστρὶ τῇδε δαίμονι ὦς, τοῦ πικρὸν γε καὶ φαγεῖν τρυφ' ἡμέραν Ζεὺς οὗτος ἀνθρώποισι τοῖσι σώφροσι. Eurip.: Νικᾷ με χρεῖα καὶ κακῶς ὀλουμένη γαστήρ, ἀφ' ἧς τὰ πάντα γίνεταί κακά. I had myself collected several such; but in most of them I have been anticipated. I will only add Pliny, L. 26, 8. Plurimum negotii humano generi alveus exhibit, cujus causa major pars mortalium vivit.

19. καὶ ἡ δόξα ἐν τῇ αἰσχύνῃ. An elegant expression, which is thus paraphrased by Origen: ἐφ' οἷς ἔδει αἰσχύνεσθαι, ἐπὶ τούτοις οἶονται δοξάζεσθαι. Similar passages are cited by Raphel and Wets., as Polyb. 15. ἐφ' οἷς ἐχρῆν αἰσχύνεσθαι καθ' ὑπερβολὴν, ἐπὶ τούτοις ὡς καλοῖς σεμνύνεσθαι καὶ μεγαλαυχεῖν. Galen de Usu, part 6. ἐπειδὴ τινες,—ἐφ' οἷς ἐχρῆν αὐτοὺς αἰδεῖσθαι, κομῶσιν, ἀναγκαῖον ἡγησάμεν ἡξελέγξαι τὸν λόγον, ὅπως μὴ πλειοὺς ἀπατήσειεν. Cicero in Verrem, 2, 47. On the nature of this αἰσχύνη Commentators are not agreed. The antients seem to have thought it no more than exegetical of the preceding, and Theoph. says, ἀναληγσίαν δείκνυσι. Many have supposed it to refer to *circumcision*. But that were too frigid and jejune. I should prefer the former opinion, were I not inclined to suspect that it may have reference to venereal impurities, which there is reason to think the Gentile converts were too little careful to avoid.

The next words designate the third characteristick, *worldly mindedness*; for so, I think, the expression is to be understood. I cannot, with Pierce and others, think that this has reference to the *rites of the Mosaic Law*, as being of an earthly nature. The φρονούντες is rendered by our English Translators *mind*. But that is too feeble a sense. It rather signifies, “give their minds to; are given up to; resign their thoughts and bestow their cares upon, to the neglect of heavenly things.” So Col. 3, 2. τὰ ἄνω φρονεῖτε, μὴ τὰ ἐπὶ τῆς γῆς, where the word is well rendered in the English Version “set your affections on,” &c. Here Wets. aptly cites (what I had myself noted down,) Homer, Od. I. 21, 85. νῆπιοι ἀγροῖῳται, ἐφημέρια φρονέοντες. And Heinrichs cites from Pers.: “o mentes hominum curvæ et cœlestium inanes!” I add Æschyl. ap. Stob. 98. ὃ, τι γὰρ βροτέιον σπερμὶ ἐφήμερα φρονεῖ.

20. ἡμῶν γὰρ τὸ πολίτευμα ἐν οὐρανοῖς ὑπάρχει. The γὰρ is *not* (as Heinrichs says) merely transitive, but has reference to a clause omitted; q. d. which we Christians ought not to do; for our, &c. Whitby

supplies, "Imitate us, I say; for our," &c. But this is too arbitrary. Doddr. and Mackn. render the γὰρ *but*; which cannot be admitted.

Πολίτευμα almost all our English Translators render *conversation*, i. e. conduct, mode of life, for ζῶν ἀναστροφή.\* But the best Commentators take it to be synonymous with πολιτεία, and to denote *citizenship*. That the words are synonymous is proved by the numerous examples of Raphel, Wets., and Loesner; and the signification just mentioned is supported by the authority of Theophyl.: ὥστε τὰ ἄνω δεῖ ἡμᾶς φρονεῖν, πρὸς τὴν πατρίδα ἡμῶν σπεύδειν, ἔνθα καὶ πολιτεύεσθαι ἐτάχθημεν. Yet the former is equally supported by the usus loquendi, and by the context. Indeed those senses in some measure merge into each other.

Among the Classical illustrations of the Philologists are the following from Philo: ἐν οὐρανῷ πολιτεύομεθα. Anaxagoras, 2, 7. being asked what was his country, answered by pointing to heaven. Seneca Ep. 41. Homo majore sui parte illic est, unde descendit.† Such is the perpetual doctrine of the New Testament. See Col. 3, 2. Hebr. 11, 10, 12, 22 & 23. 13, 14.

After these words a clause is (as Heinr. remarks) to be supplied; q. d. "thither therefore our minds ought to be directed."

20. ἐξ οὗ καὶ σωτῆρα ἀπεκδεχόμεθα K. 'I. X. The ἐξ οὗ is for ἐξ ὧν, scil. οὐρανῶν, by a common figure. The words have reference to the omitted clause, and suggest a *reason* why we should give our chief atten-

\* Of this signification St. Thes. adduces an example from Chion: γενέθω τοῦτο το πολίτευμα. To which I add D. Hal. 1. 369, 3, μὲν πάντες γινώμη τὰ κοινὰ πρὸ τῶν ἰδίων αἰρούμενοι πολιτεύματα. Dio Cass. 408, 52. περὶ τῶν κοινῶν αὐτοῦ πολιτευμάτων λέγειν. So also Gregor. ap. St. Thes. καὶ ἐπολιτεύετε ἕκαστος κατὰ τὰς ἐπιθυμίας οὐ κατὰ τὸν Θεοῦ νόμον.

† Hieracl. Carm. Pythag. p. 100. (cited and translated by Bulkley), "Providence watches the human soul, observing how it is conversant here." And a little after he adds: "That being an heavenly plant, it cannot have its conversation upon earth."

tion to heavenly things, namely, because we expect from thence the Saviour, who will richly reward all our patient endurance here. See 2 Tim, 4, 18.

21. ὃς μετασχηματίζει τὸ σῶμα τῆς ταπεινώσεως ἡμῶν. The Apostle, in describing the nature of the redemption to be bestowed by the Saviour, especially adverts to that which is (as we learn from 1 Cor. 15.) to be the commencement of the rewards he will bestow, and, as it were, a pledge for the rest. On this point the Apostle has, with great judgment, taken his stand, since it suggests a strong argument to resist temptations to sensuality and selfishness; namely, "Why should I take so much thought for this wretched and perishable body, and this *paltry self*, when by thus resisting *this very body*, will, by my Saviour, be changed into a body similar to his glorious body, and be susceptible of pleasures such as "mortal eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive." Such is the general sense; but to turn to the phraseology, ἀπεκδέμεθα is a strong expression, signifying, "we anxiously expect." Τῆς ταπεινώσεως is, by a Hebraism, for the cognate adjective; as τῆς δόξης just after. Μετασχηματίζειν, signifies to change the σχῆμα or form of any thing; as in 2 Cor. 11, 13 and 14. and 1 Cor. 4, 6. The word here is well explained by Theophyl.: τὸ αὐτὸ μένον ἐνδύσεται ἀφθαρσίαν μετασχηματισμὸς γὰρ τὴν ἀπὸ φθορᾶς ἀλλαγὴν νόησιν and Theodoret: τὸ δὲ μετασχηματίζει, οὐκ ἐπὶ τῆς μεταποιήσεως τοῦ σχήματος τέβηκεν, ἀλλ' ἐπὶ τῆς ἀπαλλαγῆς τῆς φθόρας.

The words εἰς τὸ γενέσθαι αὐτὸ are omitted in some five or six MSS., and are cancelled by Griesb. (as had been before directed by Grot., Mill, Bengel, Storr, and others), and not without countenance from critical principles, which, however, are of uncertain application in the New Testament. See the note supra ver. 16.

21. σύμμορφον, "of the same form and nature;" (see Rom. 8, 29.) though, as Theodoret says, οὐ κατὰ

την ποσότητα τῆς δόξας, ἀλλὰ κατὰ τὴν ποιότητα. A change necessary previous to our admission ; for, as the Apostle teaches, 1 Cor. 15, 25 and 26. " this corruptible must put on incorruption, and this mortal must put on immortality."

21. κατὰ τὴν ἐνέργειαν—τὰ πάντα. This most dignified passage is, as Theophyl. suggests, meant to remove unbelief ; q. d. " For power he hath to subdue all things, and hath subdued, not even excepting death."\* See 1 Cor. 15, 26. and Joh. 11, 25. Here we have, as Heinr. observes, an argument a minori ad majus. Theodoret well paraphrases thus: πάντα δὲ ποιήσει ἅτε δὴ δυνάμιν ἄρρήτον ἔχων, καὶ ῥαδίως καὶ τὴν φθόραν καὶ τὸν θάνατον καταπαύων, καὶ εἰς ἀθανασίαν τὰ ἡμέτερα σώματα μεταβάλλων, καὶ παρασκευάζων ἅπαντας εἰς αὐτὸν ἀποβλέπειν.

## CHAP. IV.

VERSE 1. ὥστε, ἀδελφοί μου ἀγαπήτοι, &c. The division seems here made at a very wrong place ; and Doddr. thinks there is no more reason for making this the beginning of a new chapter, than there would be for disjoining the last verse of 1 Cor. 15.

The ὥστε, Heinr. observes, refers not to the following, but to the preceding, and has a *conclusive* sense. And ἐπιπόθητοι he regards as synonymous with ἀγαπητοί. But it seems a stronger term, and is well rendered *exoptati*. Wets. compares Anthol.: τέκνα, πόθος. And Rosenm., Virg. Nec dulces natos, *exoptatumque* parentem. Χάρα is, by an idiom found also in the Classical writers, put for the *object*

\* It deserves to be remarked that Christ is here said to subdue all things to *himself*, by his own strong working, notwithstanding the same subjection of all things is ascribed to the Father, 1 Cor. 15, 25 Heb. 2, 8. Thus also Rom. 4, 17. Acts 26, 6. Eph. 1, 19. In like manner, Christ is said to raise *himself* from the dead, Joh. 2, 19. and to be raised by the Father, Rom. 4, 24. &c. The inference is plain. (Mackn. and Slade.)

of the joy, *deliciæ meæ*. Στεφανός, "cause of reward." So frequently in the Old Testament; as Job. 19, 9. and Prov. 12, 4. "a virtuous woman is a crown to her husband." Wets. compares Herod. Vit. Hom. 31. ἀνδρὸς μὲν στέφανος παῖδες, πύργοι δὲ, πολλῆος. And Heinr. Hor. Od. 1, 1. dulce decus meum. I add Lycurg. contra Leocr. p. 188. Ταὐτὸν τῆς πατρίδος εἶναι τὰς ἐκείνων ψυχὰς. Theophyl., with great taste, illustrates the sort of climax which subsists in this verse.

The οὕτω has much meaning, namely, "thus as I have exhorted you." Expressions similar to the στήναι ἐν Κυρίῳ occur in 1 Cor. 15, 1. 16, 13. Gal. 5, 1. where see the notes.

2. εὐωδίαν—Κυρίῳ. The persons here mentioned were (as appears from ver. 3.) females, and, as the Commentators think, Deaconesses, who preached the Gospel to persons of their own sex. Various conjectures (for they are no more) are indulged by the Commentators (as Mackn. and Heinr.) which are not worth detailing. All that we can gather from the words is, that they had disagreed. It would seem, too, from the addition ἐν Κυρίῳ, and from the use of τὸ αὐτὸ φρονεῖν a little before, 3, 16., that this disagreement was in *doctrine*, which, however, had probably led to other and less justifiable dissensions, which the Apostle here endeavours to compose.

3. καὶ ἐρωτῶ καὶ σε, σύζυγε γνήσιε. There are few points on which Critics are more agreed than on this, that for καὶ, ναί, which is found in many MSS., Versions, and Fathers, is the true reading. I will only observe, that I remember several instances in the Classical writers of a similar error of the scribes, especially in Orpheus and Apollon. Rhod. This particle answers to the Hebr. וְ, from which indeed it seems derived. It also occurs in this sense in Philem. 20. and Ap. 22, 20.

Ἐρωτῶ σε, "I entreat thee." A Latinism, from *rogo*. Σύζυγε γνήσιε. On the exact sense of σύζυγε Commentators are not agreed. Some think it is a

proper name; but that may be regarded as merely a decent way of shuffling off the difficulty; though indeed it is inconsistent with the epithet *γνήσιε*. Others, both antient and modern, think that the Apostle is addressing his *wife*. But this is opposed both by grammatical and other reasons. See Whitby. Far more probable is the opinion that the term is synonymous with *σύνεργος* and *συστρατιώτης* supra 2, 25., applied to Epaphroditus, whom some indeed think is here meant. But, as Heinr. observes, we cannot suppose the Apostle would apostrophise the *letter-bearer*. The term *σύζυγος* is rightly regarded by Heinr. as denoting a closer connection than *σύνεργος* and *συστρατιώτης*. It here (I think with Elsner and others) denotes *colleague* in office, and I am inclined to agree with those who suppose the Apostle means the *Bishop*, or *principal Presbyter* of Philippi, who was, as it were, his *deputy* and *subordinate colleague*. And this is countenanced by the epithet *γνήσιε*, similar to which we have *γνησίως* supra 2, 20. where see the note. See also the note supra 1, 1. Doddr. thinks it probable that this might be an officer of considerable authority and dignity in the Church at Philippi, perhaps husband to one of the pious women here mentioned.

*Γνησ.* signifies *genuine*, faithful. So an Inscription cited by Wets.: *Μάριος πούδης τῇ ἰδίᾳ συμβίῳ ἀρετῇ ζησάσῃ γνησίως καὶ σωφρόνως μετ' αὐτοῦ.*

3. *συλλαμβάνου αὐταῖς*, "help and assist them; strengthen their hands in their Evangelical labours;" which so influential a person might very well do. The Apostle seems also to hint that he should keep peace between them.

The words following suggest the *kind* of assistance to be rendered them. *Αἰτίνες ἐν τῷ εὐαγγελίῳ συνήβλησαν μοι*, "who laboured with me in propagating the Gospel." On the nature of the *συνάβλησις* Commentators are not agreed. As the Apostle so strictly forbade women to preach, some have thought the word might import a participation in the danger

mentioned at Acts 16, 19. But this is too harsh; nor is it necessary. We have only to suppose that the co-operation was of such a nature as not to include *public preaching*, but (as in the case of Priscillæ, who is at Rom. 16, 13. called *συνεργός μου*) only refer to private exhortation, and evangelizing among those of their own sex; which, considering the seclusion of the women, required by the customs of Greek society, would be an important help. This, I think, the Apostle had chiefly in view, And so several antient Commentators: though they include the receiving and accommodating ministers and preachers, &c.

3. μετὰ καὶ Κλήμεντος, "and assisted also by the co-operation of Clemens." Who this Clemens was, is not certain. The antients say, it was Clemens Romanus, one of the primitive Fathers. This, however, the moderns reject: but not, I think, on sufficient grounds. Such a tradition, if it can be traced to an early period, is surely not unworthy of credit.

3. ὧν τὰ ὀνόματα ἐν βιβλίῳ ζωῆς, scil. αἰωνίου, מִיִּתְרַשֵּׁב, Ps. 69, 9, &c. Heinrichs observes that as the future life is represented under the image of a *πολίτευμα* (as a little before, 3, 20.), it is agreeable therefore to suppose (as usual) a catalogue of the citizen's names, either natural or adopted (Luke 10, 20. Ap. 20, 15. 21, 27.), and from which the unworthy are erased (Apoc. 3, 5.).\* Thus the names of the good are often represented as *registered in Heaven*. See Matt. 3, 5. But this by no means implies a certainty of salvation (nor, as Doddridge observes, does it appear that Paul had any particular revelation), but only that at that time the persons were *on the list*, from which (as is represented at Apoc. 3, 5.) the names of unworthy members might be erased. See the excellent note of Whitby.

4. χαίρετε—χαίρετε. A repetition of the injunction.

\* So Targum Ezech. 13, 9. et in libro vite eternæ, qui scriptus est justis domus Israelis, non scribentur.



tion at 3, 1., and here, from warmth of affection, reiterated. So the Latin *valæ, vale*.

5. τὸ ἐπικεῖν ὑμῶν γνωσθήτω πᾶσιν ἀνθρώποις. The τὸ ἐπικεῖν is for ἡ ἐπικεῖα. The sense is, by some, supposed to be *propriety* or *correctness* of conduct. And this is a signification frequent in the Classical writers; but seldom found in the Scriptural ones, and not here apposite. It denotes (as the best Commentators are agreed) a general mildness and placidity of demeanour, both towards Christians and Heathens. It is equivalent to μετριότης and φιανθρωπία. This signification is frequent both in the Sept. and New Testament. Rosenm. paraphrases "Id agite, ut omnes homines experiantur et sciant, quàm libenter pacis et concordiae causâ de jure vestro remittatis, quàm sitis faciles in condonandis injuriis, quàm omnia æqui bonique consulatis, et æquam in rebus arduis servetis mentem."

5. ὁ Κύριος ἐγγύς.

Commentators are not agreed whether these words should be referred to the preceding, or the following. The former seems the most probable opinion; but, indeed, either may be admitted. If the latter be adopted, the words περιμῶνε, &c. should not have been separated from them. 'Ο Κύριος may denote either *God*, or the *Lord Jesus*. The former interpretation is preferred by most modern Commentators. And Rosenm. and Heinrichs think that by ἐγγύς, near, is meant near at hand for help; q. d. "Deus ubique vobis præsens erit auxilio;" Ps. 34, 19. I cannot, however, but prefer the interpretation of the antients and early moderns, who refer the Κύριος to *Jesus Christ*; q. d. "the Lord is at hand for judgment." Yet I am far from thinking, with some, that it signifies "the day of judgment is at hand;" since the event proves that this could not be the sense; and, indeed, the interpretation has been ably refuted by Whitby, who, in such passages as the present (James 5, 9. 1 Pet. 4, 7. Heb. 10, 25.), observes some other advent must be supposed. "Now these expressions (argues he) are chiefly used in the Catholic Epistles, and the Epistles to the Hebrews, that is, in the Epistles directed to the Jewish Churches, who were no strangers to these phrases, and who were well acquainted with a tremendous Advent of the Lord to punish the rebellions and infidelity of that nation. See Joel 2, 1, 11 & 31. Zach. 14, 1 & 2. and Mal. 3, 2. Truly, There is also frequent mention of this time and day in the New Testament, when the Lord would come to destroy the unbelieving Jews, and also of the nearness of that time; for the Baptist calls them to repentance from this very motive, that

the axe was then laid to the root of the tree, Matt, 3, 10. That one was coming whose fan was in his hand, ver. 12. Our Saviour spends a whole Chapter in speaking *περὶ ἡμέρας ταύτης* of that day, Matt. 24, 36., and of the coming of the Son of man to the destruction of that nation, ver. 27 & 37., of the coming of the Lord, ver. 42., of the age in which he would thus come, ver. 34., of the signs when his coming was *ἐγγύς* near at hand, *καὶ ἐπὶ θύρας* at the door (which are the very words both of St. Paul and of St. James), when there would be a *τέλος*, an end of all things belonging to the Jewish Temple and constitution, ver. 14. Now to this coming of the Lord, foretold by himself in the very expressions of the Prophets, and in the words used here by the Apostles in their writings to the Jewish converts, we may very well refer the words above cited, and if there be any other of like nature." The learned Commentator then proceeds to show the fitness of the exhortations to meekness under these circumstances. Upon the whole, the interpretation is ably supported, and may be true; but there seems another advent of our Lord here alluded to (as in many other passages of Scripture, and perhaps that of James 5, 9.), namely, the hour of death, which is to every man the very same as the final advent of Christ and the day of judgment.

6. *μηδὲν μεριμνᾶτε*. Here there is in our Common Version the same mistake as at 3, 19. The term employed is too feeble. *Μεριμ.* always imports that *anxious care* which draws the soul contrary ways, as in Matt. 6, 25. 10, 19. Luke 10, 41, &c.

6. *ἐν παντί*. The ellipsis is variously supplied by Commentators. Some fix on *χρόνῳ*, or *τόπῳ*; others, *πράγματι*. But both may be intended. The datives *προσευχῇ* and *δεήσει* depend upon an *ἐπὶ* or *σὺν* understood. The latter is a stronger term than the former. See Eph, 6, 18. (and the note) 5, 24, Col. 3, 22.

6. *μετὰ εὐχαριστίας*, "with thankfulness," i. e. for what God shall be pleased to grant; which implies an acquiescence in what he may see fit to withhold. *Αἰτήματα ὑμῶν γνωρίζεσθαι πρὸς τὸν Θεόν*. Here there seems to be a blending of the two phrases, "let your desires be made known," and "your requests or petitions offered." On so obvious a sense it is needless further to enlarge.

7. *καὶ ἡ εἰρήνη*—*Ἰησοῦ*. These words suggest the high advantage of the temper just mentioned. The *καὶ* carries with it an *οὕτω*, "by so doing." The

words ἡ εἰρήνη—'Ἰησοῦ are rendered by Heinrichs, "eritis tranquillissimi felicissimique." But this is surely an unjustifiable lowering of the sense. Εἰρήνη Θεοῦ is *not* (as Rosenm. says) a Hebraism for "peace the most tranquil," but the peace which cometh from God (Rom. 1, 7.) is inspired by his religion; or "peace with God, obtained by Christ." So Is. 26, 3. "Thou wilt keep him in perfect peace whose mind is stayed on thee." The reading ἐκ Χριστοῦ is plainly from emendation. So Eph. 3, 19. τὴν ὑπερβάλλουσιν τῆς γνώσεως ἀγάπην τοῦ Χριστοῦ.

7. ὑπερέχουσα πάντα νοῦν, "which surpasseth every imagination or conception of the mind of man." On this sense of νοῦν see Schleus. Lex. in v. §. 2. Φρουρήσει τὰς καρδίας ὑμῶν. A military metaphor. The words καρδίας καὶ νοήματα, the recent Commentators say, are put for the *man himself*. But that is going too far. The sense seems to be this: "The peace thus obtained with God and from God will, as the strongest of all motives, keep your minds and hearts, notwithstanding all attacks, in tranquillity, agreeably to the admonition just before, μὴ μεριμνᾶτε. The ἐν Χριστῷ 'Ἰησοῦ must (I think) be referred to the whole of the sentence. 'Εν signifies *by* (like the Heb. ב), and shows how and by whom this is procured. Such, I conceive, is the sense. But many interpret differently. Most recent Commentators take the φρουρήσει to denote "will defend you against all temptations to desert the faith." But this seems too formal, and not agreeable to the context. Others explain, will preserve you in a Christian frame of mind;" which is too vague; since the Apostle had especial reference to the μεριμν. just before. The passage of Isaiah above cited (which the Apostle seems to have had in mind) is the best commentary on this passage.

8. τὸ λοιπὸν—ταῦτα λογίζεσθε. The τὸ λοιπὸν is, as Heinrichs observes, a formula properantis ad finem. So Theophyl.: αἰς ἐπείγόμενος, καὶ οὐδὲν κοινὸν ἔτι ἔχων πρὸς τὰ παρόντα, οὕτω φησίν. The Apostle

seems originally to have intended to conclude with this exhortation: but then changing his mind, added the rest as a sort of Coda, or postscript, at another sitting. In the interpretation of this affecting and impressive passage it is not necessary to press or refine so much on the terms as do some Commentators. Heinrichs has rightly observed that from ἀληθῆ are brought forward the predicates of Christian virtue.

Ἀληθῆ is well explained by the antient Commentators ἐνάρετα, *truly virtuous*. So the moderns explain it *rectum, honestum*; and they compare the line of Horace: *Quid verum atque decens curo et rogo*. Σεμνὰ, *honesta, decora, decorous, venerable*; in which sense the word is often used in the Classical writers. See a fine passage on the force of the term in Chrys. 4, 908, 15. It is explained by Theophyl., *serious and grave*, in contrast with the conduct of the worldly-minded. Δίκαια and ἀγνά require no explanation. The προσφιλή is interpreted by some (as Doddr.) *friendly*; by others (as Mackn.) *benevolent*. But this seems dwelling too much on the etymology. I rather agree, with many recent Commentators (whose interpretation is confirmed by some antients), that it signifies *amiable*. So our Common Version, *lovely*. We may compare Sir. 20, 12. ὁ σοφὸς ἐν λόγῳ προσφιλή ποιήσει. The εὖφημα is explained by some recent Commentators, as Storr and Schleus., as having reference to *speaking well of others*. But I see no reason to desert the interpretation of the antients and most moderns, "of good report." So the E. V. It must be observed that this is not a *complete* catalogue of virtues (for that the Apostle means to include others, appears from ver. 9. ἀ ἐμάθετε, &c.), but merely specimens such as particularly adorn the Christian character (compare 1 Cor. 13, 5 seqq. 2 Pet. 1, 5 seqq.); and I cannot but think (though it has not been noticed by the Commentators) that by the last two particulars the Apostle intends to advert to two virtues in

which persons who possess the former are often deficient, preserving a starched, austere, morose, and sour demeanour, which renders religion any thing but amiable; and a being too little careful, *προνοεῖσθαι καλὰ ἐνώπιον πάντων ἀνθρώπων*, Rom. 12, 17. (where see the note), 1 Thess. 5, 15.

8. εἴ τις ἀρετὴ καὶ εἴ τις ἔπαινος, "If there be any virtue (in these things); if there be any thing which deserves praise." It is possible that after εἴ τις may be left to be understood an ἄλλο, "if there be any other virtue." Λογίξεσθε ταῦτα, "think on those things; make them your study, so as to practise them." Schleus. well defines the term *molior aliquid, alicui rei studio et operam do*. And he compares μελετάω and the Heb. עָשָׂה in Ps. 35, 4. 4, 41, 8. 52, 4. Prov. 16, 30. Mich. 2, 1. Zach. 8, 17. I would compare Soph. Antig. 1010. ταῦτ' οὖν, τέκνον, φρόνησον. His meaning is, however, more fully expressed by the πράσσετε in the next verse.

9. ἂ καὶ ἐμάθετε—πράσσετε. Here we have a repetition (though in stronger terms) of what was said at 3, 17. From pathos, some words nearly synonymous are accumulated. Ἐμάθετε and παρελάβετε may both be referred to catechetical and other oral instruction; and ἠκούσατε has nearly the same import: but in one or other of the two last there is especial reference to the present Epistle. So Theophyl. The εἶδετε ἐν ἐμοὶ refers to his personal example.

Ταῦτα πράσσετε. He enjoins them to put in practice the religious precepts he had given them, and follow the example he had set them. The words ὁ Θεὸς—ὁμῶν are of the same import as those of ver. 7., where see the note.

10. ἐχάρην—φρονεῖν. The sense of this verse is somewhat obscure, partly from the brevity of expression, and partly from the dignified delicacy of the Apostle on such a subject; from inattention to which some Commentators have fallen into error.

Ἐν Κυρίῳ Rosenm. renders *propter Christum doc-*

*trini Christi causæ.* Endius, *tanquam Apostolus.* And Theophyl., οὐ κοσμικῶς, οὐ βιωτικῶς : q. d. "I had great spiritual comfort." See Doddr.

The general subject of the verse is plainly the *present* which the Philippians had sent, for the relief of his necessity : but on the details Commentators are not quite agreed. Some moderns, as Grot. and Hamm., would take the ἀνεθάλετε in a Hiphil sense : q. d. "have made your cause to flourish." But for this use there is no authority, nor any countenance from the antients. The interpretation seems to have been adopted to avoid a difficulty in the construction, which may, however, be removed in a less violent manner. Both the antients and the best moderns have seen that there is at τὸ—φρονεῖν an ellipsis of κατὰ or εἰς. The question, however, is, what is the sense of ἀνεθάλετε. Some Commentators, as Schleus. and Jaspis, assign to it the following sense : "I am rejoiced that your affairs are in a flourishing state, so that ye can again take care of me." This is intended to remove the objection to the common interpretation, namely, that they had never grown cold in their good will to the Apostle, or their study to do him service. But I confess that the difficulty appears to me not so great as to need being removed by such a violent method : for the ἤδη πότε seems, on that interpretation, not very apt : and as to ἀνεθ., the Classical passages cited are as favourable to one interpretation as to the other.

But the chief objection is, that *so much sense* as "ut iterum mei curam gerere possitis" cannot be elicited from an *elliptical preposition*. I therefore see no reason to abandon the common interpretation, which is supported by both the antients, and the most eminent moderns, namely : "ye have flourished, and are revived in your care of me." And though ἀναθ. and the cognate terms are, in the Classical writers, used rather of personal and national prosperity, yet that is no rule for the Scriptural application. The common interpretation is also con-

firmed by Ez. 17, 24. "have dried up the green tree, and have made the dry tree to flourish." Theophyl. explains: *ὡς ἐπὶ φυτῶν βλαστησάντων, εἶτα ξηρανθέντων, καὶ αὖθις ἀναβαλλόντων. Καὶ ὑμεῖς, Φησιν, ὄντες ἀνθροῖ ἐμαράνθητε, εἶτα ἀνεθάλετε.* The *ἤδη* πότε, too, which, as the antients suggest, implies length of time, and hints a delicate reproof, confirms it. Others (as our English Translators) suppose an enallage for *ἐχάρην ὅτι πότε ἀνέβλεπεν ἐν ὑμῖν τὸ φρονεῖν ὑπὲρ ἐμοῦ*; which may be admitted; though it is not very necessary. The sense is the same.

*Φρονεῖν* for *φροντίζειν* is not unfrequent.

The next words *ἐφ' ᾧ καὶ ἐφρονεῖτε, ἡκαιρεῖσθε δὲ* are well rendered in our Common Version, which is supported by the antients. The Apostle's usual delicacy causes some obscurity: but he evidently means to suggest the best excuse for them, by *presuming* that they had not had an opportunity of sending, or means; yet of *power* to contribute to the relieving the necessities of so moderate a person as Paul they can hardly be supposed destitute.

11. *ὡχ ὅτι καθ' ὑστέρησιν λέγω, &c.* There is a mixture of delicacy and dignity in these words, such as is rarely met with in the most finished compositions. They imply that he had been suffering under a decrease of his usual means of subsistence; yet that he had been endeavouring to reduce his desires to a level with his means, so as to be *αὐταρκής*. The sense is: "I do not say this on account of any necessity or penury to which I have been reduced (for such I have not felt), since I have (happily) learnt in whatever circumstances I am, therein to acquiesce and accommodate myself thereto." The force of the *ὡχ ὅτι* is expressed by Theophyl. thus: *οὐ διὰ τοῦτο μέμφομαι ὑμῖν, ὡς ἐν ἐνδείᾳ ᾧ, καὶ τὰ ἐμᾶντοῦ σκοπεῶν.* The *κατὰ* signifies *in reference to, on account of*. At *οἷς* must be understood *πράγμασι, circumstances*.\* Wets. paraphrases thus: "quo-

\* Of the parallel passages cited by Wets., the most apposite are the following. Seneca de V. Beata 6. Beatus est presentibus,

cunque in statu res meæ sint, etiamsi pejore essent, quam nunc sunt in vinculis et paupertate." It is well remarked by Theophyl., that the *ἐμαθον* plainly implies that this is a lesson of no easy acquirement.

*Αὐτάρκης* is used both of a thing sufficient for the purpose intended, and of a *person* who feels sufficiency, and is therefore content. So Sirach. 40, 18. *ζωὴ αὐτάρκους ἐργάτου γλυκανθήσεται.*

12. *οἶδα δὲ ταπεινούσθαι, οἶδα καὶ περισσεύειν.* I see not why Rosenm. and Heinrichs should recognize in *ταπεινούσθαι* a notion of contempt, or want of power and dignity; q. d. *contemptu uti possum.* It rather denotes being in lowly circumstances; as in Levit. 25, 39. *ἐὰν δὲ ταπεινωθῇ ὁ ἀδελφὸς σου παρὰ σοί.* See also Is. 58, 10. Prov. 13, 7. Sir. 13, 11. This sense, too, is frequent in the later Classical writers. See Schleus. Lex. in v. §. 2. The interpretation is also confirmed by Theophyl., *ὀλίγοις κεχρησθαι οἶδα, καὶ λίμον ὑπωφέρειν καὶ ἐνδειαν.* It is proper to notice the apodotical and antithetical cast of the sentence, of which some recent Commentators have much lowered the dignity, by making the corresponding terms synonymous, and the whole an example of a rhetorical figure. But the antithesis were occasioned by the high wrought state of the Apostle's feelings; and, if I mistake not, there is a *climax*: for *μεμύημαι καὶ χορτίζεσθαι καὶ πεινᾶν* are stronger terms than *οἶδα*, &c., in which there *may* be (as some say) an allusion to initiation into the Heathen mysteries. The *third*, *καὶ περισσεύειν καὶ ὑστερεῖσθαι* is synonymous with the first. Heinr. thinks that *ταπεινούσθαι* required *ὑψοῦσθαι*. But this and some other criticisms on the passage are very tasteless; since the Apostle dictated this *from the heart* and did not intend a piece of fine writing. It is not necessary to press much on the *περισσεύειν* and the

*qualiacunque sunt, contentus.* Liban. Ep. 379. *βονλόμενος δὲ μαθεῖν, ἐν οἷς ὦν τυγχάνω.* Arrian Epict. 1, 22. *εἰ θέλει με ἐν τοιούτοις εἶναι, ἐν οἷς εἰμι.* Isocr. ad Philipp. οἱ μὲν πυρθάνονται περὶ αὐτῶν, ἐν οἷς εἰσι.



χορτίζεσθαι. Suffice it to say that the Apostle used abundance, when he *had* it, so as not to abuse it to luxury, but to preserve the surplus for future necessity, and partly to bestow it in charity to the poor. The *πεινᾶν* is a strong term; but, from hints scattered in the Epistles, there is reason to think it literally applicable. With this phraseology I would compare Diog. Laert. 1, 68. Ἐγὼ ἐπίσταμαι ἀδικεῖσθαι.

The *ἐν παντὶ* and *ἐν πᾶσι* are explained, by Theophyl., *ἐν παντὶ τῷ μικρῷ χρόνῳ, καὶ ἐν παντὶ πράγματι, καὶ ἐν πᾶσι τοῖς παρεμπίπτουσι πείραν ἔλαβον*. I would compare Max. Tyr. D. 31, 6, 11, 110., where there is a similar pleonasm, namely *πανταχοῦ καὶ ἐν ᾧπαντι*.

13. *πάντα ἰσχύω ἐν τῷ ἐνδυναμοῦντί με Χριστῷ*. The Apostle here shows *how* he had attained this power, namely, by the strength imparted by Christ. For *ἐν Χριστῷ* does not merely signify, “by the use of the doctrine of Christ (as Rosenm. explains),” but chiefly denotes the direct assistance of Christ and his Holy Spirit. This may be applied, *mutatis mutandis*, to the case of faithful Christians in every age.

14. *πλὴν καλῶς—θλίψει*. It is well observed, by Heinrichs, that the Apostle adds this, lest he should be thought, by the preceding ver. 11—13., to depreciate the gift, or the intentions of the donors. *Πλὴν, however*. *Σύγκοινωνήσαντές μου τῇ θλίψει*, i. e. literally, “partaking in my distress;” as Apoc. 1, 9. *συγκοινωνοὺς ἐν τῇ θλίψει*. But it must import to feel such a sympathy in the distress of another as prompts one to relieve him.

The syntax of the participle with *συγκοινωνῶν*, is a common Grecism. See Matth. Gr. Gr. and Viger. Id.

15. *οἶδατε—Μακεδονίας*. Here *ἐν ἀρχῇ τοῦ εὐαγγελίου* is put *populariter* for *ἐν ἀρχῇ τοῦ εὐαγγελίου εὐαγγελίζεσθαι*; as in 2 Cor. 2, 12. Ὅτε ἐξήλθον ἀπὸ Μακεδονίας, “when, after having founded many churches in Macedonia, I left it.” See Acts 17, 14 & 15.

15. *οὐδεμία μοι ἐκκλησία ἐκοινῶνησεν εἰς λόγον δόσεως καὶ λήψεως*. The Apostle is not content with saying *ἐκοιν.*, *communicated*, but adds the strong phrase *εἰς*

λόγον δόσεως καὶ λήψεως, which, I think, imports a mutual and regular reciprocation of gifts and receipts, in which, the Commentators have seen, there is an allusion to the *ratio acceptorum et datorum* among the Romans (see Facciol. Lex.), or *tabulæ accepti expensi*. Schoettgen compares a similar phrase among the Hebrew merchants, על דבר משהן. Some refine too much on the δόσεως and λήψεως, as if the δος. were also applicable to Paul, since it is said, “if we send unto you our spiritual things, is it a great thing if we reap your carnal things?” But this seems harsh. It should rather appear that what is chiefly implied by the δος. and ληψ. is, that there existed on record, as it were, an account entered into the book of God, who will, at some future day, remunerate the giver. The expression may also, as Crellius suggests, be meant as a *limitation* of the giving; q. d. “no church supplied me with any thing considerable enough to be entered down into an account book; if any thing was given, it was not worth noting or putting down.”

16. ἐν Θεσσαλονίκη, for εἰς Θ., “at Thessalonica.” Καὶ ἅπαξ καὶ δις. The Commentators take this to signify *sæpius, pretty frequently*; as in 1 Thess. 2, 18. Neh. 13, 20. 1 Macc. 3, 30. So the Latin *semel atque iterum*. And Wets. cites Herod. 2, 121. καὶ δις καὶ τρίς ἀνοίξαντι & 3, 48. “Yet I cannot think that the Apostle means the phrase to be taken in any other than its *literal* sense; \* for, as Dodd. observes, it appears by 1 Thess. 2, 9. 2 Thess. 3, 7—9. that it was not to the *liberality* of the inhabitants of that city, but chiefly to the labour of his own hands that Paul owed his subsistence during his abode among them.”

\* I would compare Philostr. V. Ap. 8, 12. οὐχ ἅπαξ ἀλλὰ καὶ πάλιν. Polyæn. 3, 14, 1. ἔδωκεν αὐτῷ πολλὰ πρόβατα καὶ ἀνδράποδα δις που καὶ τρίς ἀγαγεῖν. Dionys. Hal. 525, 41. δηλῶσαι τὴν ἐπιφανεῖαν τῆς Θεοῦ, οὐχ ἅπαξ καὶ δις, where Sfsberg renders, “*idque semel atque iterum*.” But that is neglecting the negative, which is here necessary, since it is a *litotes* for *sapicule*.

17. οὐχ ὅτι ἐπιζητῶ τὸ δόμα. Οὐχ ὅτι always carries with it λέγω, either expressed or understood, q. d. "I say not this because I seek after, wish for (Acts 13, 7.) any gift." Ἀλλ' ἐπιζητῶ—ὑμῶν. This is delicately and somewhat obscurely expressed. The sense is (as the best Commentators are agreed), "I feel pleasure in the gift, not so much on my own account as yours, considering the fruit that will rebound from it in the praise of men, and the recompense of God." Εἰς λόγον ὑμῶν, "to your account." This is said in accommodation to the metaphor adopted just before.

18. ἀπέχω δὲ πάντα. Some Commentators, as Zanch, Grot., Schleus., and Heinrichs, take this to denote that he had received the whole sum remitted by Epaphroditus: so that it will be a kind of *receipt* or acknowledgment. But this seems not a little frigid; and *very rarely* does St. Paul, in his Epistles, advert to *secular* affairs. I see no reason to desert the interpretation of the antients, and most moderns, who regard ἀπέχω as put for ἔχω,\* though a stronger term; q. d. as Rosenm. explains, "I have every thing; what I have received is sufficient for me; I desire no more." This sense, he rightly observes, is required by the words following περισσεύω and πεπληρωμαι, terms accumulated by the Apostle to show that he does not, by this giving of thanks, aim at drawing more from them.

18. καὶ περισσεύω πεπληρωμαι, i. e. simply, "I have enough and to spare, and want no more." At τὰ παρ' ὑμῶν subaud δόματα. On the ὁσμὴ εὐαδίας see the note on Eph. 5, 2. And on θυσίαν δεκτὴν, εὐάρεστον τ. Θ. see the note on Rom. 12, 1.

19. ὁ δὲ Θεὸς—Ἰησοῦ. The Future is here thought to be used for the Optative. Perhaps both senses may be conjoined. By πᾶσαν χρείαν is meant all

\* Of which Wets. cites examples; as Arrian Epict. 3, 24. τὸ γὰρ εὐδαιμονοῦν ἀπεχεῖν δεῖ πάντα, ἃ θέλη, πεπληρωμένῳ τινι εὐκέναι. So Philem. 15. αἰώνιον αὐτὸν ἀπέχρη.

their necessity, spiritual and temporal. Of this phrase Wets. adduces many examples; as Thucyd. 1, 70. ἦν δ' ἄρα που καὶ πείρα σφαλῶσιν, ἀντελπίσαντες ἄλλα, ἐπλήρωσαν τὴν χρεῖαν and Berachoth. fol. 16, 2. and Hieros. Sicut dicitur homini, quando bos vel asinus ejus mortuus est: Deus impleat tibi defectum tuum. Ἐν δόξῃ may be taken either with πληρώσει, or with δόξαν. See Heinrichs.

19. κατὰ τὸν πλοῦτον, "according to the abundant power and omnipotence whereby, as Lord of heaven and earth, he can bestow what he will." Ἐν Χριστῷ 'I. Rosenm. explains, *per Christum Jesum*, ut donorum omnium spiritualium, ita et vitæ æternæ datorem et dispensatorem."

21. ἀδελφοί. Pierce thinks that from this distinction it is highly probable the ministers at Rome were called by the name of *brethren*.

22. μάλιστα δὲ οἱ ἐκ τῆς Καίσαρος οἰκίας. Some think that by the οἱ ἐκ τῆς K. οἰκίας are meant *relations* of Cæsar. (See Raphel.) But others, with more probability, suppose Cæsar's *domestics* and ministers, especially freed-men. See Joseph. Ant. 17, 5, 8. (cited by Krebs) and a passage of Philo cited by Loesner. The *domus Cæsaris* often occurs in the inscriptions, and the οἰκία Καίσαρος in the Greek Historians, as Dio Cass.

END OF VOL. VII.











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